January 1st, 1897,

Blessed Thomas Percy Championed the Faith Against Elizabeth.

Last year, Pope Leo XIII. beatified the English Martyr, Thomas Percy, seventh Earl of Northumberland, England, and on November 14, his feast was celebrated for the first time in his

native place.
The Rev. Benedict Tickell, O. P.,
Prior of St. Dominic's, Newcastle,
preached the eulogy of the Blessed
One. In the course of his sermon, the preacher said that on November 14, 1569, a cry that resounded over hill and dale was "God, Our Lady and the Catholic faith." It was the "rising of the North"-the rising of an oppressed but brave people gathered together to defend their liberty of conscience and fight for the old religion. Fines, confiscations, prisons, and death had been used to enforce submission and to com pel the people to adopt the dreary services of the new religion. But the men of the North were made of stern, un-bending stuff which would not easily bend to the will of Elizabeth and her evil adviser. Sir Ralph Sadler had to inform the Queen that "in all this country there were not ten gentlemen that favor and allow of her Majesty's proceedings in the cause of religion."
Thus began the religious upheaval
known as "the rising of the North," under the leadership of one who had ever been received as a hero; whose name was now added to the catalogue of saints; whose feasts they celebrated but on Saturday for the first time, with special prayer and holy Mass; intercession would henceforth be in voked by the whole Catholic world but more especially so in this his native country — Blessed Thomas Percy, seventh Earl of Northumber land, martyr of their holy faith.

"Listen, lively lordlings all, Lithe and listen unto me, And I will sing of a noble erl— The Noblest erl of the North Countree."

Yes noble in lineage and blood, noble in the task attempted, noble in his saintly life; but noblest of all in his glorious death. Finis coronat

The Percys came of a Danish chief tain, Mainfred, who settled in France in the ninth century, taking his name, Percy, from the estate. Two of his sons, William and Serlo, followed William the Conqueror to this country William, the Conqueror's favorite, re ceived from him many estates in England, "amounting to a barony of thirty knights' fees." This William Percy, the father of the Percy line, was also the founder of Whitby Abbey, Then through a line of great, noble and warlike men they came to the sixth Earl of Northumberland, who, dying without issue, should have been succeeded by his brother Thomas. But Thomas had been attainted of treason because of the part he had taken in the second "Pilgrimage of Grace," under Henry VIII., for which he was cruelly put to death in London, the crime being that he had risen with others to defend the Catholic religion and to stop the oppression of the poor. He died for the supremacy of the Pope and denying the supremacy of the King. Blessed Thomas Percy. the eldest son of Sir Thomas Percy. the martyr, and nephew of the sixth Earl Percy, was restored to the earllom by Queen Mary, "on account of his noble descent, constancy in virtues, valor in deeds of arms and of In the year other qualifications." In the year 1569 Blessed Thomas Percy, together with Charles Neville, sixth Earl of Westmoreland, the Tempests, Rat-cliffes, Markenfields, Dacres, Swinburnes and others of noble and ancient blood, and Richard Norton, the Gov ernor of Norham Castle, resolved to strike a blow for the cause of God and

the ancient faith.

veiling their motive in rising, but Blessed Thomas exclaimed: "As for me, I am aware of and avow no other : for we are not seeking man's glory, I take it, but God's." On Nov. 13, 1569 the time honored banners of the Earls of Northumberland and Westmoreland were unfurled. The motives urging the followers of the banners were deep attachment to the old religion ; loyalty to the supremacy of the Pope ; to put an end to the destruction and desecra tion of monasteries and convents; the protection of the poor, simple Catholics who were robbed of their faith and reduced to poverty; to stop the wholesale butchery of Catholics, and destruction of the children of the Church; the pro-tection and rescue of Mary Queen of Scots, then a prisoner; and the saving of the life of the Duke of Norfolk, who was languishing in prison in the noo hurte unto the Queen's Majestie nor hyr good subjects; but for as much as the order of things in the Church, and matters of relygyon are presently set forthe and used contraye the ancyent and Catholic Faythe. wherefore their purposes and meanynges are to reduce all the aid cawses of relygyon to the ancyent customs and usages before used, wherein they desyre all good people to take their partes." Thus, amidst the joyous ringing of church bells and the acclamations and prayers

