

AN ENGLISH NOBLEMAN BEATIFIED.

BLESSED THOMAS PERCY, EARL OF NORTHUMBERLAND.

HIS FEAST JUST CELEBRATED FOR THE FIRST TIME—SKETCH OF HIS LIFE—THE "RISING OF THE NORTH."

On Saturday, the 14th ult., the Feast of Blessed Thomas Percy, seventh Earl of Northumberland, who was beatified last year, was celebrated for the first time in England. On the next day, Sunday, the Very Rev. Prior Tickell, O.P., alluded to the event in the course of a sermon which he delivered in St. Mary's Cathedral, Newcastle-on-Tyne. On November 14, 1569, he said, 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 to fight for the old religion. Fines, confiscations, prisons and death had been used to enforce submission and to compel the people to adopt the dreary services of the new religion. But the men of the North were made of stern, unbending stuff which would not easily bend to the will of Elizabeth and her evil advisers. 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 revered as a hero; whose name was now added to the catalogue of saints; whose feast they celebrated, but on Saturday for the first time, with special prayer and Holy Mass; whose intercession would henceforth be invoked by the whole Catholic world, but more especially so in this his native county—Blessed Thomas Percy, seventh Earl of Northumberland, martyr of his holy faith.

"Listen, lively lordlings all, I like and listen unto me, And I will sing of a noble earl—The noblest earl 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 opus." The Percys came of a Danish chieftain, Mainfred, who settled in France in the ninth century, taking his name, Percy, from his estate. Two of Mainfred's sons, William and Serlo, followed William the Conqueror to this country. William, the Conqueror's favourite, received 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 Whithy Abbey, which he dedicated to "God, St. Peter, and St. Hilda," and who lay buried in the chapter house of this same Benedictine Abbey. In the reign of Richard I., the sixth Lord Percy was created the first Earl of Northumberland. 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 earldom by Queen Mary, "on account of his noble descent, constancy in virtues, valor in deeds of arms, and of other qualifications." In the year 1569 Blessed Thomas Percy, together with Charles Neville, sixth Earl of Westmoreland, the Tempests, Rutliffes, Markenfolds, Daeres Swinburnes, and others of noble and ancient blood, and Richard Norton, the Governor of Norham Castle, resolved to strike a blow for the cause of God and the ancient faith. In their deliberations some were for viliing their real 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 November 13, 1569, the time-honoured 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 desecration of monasteries and convents; the protection of the poor, simple Catholics who were being robbed of their faith and reduced to poverty; to stop the wholesale butchery of Catholics, and destruction of the children of the Church; the protection 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 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 no hurt unto the Queen's Majesty, nor her good subjects; but for as much as the order of things in the Church and matters of religion are presently set forth and used contrary to the ancient and Catholic Faith; wherefore their purposes and meanings are to reduce all the said causes in religion to the ancient customs and usages before used, wherein they desire all good people to take their parts." Thus, amidst the joyous ringing of church bells and the acclamations and prayers of the people, the earls and their followers marched on to Durham. Durham was entered on the afternoon of November 14th, 1569. The band entered the Cathedral, and at once set about preparing for the restoration of the Catholic service on the morrow. The "treasuries of borders" 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 service—this corrupted word of God. A portable altar was set up at the east end of the grand choir, flanked by velvet hangings, a processional cross and acolytes with candles headed a procession into the sanctuary as of old; vestments were brought from the chests in the scrotry; 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 returned to His desecrated sanctuary. The next morning High Mass was sung, thousands of glad voices taking up the not-forgotten "Gloria in excelsis Deo," "Credo"—"in deum sanctum, Catholicam et Apostolicam Ecclesiam,"—"Sanctus," "Benedictus," and "Agnus Dei." The vast 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 infinite 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. When 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 fishwife? Why not rather say she swore like Queen Elizabeth? The same night the earls marched to Dringthorpe, 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. Broughbridge was next reached, and the following day Wetherby. On the next day they mustered on Clifford Moor, numbering 1,000 horse and 4,000 foot, intending to march on to York. Finding, however, that the Catholic gentry of Yorkshire, instead of rallying to their support were flocking to the Queen's standard at York, they lost heart, and, judging themselves too weak to face the disciplined forces of the Crown, retraced their steps and besieged Barnard Castle, which they took from Sir G. Bowes. The earls then fled towards Scotland, and the army melted away. Sir George Bowes, retreating, was met 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 60 miles in length and 40 miles in breadth." In Durham 66 were strung up, amongst them Father Plumtree and Alderman Struthers. They had it in 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, said: "The number of offenders is so great that few innocent are left to trie the gillie." Martial law was everywhere 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 number of those hung is at present uncertain, but I guess that it will not be under 600 or 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 wickedness, and in the spring of 1570, issued a bull of excommunication against her, in which he styled her the pretended Queen of England, and absolved her subjects from their oath of allegiance. The numbers that suffered would never be computed. It must have been thousands, but the holy cause for which they had suffered death had purchased them the glorious crown of martyrdom. Earl Thomas took refuge in the house of Hector Armstrong, at Herelaw, and this man basely sold him to the Regent Murray. On August 22, 1572, the Blessed Thomas was beheaded on the pavement, at York. Addressing the people from the scaffold he said: "It grieveth me much 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 souls have by this gained the bliss of Heaven. If I had a thousand lives I would willingly give them or the Catholic faith, in which I die." He made the sign of the Cross upon the block and kissed it, crossed his arms upon his heart, and stretched out his head. Then, as the words, "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 earl of the North Countree."

