

THE FLAG OF IRELAND

GLEAGINGS BY "CRUX."

If the reader will kindly look back, or go back in memory for a year, he will recall a lengthy contribution from my pen on the difference between the standard of Ireland's Kings—"The Sunburst"—and the Irish flag, that contained the Harp as its national emblem.

These remained the arms of Ireland down to the time of Henry VIII., although not until then included in the English royal standard, which, from the time of Edward III., had the lilies of France quartered with the leopards of England on that monarch's pretensions to the French throne.

BRIAN BORU'S HARP.—Towards the close of the eighteenth century, Vallency thus wrote concerning this harp:

"Donogh, second son of Brian, killed his elder brother. They were co-regents of Munster, and Donogh was now deposed by Turlough, son of the murdered prince. Donogh, banished from Ireland, went to Rome, and took with him the harp, crown and other regalia of his father Brian Boru. These he laid at the feet of the Pontiff, who taking these presents as a demonstration of the full submission of the Kingdom of Ireland to the Holy See, retained them, being ignorant of the fact that Donogh had already been deposed.

HERALDRY.—"One of the fundamental laws of heraldry is that which forbids the blazoning of color on color and metal on metal, yet this rule is constantly disregarded. Perhaps one of the best known offenders in this respect is the municipal flag, which occasionally floats from the roof of the Dublin Mansion House. Here we have the city arms azure in canton on a field vert, which is both false heraldry and inartistic in appearance. It is only charitable to suppose that the repeated assaults committed on this flag by the college boys were prompted by their love for the true principles of the herald's art, and had no ulterior motive.

ROYAL ARMS.—The royal arms of Ireland from the time of Henry the Eighth have been invariably a golden harp in a blue, not a green ground. Indeed, remarks Sir Bernard Burke, it is doubtful whether green was ever the national color of Ireland. The O'Briens, Kings of Thomond, had a field gules. Green was not used in the ensigns of the O'Neills, or O'Donnells of Ulster, the Melaghins of Meath, the O'Rourkes of Breglin, the MacMurrroughs of Leinster, the MacCartys of Desmond, or any of the leading Irish clans, with the doubtful exception of the O'Connors of Connaught.

THE FIRST FLAG.—"The first flag which our Anglo-Norman conquerors gave us was three crowns on a field azure, which, curiously enough, was the coat of St. Edmund King of East Anglia. How this flag came to be given to Ireland is unknown. The arms of Munster had three crowns, but on a field gules; Leinster had a harp on blue ground; Ulster's emblem was the famed Red Hand, and Connaught had party per pale, an eagle and castle. It may be that Henry II., finding no recognized permanent national standard in his new kingdom, constructed one out of a combination of those of the two provinces he had conquered, charging the field azure of Leinster with the three crowns of Munster.

LE NEVE'S STATEMENT.—It was not until the reign of James the First that the arms of Ireland and those of Scotland were quartered on the English royal standard. The Irish arms adopted, and since then in use, were those constructed by Henry the Eighth. The alteration was not made without protest, as Sir Bernard Burke quotes from a curious old manuscript signed Sir William Le Neve:

"Sir William Segar told me that when the commissioners for the first claims of King James had determined the harp to be quartered with France, England and Scotland for the arms of Ireland, the Earl Marshal (Lord Henry Howel), in showing no affection in approving the same, said: 'The best reason I can observe for the bearing thereof is it resembles the country in being such an instrument that it requires more cost to keep in tune than it is worth.'"

THE NATIONAL COLOR.—"Thus it would appear that the harp on Irish national flag only dates from Henry the Eighth or possibly James the First, and that at no known period was green the field or ground of the national arms. Blue was the color of the field of every Royal flag of Ireland from the time of Henry the Second, if not before. Blue was the color chosen for the Knights of St. Patrick when that order was instituted to bribe such noblemen as were above accepting gold for their votes. The Royal Irish Regiments have blue facings, while even the uniform of the Irish Brigade in France was not green, but red."

Catholic Education.