of November 14, 1569. The band entered the Cathedral, and at once se about preparing for the restoration of the Catholic service on the morrow The "tressels of border" used for the Lord's Supper were ignominiously kicked out of the Cathedral. The English Bible and Zwinglian service books were torn to pieces, for they would have none of this new servicethis corrupted word of God. A portable altar was set up at the east end of the grand old choir, flanked by velvet hangings, a processional cross and ac olytes with candles headed the procession into the sanctuary as of old ; vest ments were brought from the chests in the sacristy, candles were lit upon the altar; a chalice and ciborium of precious metal and a York missal were sought out anew and used, once again, for a brief space. God had re turned to His desecrated sanctuary

The next morning High Mass wa sung, thousands of glad voices taking sung, thousands of glad voices taking up the not forgotten "Gloria in excelsis Deo," "Credo" — "in unum sanctum, Catholicum et Apostolicum Ecclesiam," — "Sanctus," "Benedictus," and "Agnus Dei." The vast cathology accorded by accorded in control of the sanctus cathedral was crowded in every part with a united, jubilant, excited throng of happy Catholics-from northern to southern transepts; from altar steps to Galilee Chapel rose a mighty sound of praise, like unto the roaring of a mighty cataract-like to the voice of many waters. It was a bright moment in their hitherto sad and darkened lives — the realization of hopes long cherished in silence, and almost dead within them; the return of Holy Mass which they had loved so well in days gone by; the restoration of the ancient faith, the Holy Sacrament— their "daily bread." God, in His in finite and unsearchable wisdom, had, however, decreed that the effort should not succeed, or rather should succeed not as men thought, but that its very failure should be its success. the news of the rising reached the ears of the Court the alarm was great, and Queen Elizabeth, to quote Dr. Lee, "swore like an excited fishwife." Why should Dr. Lee defame the fish wife? Why not rather say she swore life Queen Elizabeth? The same night the earls marched to Brancepeth, and the next day to Darlington, where the same scenes were enacted as at Durham.

From Darlington they pushed on to Richmond, and thence to Ripon, where again Mass was said in the Cathedral Boroughbridge was next reached, and the following day Wetherly. On the next day they mustered on Clifford Moor, numbering 1,600 horse and 4,000 foot, intending to march on to and St. Hilda," and who lay buried in the chapter house of this same Benedictine Abbey. In the reign of Richard II. the sixth Lord Percy was created the first Earl of Northumberland. Then through a line of great ciplined forces of the Crown, retraced their steps and besieged Barnard Castle, which they took from Sir G. Bowes. The earls then fled toward Bowes. Scotland, and the army melted away Sir George Bowes, retreating, was me by the Lord President, who made him marshal of the army, and he now had it in his power to take revenge for his loss of Barnard Castle, and right well did he take it. Bowes told the historian, Stowe, with his own lips, "that he did see them executed in every market-town and other places betwixt Newcastle and Wetherby, a stretch of country sixty miles length and forty miles in breadth. In Durham sixty six were strung up, the Earl of Sussex's own writing the numbers put to death. In Richmondshire, 231; in Darlington, 300. The Bishop of Durham, writing to Cecil, "The number of offenders is se said: where proclaimed ; fines, confiscations and deaths were the order of the day. In the County of Durham 300 persons were executed, and yet Sussex, writing to Cecil, could say. "The num-In their deliberations some were for ber of those hung is at present uncertain, but I guess that it will not be under 600 and 700 of the common sort, besides the prisoners taken in the field.' Priests who had said Mass were, of course, singled out, and anyone who confessed to having worn a surplice, or carried a cross, or borne a banner, were "strung up " without mercy or trial. Villages, homesteads, cottages were destroyed, and everywhere dead bodies were left dangling to gibbets. When the saintly Pontiff, Pius V. heard what had been done, he could no longer tolerate Elizabeth's wicked-