A Plucky Woman.

An incident occurred on an afternoon train on the Consolidated road that ought to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity in their

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characteristic dress. A drunken man, very drunk and annoying, entered the car and sat down beside one of them. He talked persistently, drank from a big bottle that he carried, and finally stuck his disagreeable face repeatedly into the long bonnet of a sister in a most insulting way. She was evidently much frightened. The conductor had already been told of the man's conduct, but did nothing. The other passengers, in true passenger fashion, sat and looked on. No man stirred.

Finally a woman, white as a sheet and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the fellow's bottle, wrested it from his hands and flung it out of the window and then took hold of him, and after a lively and unassisted struggle got him out of the seat. "I'm no Roman Catholic," she said, excitedly to the spectators, "but I will not sit still and see a Sister of Charity insulted."—Chicago Times.

A CATHOLIC JOURNAL.

Its Importance and Value Practically Illustrated.

During the recent election for Mayor in San Francisco, an Irish-American Democratic candidate was opposed by a Republican, who was the choice of the A.P.A. The Monitor, the Catholic organ of the city, took a vigorous part in the struggle, and the Irish-American was elected. Commenting upon the event the Monitor says:—

The fight which has just closed has taught us many lessons, but no lessons so well as the value of a Catholic paper. Unfortunately there has been a temper among Catholics which prompted them to look upon the religious journal as an ornamental luxury, like the fifth wheel of a coach of the Family Bible. It was the fashion to sneer at the unfortunate publication and demand in scorn why it was not as interesting as the Daily Scandal or the Caterwaul.

When the struggle for equal rights came, and the defense of the Catholic name, we received no help from the "interesting" dailies patronized by Catholics. These high-minded journals ignored us while they dared, despised us always and helped us never. It was only when we learned to treat the news-monger that the great moral engines came to their senses. They found they were the servants not the masters of the public and they paid a good round sum for their information.

The brunt of the battle for the defense of Catholics was borne by the Monitor. We make no merit of this fact because it was merely our duty. But we do wish to insist on the truth that when Catholics needed defense they had to fall back on themselves and on the Catholic paper. The strange gods after whom they had run in the days of peace were conveniently deaf in the day of affliction. The papers which they had supported with princely generosity refused to say a word of exhortation when everything Catholic was slandered, ridiculed and abused. It was the despised Catholic paper which fought the fight they should have taken up and in spite of their open or concealed hostility fought it successfully.