Speaking at the closing exercises of the Cathedral parochial school, Rochester recently, Bishop McQuade said in part:

Just and wrong for men who have no religion themselves to meddle in our affairs and criticize what we do. Evil, deeply they are not able to comprehend our position. One might think that they had time in their years to comprehend what we are doing, or why we are making such extraordinary sacrifices, for which we are willing, indeed, to be misrepresented, censured and scoffed at. Every now and then an example of their utter incomprehension comes to our notice. You will hear people, not Catholics, saying that the father's and mother's will over children is absolute, thus setting to one side the God to whom one day the father, mother and child will have to go for judgment. It is incomprehensible how people who believe in God, the Creator, the Saviour, the Ruler, the Judge of all, can set aside the Catholic Church which teaches the duty of parents and the law that binds them, and the law that binds the conscience.

"I know sometimes it enters the smaller minds of people that the Bishop is something of a crank. I cannot afford to be a crank; give away to crankiness I might fall into sin. I might teach non-sectarian doctrines, I might lead many astray, and some fathers and mothers might say in after years, 'had the Bishop only spoken to my son he might have been saved.' So it comes very near to the conscience of the Bishop when he speaks on this question. Some few years ago the Holy See, the head authority at Rome, was consulted on the question and asked if parents could send their children to what was then called a neutral school, without religion of any kind—if that is possible—but it is absolutely impossible, because when you exclude all true religion (Christ and God) you have godlessness and rank infidelity. There are some people who know more than the Pope, more than Christ and more than God. The Holy Father declares that such schools, where there is absence of all religion, must not be patronized by Catholics."

Bishop McQuade has purchased 19 acres of land on the West Side Boulevard, just north of the toll gate, as an addition to the grounds of the Home for the Aged. The price of the land was \$500 an acre. A part includes the well known Tone estate. Work on the building is being pushed as rapidly as possible.

Archbishop Riordan's Tribute To Bishop Laval.

Two centuries have nearly passed since the saintly first Bishop of Quebec, Mgr. Laval, departed this life, yet to-day the memory of his heroic endeavors and noble deeds to spread the light of Catholicity on this continent, amidst many trials and difficulties, lives and finds expression from pens of prelates in various archdioceses in the neighboring Republic. No more striking or touching evidence of that fact can be had than that contained in a letter of His Grace the Archbishop of San Francisco, recently addressed to Mgr. Marois, V.G., Quebec. Couched in golden words, expressive of admiration for and sympathy with the career of the illustrious prelate, its most significant feature is the sterling lesson of Catholicity which it contains—that neither territorial boundaries or difference of nationality can dim or lessen, in our minds and hearts, the sentiment of veneration which all should cherish for the pioneer spiritual guide whose zeal and abnegation laid the foundations of religious establishments which stand to-day as monuments of Catholicity in our midst.

The following is the full text of the letter of His Grace:

San Francisco, July 5, 1904. Monseigneur C. A. Marois, V.G., Quebec.

Monseigneur: I have just read the letter of the Most Rev. Archbishop of Quebec addressed to the Bishops and Archbishops of Canada and the United States in reference to a monument in the form of a statue to the Venerable Francois de Montmorency-Laval, first Bishop of Quebec, to be erected the 200th anniversary of his death. It is a duty which not only the Church of Canada but that of the United States also owes to the memory of the apostolic and saintly founder of two great and flourishing churches.

Quebec is the source from which they both sprang, and Francois Montmorency-Laval was the first pastor which nourished them in the days of their infancy and poverty, and whose whole life and heroic virtues are still an inspiration to those who have succeeded him as shepherds of the flock of Christ. The Bishops of the United States will, I am confident, most willingly cooperate with the Archbishop of Quebec in honoring the memory of the illustrious founder of religion on this continent. For my part, I feel that it is a privilege and an honor to be permitted to aid in this good work.

I authorize you, Monseigneur, to enroll my name among the subscribers to the monument for the sum of \$250.

I remain, Monseigneur, sincerely your in Duo, (Signed) P. W. RIORDAN, Archbishop of San Francisco, California.

EVIL TONGUES.