The numbers that suffered would never be computed. Tower for having dared to aspire to the hand of Mary Queen of Scots. It was not disloyalty to Elizabeth. The earl's proclamation clearly showed it. "Do the people to understand that they intend the Change Market with the Change with the Change Market with the Change with the Thomas took refuge in the house of that have arisen from them-were, at Hector Armstrong, at Herelaw, and their outset, and have ever since re-this man basely sold him to the Regent mained, national or local ones, modern Murray. On Aug. 22, 1572, the Blessed Thomas was beheaded on the pavement at York. Addressing the people from the scaffold he said: "It grieveth me much that on my account so many of the simple people have been put to a hard death for the zeal they had of God's religion, and for the love they bore unto me. I would that by my death I could have kept them in life, though I fear not but that their tality, for it must depend on the whims souls have by this gained the bliss of heaven. If I had a thousand lives I of the people, the earls and their would willingly give them for the and vicissitude. Anglicanism has followers marched on to Durham. Catholic faith, in which I die." He failed to hold the masses of the English Durht m was entered on the afternoon made the Sign of the Cross upon the Protestant people, who have divided

ness, and, in the spring of 1570, issued

in which he styled her the "pretended

Queen of England," and absolved her

subjects from their oath of allegiance.

a bull of excommunication against her,

block and kissed it, crossed his arms upon his heart, and stretched out number. Lutheranism is admittedly nis head. Then, as the words a religious failure in Germany, and "Lord, receive my soul," escaped his lips, the axe flashed in the air, fell upon his neck, and severed his head from his body, amid the groans of the multitude, who, in his own last words, prayed for mercy upon him. His body was buried in Holy Cross Church, and his head was set on a high pole on Micklegate Bar, where it continued for two years, but from whence it was afterwards stolen. Thus died the Blessed Thomas Percy, seventh Earl of Northumberland, martyr for the Catholic Faith and the supremacy of St Peter-"the noblest erl of the North Countree."

ONE RESULT OF THE REFORM-ATION.

One of the pleas put forward by those misinformed individuals who contend that the Anglican Church of the present day descends into an unbroken continuity from the Church which Eng land recognized in the days when all her people professed the Catholic faith, is to the effect that the Church in Eng land was always a national institution. If it were such an establishment, it would never have had any right to the title of Catholic, for a Catholic establishment can no more be cramped and confined within national limits than the whole of any substance may be compressed into one of its parts. claim, consequently, that the Church which existed in England before the infliction of Protestantism upon that land was a national church is equival ent to denying that it was Catholic, and such an assertion is, of course absurd and untenable in view of the overwhelming and incontestible evidence to the contrary.

Singularly enough, we find a confirmation of this proposition in the paper on "The Principle of Moral In-dividuality" which M. Gaston Frommel. of the University of Geneva, contributes to the current issue of the Protestant quarterly, the New World Speaking of the time when Church and State were practically united through out all Christendom, M. Frommel says: ' The Church united to the State was not, after all, a national church in the old sense of the word; the limits of the Church did not coincide with those of a territorial unit ; neither did it consider itself in this light. Catholicism, as the word shows-and this was its pures glory-remained a universal religion. never allowing the gospel to frame itself in any territorial limits. We must come down as far as the sixteenth and seventeenth centuries in order to find in a religious form the full bloom of pagan nationalism. For the Reformation alone had the lamentable courage to readopt the ancient axiom, cujus

regio, hujus religio.' Here, then, we have Protestant testimony to the effect that the socalled Reformation first introduced, in Christian times, the old pagan practice of making religion a national institution, so that a man's faith, according to the axiom quoted above, could judged from his nationality, just as Christians of today, for instance, conclude that a Turk is a Mohammedan, and that they who hail from China profess Confucianism. Unwittingly, therefore, but none the less truly, do the persons who claim that the English church, before Protestantism invaded that land, was a national one, deny its Catholic character, or rather render themselves supremely absurd in trying to make such a denial in the face among them Father Plumtree and of the multitudinous and irrefragable Alderman Struthers. They had it in proofs to the contrary. From the dawn of Christianity down to the days of the Reformation there was no suc a thing as a national church, in the sense which modern employers of that word mean, to be found in any part of grete that few innocent are left to trie Christendom. The Church was every the giltie." Martial law was every where Catholic, that is to say, univer It professed everywhere the sal. same unwavering belief in what St Augustine calls essential things; it exercised the same liberty in matters which the Bishop of Hippo designated as doubtful, and in all things it exercised that charity which he so strongly commended.