We speak of these things to impress on all the necessity there is for a Catholic paper and the advantage that comes from strengthening its hands. We speak of them to bring before the minds of Catholics the obligation there is of giving to the Catholic journal at least a tithe of the patronage and support that is given to secular papers. We speak of them so that in the light of events just past our readers may see how they have been defended by their own weapons and how they should be prepared to defend themselves in the same way if the occasion should ever again rise.

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THE ABYSSINIANS

COMING INTO COMMUNION WITH THE CATHOLIC CHURCH.

It is probable that it will not take much to bring the dissident Coptic Church into the communion with Rome. The Holy Father entertains this belief, and the treatment received by the Papal envoy in Abyssinia tends to confirm this opinion. The Catholics of the Coptic

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Church of Abyssinia have not a regular constituted Hierarchy. The faithful there are under the jurisdiction of a Latin Vicar Apostolic, Mgr. Taurin, who resides in the Harar. But they have the utmost liberty and are treated with the greatest consideration even by the dissident clergy. The Uniat Copt Church of Alexandria, which comprises some 18,000 souls, is administered by Mgr. Macarius, whose residence is at Alexandria. Under him are two Bishops, the one with his See at Minich, and the other with his See at Thebes. A few days ago the Holy Father despatched a special mission to Alexandria, and it is believed that this question of reunion is not unconnected therewith. The envoy is Mgr. Francesco Sogaro, formerly Vicar Apostolic in the Soudan, a man of zeal and of great resources. It was he who, a year or so ago, in conjunction with Wingate Bey, effected the liberation of Father Kossignol, the Austrian priest, who for ten years had languished in captivity in the Mahdi's camp.

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The ancient Hebrews were famous for their beautiful black hair. To this day the Jews delight in cultivating that most ornamental of all ornaments. It may have been that Luby's Parisian Hair Renewer was then in vogue, but it is almost certain something of that nature existed. It can now be had at all chemists for 50 cts. the bottle.

Henry Clay and Religious Life.

A granddaughter of Henry Clay, the famous Whig leader, entered a convent in 1849. Mr. Clay wrote the following letter to her, which proves how broad and liberal a man he was:

ASHTABURG, October 27, 1848. My Dear Granddaughter: I received and read attentively your letter of the 10th inst. My perusal of it touched and affected me greatly, as it did your grandpa. It was full of feeling and sentiments, so just, conceived in such a Christian spirit and marked by such affectionate attachment to us and to all your relations, that we read it with the deepest interest. While we could not disapprove, we were seriously and sorrowfully concerned by your resolution to adopt the veil and dedicate the rest of your life to the service of God in a convent. We would not disapprove, because you say that your determination has been deliberately formed, and because you are solemnly convinced that it will be conducive to your present and future happiness. But it is a grave and serious step, resembling in the separation from your friends and relations which it involves, so much the awful separation which death itself brings about that we could not but feel intense distress. Your happiness, my dear grandchild, has ever been an object of intense anxiety and solicitude with us. If it is to be promoted by the execution of the purpose you have in view, I would not, if I could, dissuade you from it. I have no prejudice against the Catholic religion. On the contrary, I sincerely believe that Catholics who are truly religious are as sure of eternal happiness in another world as the most pious Protestants. All that I hope is that you will not act on any sudden impulse or ill considered and immature resolution, but that you will deliberately, and again and again, examine your own heart and consult your best judgment before you consummate your intention. Write me at Washington, and in the event of your taking the veil, let me know what provision exists for your support and comfort, and whether and what pecuniary aid may be proper expedient from your friends. Adieu, my dear grandchild; may God enlighten, guide and direct you; and if we never meet again in this world may we meet in the regions of eternity, and there join my beloved daughter, your lamented mother. Such, also, are the prayers of your grandpa. Your affectionate grandfather, HENRY CLAY.

Catholic Aid.