There is nothing to equal the harm that can be done by an evil tongue. Some months ago one of our correspondents filled a couple of columns with a comparison between the human tongue and fire, and we have been ever since reminded of the utility and the danger of both these objects,—just according to the manner in which they are used or abused. In a recent number of that admirable publication, the "St. Anthony's Messenger," there is a short but telling article on the subject of "Talking about our Neighbors." A summary of it would seem to fit in very well with the subject in hand. Says the writer:

"St. Bernard calls the detractor's tongue a two-edged nay, a three-edged sword, with which he commits three murders at one stroke. The detractor, in the first place, murders his own soul when he destroys his neighbor's fair fame. Secondly, he murders the character of the person he detracts, for he destroys that of civil life by which he lived blameless and encourages and spreads it around murders the souls of those who listen with pleasure to the detraction, and encourages and spreads it around for whoever encourages and gives ear to the detraction, is equally criminal with the detractor. And more than all this, St. Bernard says he knows not which of the two merits damnation the most—the detractor or the willing listener, since both have the evil one in them—the one in his mouth, and the other in his ears."

This is pretty severe, but not too much so. It is a very cowardly thing to take advantage of the absence of a neighbor to detract from his good name. It is a stabbing behind the back, and especially is the blow struck when the victim has no opportunity of defending himself. In this same article there is a very timely example given. After the stating of the incident, the writer says that it is not without reason that the Book of Proverbs declares the detractor to be the abomination of men. This is the incident:

"A venerable Bishop entertained one day, at his table, one who was prone to detraction. He was scarcely seated when he commenced speaking in disrespectful terms of a person in the neighborhood. At this the bishop was not a little displeased, and, intending to give the detractor a lesson, he called out to one of his servants, and told him to go to the house of the person who had just been spoken of in a very uncharitable manner, and tell him that the Bishop wished to speak to him. The detractor hearing the order given, became very much alarmed, and tried to induce the Bishop to revoke the order. The prelate calmly replied: 'I am sending for this gentleman that he may be able to answer the charges you have brought against him; for it would not be just to listen to the complaints which you have made against him without affording an opportunity of defending himself.'"

It would be a good thing for the world if others were to put into practice that which the Bishop did on the occasion mentioned. At all events we should not sit idly listening to evil tongues doing their deadly work; a protest is always timely.

TWICE A DAY TO ST. LOUIS.

The Grand Trunk offers a double daily through car service direct to the World's Fair City—St. Louis, Mo. Trains leave Montreal morning and evening. Send four cents in stamps to Mr. J. Quinlan, District Passenger Agent, Montreal, Que., for the handsomest publication yet issued on the World's Fair, and consult Grand Trunk Agents for further particulars.

OUR CURBSTONE OBSERVER

ON HIDDEN BLESSINGS.

I was reading the other day, in connection with the steamer Slocum disaster at New York, how a certain woman had arrived one minute too late to board the excursion boat. She wept as if to break her heart; she had missed the day's enjoyment, and she had been anticipating it for a long time. That afternoon when she heard of the fearful fatality that had occurred, she thanked God.

fervent prayer, for having preserved her from what would have been certain death. She felt that a blessing it was to have arrived too late for that boat. This is merely one example in tens of thousands that might be cited. We rebel and break our hearts on account of some disappointment; yet, in the years that follow, we look back with gratitude to God for having escaped a more terrible fate, just on account of that disappointment. In my long experience as a "Curbstone Observer" I have had occasion to note thousands of such cases, and I have invariably found that there is no use in rebelling against Providence, or repining because of some mishap or miscalculation. Time and patience will right everything—if we only act rightly and keep up our spirits.

A VARYING STANDARD.—The standard whereby we gauge our disappointments and measure their importance is a sliding scale; that which we once deemed the greatest misfortune in life, turns out to be comparatively insignificant in the light of subsequent experience and of still heavier blows. Take the child, for example: the loss of a ball, or the breaking of a doll, would suffice to make that little one miserable beyond all expression; yet in twelve or fifteen years after that loss appears to the same person as a mere shadow that flitted across the sky was unworthy of even a moment's thought, much less a moment's anxiety. Then you take the young boy or girl who is emerging from childhood into youth, the misfortunes and troubles of that being's life are fearful—yet they are all so many blessings. A young lad of sixteen or so is in love; he cannot live without the object of his affections. How they dream dreams of unending bliss; how they build castles in the air; how their hearts are broken if they are separated; how dark becomes all nature, and life itself, for them; how they feel all hope of any future happiness vanish. And yet, as the years roll on, they drift apart; they forget each other; possibly they do not meet until one, or both, may have been married. There is a calm pleasure in meeting a friend of childhood, and in recalling the foolish dreams of the long ago, but beyond that there is no glow of pleasure. The dreams are over. In the realities of life they have formed other associations, other attachments; they