It was reserved for the Reformation to attempt anew the establishment of national religions, a truly pagan practice, one that characterized all pagan lands before the dawn of Christianity and which is found to day in those heathen countries where Christianity is not professed. In consequence of this move on the part of the reformers. England's religion became an insular or national creed and remains such to the present day; Lutheranism became the German faith and Calvinism the church of Scotland. Anglicanism, it is true, found its way into the British colonies, just as Lutheranism wa foisted upon some of the lands that were unfortunate enough to be con tiguous to Germany, and as Calvinism was carried to some places in the European continent; but the Angli-can, the Lutheran and the Calvinist Earl Churches - and, in fact, all the sects adaptations of the old pagan practice that made a man's nationality the evi dence of his faith.

In view of this degeneration, this return to pagan ideals, this subversion of the character of Christianity, is it to be wondered at that Protestantism has proven so lamentable a failure as a religion? A national church can never hope for any real religious viand caprices of state rulers and be sub ject to the constant danger of change

and subvided into sects almost without Calvinism is repudiated with indignation by the descendants of thousands, who, in their day, gave it their sup-port and belief. A national churchand all Protestant churches are suchstrives in vain to win converts to its creed in other lands than that to which it belongs; and that fact, had he but duly weighed it, would have made Macaulay see nothing remarkable in the circumstance "that no Christian nation, which did not adopt the prin-ciples of the Reformation before the end of the sixteenth century, should ever have adopted them." fact explains the failure-admitted by all candid observers-of Protestant foreign missionary effort, as it also explains why foreign authorities so often allege that Protestant missionaries, mouthpieces of national churches, always cause dissensions and create disloyalties in their realms by their

preaching. No Church that professes to be a national Church can lay claim to being a Catholic one. Nationalism in religion, originally a pagan concept and practice, was unknown in Christendom until after the dawn of the Reforma tior, and wherever it exists it is an indubitable sign of heresy and schism and a direct denial of apostolical continuity in the Church that professes and practices it. - Sacred Heart Review.

Ould Doether Mack.

[The following poem is by Albert Perciva Graves, the author of "Father O'Flynn."]

carriages, Showin' their tongues and unlacin' their lungs. For divil a sympton the doctor disparages.
Yis, throth and he'll tumble for high or fo From his warm feather bed widout contrar

quickness. Prescribin' the right boys and girls for aich other.

And the sufferin' childer your eyes would be-wilder.

To see the wee creatures his coat-tails unrayelin'. And the

Thin his doctherin' done, in a rollickin' run Wid a rod or a gun he's the foremost figure. By Jupiter Ammon! What jacksnips or sal E'er rose to backgammon, tailfly or thrigger And back the "View hollo!" 'tis Mack in ful



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Ye may thramp the world over from Delhi to And sail the salt say from Archangel to Arragon, ragon, Circumvint back through the whole Zodiack, But to ould Doether Mack ye can't turnish

paragon.

Have ye the dhropsy, the gout, the autopsy.
Fresh livers and limbs instantaneous he'll
shape yez.
No way infarior in skill but suparior
And lineal postarior to ould Aysculapius,
He and his wig win the cuits so carrotty,
Aigle eye and complexion to clarety
Here's to his health, honor and wealth,
The king of his kind and the crame of all
charity.

How the rich and the poor, to consult for Crowd to his doore in their carts and their

Making as light of nursin' all night
The beggar in rags as the belle of society.
And as it by a meracle aliments bysterical
Dad: wid a dose of bread pills he can
smother.
And quenich the love sickness with wondherfu

Aich of them fast on some threasure at last, Well known ould Mack's just a toy shop ou thravellin'.

On black "Faugh a Ballagh" the country side sailin". side sailin'.
but you'd think twas ould Nimrod in pink.
sours cryin' pink over parkwall and

palin.

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York, Sinicos & all Counties On-East'n Minario, consisting of Counties On-tario, Muskok & all Counties E & N. of these Province of Quebec Supervised Sup tano, sussons a nicomes for the prices fairly to the best of their shilty and judgment the prices of New Brunswick but it is understood that all who compete agree to accept the award of Nessre. Lever Brothers, i.d., as inal.

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