The Catholic Review very wisely remarks: If every Catholic family in the United States bought only one Catholic book this whole year, 2,400,000 volumes would have been sold by Catholic publishers. Even at that rate, Catholic literature would be in great demand, Catholic authors could make a living by writing, and Catholic publishers would grow opulent. Just think of it—with one Catholic book a year purchased by every Catholic family!

IDEAL AMERICANISM.

REV. FATHER CONATY TREATS THE SUBJECT AT A PUBLIC RECEPTION.

THE CHURCH HAS NO FIBRE OF HOSTILITY TO LIBERTY.

Rev. Thomas J. Conaty, D.D., the newly appointed rector of the Catholic University at Washington, District of Columbia, was the principal speaker at the reception of the Boston Boot and Shoe Club at the Brunswick on Wednesday evening, November 18th. The subject under discussion was "Ideal Americanism." President Shillaber in introducing the orator of the evening said that although born in a foreign land, Doctor Conaty was an ideal American and one to whom all could look up with reverence and admiration. Dr. Conaty spoke in part as follows:

"I recognize that this represents a prominent business element, while I represent a religious organization. I am sensible that I represent a religion and a race which at times has been deemed hostile to ideal Americanism. I am glad of your invitation to come as a priest, which proves the strongest refutation to such a charge. It is a difficult matter to define what it is that makes us the Americans we wish to be. We might select one character from history, or make a composite, but I prefer to study out the distinctive character that arises on the pages of our American history. Edward Everett said that independence of itself meant little, but when found in the individual it represented distinctive character full of purpose, and bore with strong responsibility. Let me take that thought for my subject this evening. Every people has its national idea. The Greeks had art; the Romans had government; the Americans have liberty. To America was reserved the idea of man possessing liberty as an inherent right because he was a man. The state was built upon the individual, the individual did not derive his power from the state.

"It has come to us at a tremendous cost, as everything does which has value. But only he who has been a slave can estimate liberty at its true value. Our national idea is the idea of individual freedom. We have just passed through a great conflict; many have looked upon it with misgivings, but as Samuel Adams said, the people can be trusted, and they have asserted and proved their right to be trusted in this crisis. The individual unit is the spring of American Government, and whatever injures that corrupts the whole stream of life. Monopoly, and especially the monopoly of rum, is the greatest danger that threatens our people.

"One more thought. There used to be a saying, 'as dead as Know-Nothingism.' If there is one place more than another in which Know-Nothingism should not appear, it is in America. The first who came here, as the last who have come, did so for the sake of their conscience and religion, and no one has a right to say that a man who follows his conscience is an enemy to American institutions. Bigotry in politics as bigotry in religion is dangerous. The pilgrim in Massachusetts and the pilgrim in Maryland sought an asylum here and built up a free country.

"Let not our prejudices cloud our intelligence. We who have come from the other side live, work and live here and have become the children of America, and we would protect this country from the dangers which threaten it. The Church which I serve has not a fibre of hostility to liberty, because it preaches Christ, who first proclaimed the individual liberty of man."

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Messrs. Marion & Labege, Engineers and Experts in Patents, 185 St. James street, Montreal, furnish us the following information:—

Every class of machine that is used in this art was well developed prior to the last quarter of a century. Of improvements in washing machines, Burton & Benjamin, No. 408, 690, August 13, 1889, show a power machine in which the rotating cylinder containing the clothes is provided with an arrangement of pipes by which either steam, water or bluing can be introduced into the cylinder through its hollow journals as desired, so that the clothes can be washed, rinsed and blued without removal from the machine. Garrison, No. 452, 129, May 12, 1891, shows a machine in which the cylinder is provided with reciprocating perforated pistons, between which clothes are alternately squeezed and released, a

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supply of fresh water being constantly introduced through one of the hollow journals of the cylinder, while the water that has been used is constantly discharged through the other journal. Baker, No. 550 672, December 3, 1895, has a casing in which is journaled a perforated cylinder, in which the clothes are placed, one end of the cylinder being provided with propeller blades which force a continuous current of water from the casing through the clothes, these blades being assisted by spiral blades upon the periphery of the cylinder.

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