see how unsuited they were for each other; and they are glad to meet in the cold formality of friendship, and to drift on further and further apart, and to bless God that they are freed from each other in life. The misery and disappointments of those young days were blessings, and they knew it not then, but they know it to-day.

AE EXPERIENCE.—Every person has had some experience of this kind, and I have been no exception to the rule. It is now twenty odd years since I lost an opportunity that came my way, and lost it through my own neglect. I might have made, at that time, \$30,000 in a few days by a transaction in connection with a lumber limit. I neglected it, and I was almost distracted over the lost opportunity. The limit could have been bought for one quarter of its value; the money was offered me to purchase it, and on the easiest possible terms for the return of the same. I missed the chance all through going to a picnic. You can readily imagine my disappointment, when the following day I found that it had been sold, and for much more than I would have had to pay for it. It seemed to me that my best chance of ever making a fortune was lost. This was early in June. By July, as I knew, the limit would have brought double what was paid for it. I brooded over my great misfortune, and lost all courage and all desire for work. In August the great forest fires began, and before September there was not a tree standing on the entire limit. A few scorched rampikes told where a magnificent pine forest had stood. That autumn the owner of the limit could not have got one hundred dollars for it. Had I not missed my chance I would have been for all time to come a ruined man. I would have bought an asset that became valueless, and I would still be obliged to pay back the money that I had borrowed to make the purchase. When I look back over the twenty-three years that have since elapsed, I am grateful for the preservation from that danger—a danger sufficient to blast the entire career of a young man.

JULY FEASTS.

(By an Occasional Contributor.)

The month of July is one of great importance in the Church. In later issues we will refer to many of the Saints whose feasts are commemorated during this month. But we must remember that the entire month is dedicated to the Precious Blood. This is a devotion of such an acceptable character that even an Order of religious has been established for the perpetual adoration of Christ through His Precious Blood that was shed for the redemption of mankind. It is, therefore, a month of abundant graces. It is one that should be filled with devotions of a special character.

One the first day of July, the Church commemorates two great Saints—Saints Julius and Aaron. These, although unBritish in name, were British martyrs who suffered at Caerleon-on-Usk, during the Diocletian persecutions. They were put to death soon after St. Alban, the proto-martyr of Britain. Up to the thirteenth century the bodies of these martyrs were honored at Caerleon, whilst their memory was recalled by two churches under their patronage.

On the second day of July we com-

memorate the Feast of the Visitation of Our Blessed Lady, when the future Mother of our Lord, paid a visit to St. Elizabeth, who was then expectant of a son, the great St. John the Baptist. It was on that occasion that St. Elizabeth greeted the Blessed Virgin with those well-known words in the Angelic Salutation: "Blessed art thou among women, and blessed is the fruit of thy womb." These words are used daily by every Catholic in the world.

On the same-day is the feast of a rarely named Saint, Oudoceus, the Bishop of Llandaff. It is recorded of St. Oudoceus that Mauric, King of Glamorgan, who had done much to promote the glory of God, was nevertheless excommunicated by the Saint for assassinating a certain prince, Cyneddu; nor was he restored to the Church till he had made full penance.

In those days, even as to-day, the Church made no distinction between prince and pauper, as far as the observance of God's law is concerned.

REFLECTIONS.—Without going into further details, or stirring up other reminiscences, I conclude, both from personal experience and from observation that we should be contented always to let God have His way. He knows better than we do what suits us best. He sees the future, we do not. We are always in danger of a mistake. He is infallible. It is thus that the monks and the saintly men of old took life. They blessed God for His blessings, and they blessed Him for the persecutions and misfortunes that He sent them; and, in turn, He blessed them for all eternity.

Roman Catholics were present at the coronation of the late King James I. They believed that in his coming the deliverance from the curse of persecution. Their high, and, it would seem, reasonably, for the new was born of a good pious who had him baptised in the Catholic Church, whose faith she had professed. There would so they thought, an end to the Penal Laws framed for other purpose than the stamp of Catholicism in the land on this hope, Holy Mass was more publicly celebrated cities, Limerick being one. Nowhere was the joy at the of the Catholic revival more than in the noble house of the persecution under had fallen with its full weight the home of Sir John. For however, it had no other effect to school him more perfectly in piety and heroism. The experience of those dark days accentuate the nobleness of character the more. His ardour nourished in silence and retirement encouraged and sustained his agonists in their mortal struggle.

Already in his early youth accounted a saint. His practices were manifold. He his flesh by continual fasts, gaged in frequent and fervent prayer, and his charity towards poor and persecuted knew no bounds. Such was he during the years up to study, and such did he to be during his married life to the devotion which his father cherished for the Order of St. Ursula, who was clothed in the Penance, and strove to realize daily life the virtues of his Father.

The illustrious of the Irish were not long in being discovered. But first happened an event of most color to the general expectations; a proclamation issued granting a general

DO NOT BUY TRASHY GOODS AT ANY PRICE.

Cowan's Cocoa and Chocolate

Are the Best. Notice the Name on them

STORY OF A

(From the French)

About the beginning of the tenth century there lived not far from Limerick, a noble, John, Baron de Burgh, wife, Grace. John was the son of a once very powerful which settled in Ireland came in the train of Henry had as its first head William Adelm. Like many other mans, it obtained from the considerable fiefs, and, later itself to many native princ The chiefs of the clan were turies Counts of Ulster, daughter of the late Count de Burgh, who was assumed the early age of twenty-one the third son of Edward I. The Burgh family was famous in its benefactions to eccan Order. William de Burgh called in Ireland, of Galway read that towards the close sixteenth century, Sir Thurg was among the principal factors of the Abbey at M. At the time at which opens, the head of the family Richard Roe de Burgh, Earl of Clare. He was true to the name of his house, and re- celebrated Franciscan bey of Kenalchen, in the Clonfert. One of the men this truly Catholic house Franciscan, was raised to copacy, and died in 1562, Bishop of Emly.

Seeing that the de Burgh a Norman stock, and were the English monarchs for- possessed, it occasions now when we hear that they champions of the latter, none the less constantly for the religion of their ancestors as we shall see in the course narrative, our hero, Sir J. on entirely cut himself adrift the English and made com with the Irish when fighting and their homes.

During the opening years venteenth century, Ireland peace such as she had not many a long day. The leaders of the national party and Tyrconnell, having been received by the English ment honorably. This led them to believe that was opening up for them, favors like theirs would be to their compatriots. In were, as we now know, as taken.

Roman Catholics were present at the coronation of the late King James I. They believed that in his coming the deliverance from the curse of persecution. Their high, and, it would seem, reasonably, for the new was born of a good pious who had him baptised in the Catholic Church, whose faith she had professed. There would so they thought, an end to the Penal Laws framed for other purpose than the stamp of Catholicism in the land on this hope, Holy Mass was more publicly celebrated cities, Limerick being one. Nowhere was the joy at the of the Catholic revival more than in the noble house of the persecution under had fallen with its full weight the home of Sir John. For however, it had no other effect to school him more perfectly in piety and heroism. The experience of those dark days accentuate the nobleness of character the more. His ardour nourished in silence and retirement encouraged and sustained his agonists in their mortal struggle.

Already in his early youth accounted a saint. His practices were manifold. He his flesh by continual fasts, gaged in frequent and fervent prayer, and his charity towards poor and persecuted knew no bounds. Such was he during the years up to study, and such did he to be during his married life to the devotion which his father cherished for the Order of St. Ursula, who was clothed in the Penance, and strove to realize daily life the virtues of his Father.

The illustrious of the Irish were not long in being discovered. But first happened an event of most color to the general expectations; a proclamation issued granting a general