



The REVEALER



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ÉIRE PHILATELIC ASSOCIATION
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John J. Walsh, Editor.



THE FRIARS MINOR and IRELAND

By FRANK HANIFIN

Ireland has ever been celebrated for keeping the Faith alive from the time Christianity first came to the island. What the world does not generally know is that Franciscan Friars did more to keep the faith alive in Ireland than any other single group because they were of and with the people in accordance with the injunction of St. Francis of Assisi that they were to be but "lesser brethern" and "all things to all men."

There is a tradition that one or more companions of St. Francis, after a pilgrimage to St. James Compostella in Spain, crossed the Bay of Biscay, landed at Youghal in Ireland and established the first friaries of the Order in that country. It is even possible that these Friars reached Ireland during the lifetime of St. Francis. They were warmly welcomed by the Anglo-Norman lords and the native Irish princes who refused to acknowledge King John of England as their sovereign.

The people, too, heartily welcomed the bosom friends and earliest companions of St. Francis whose reputation for sanctity had spread abroad. Existing on alms, the Minorite Brethern, as they were then called, received them in abundance. Once the Friars had mastered the Irish tongue, people from all quarters flocked to hear them preach the Gospel and tell of St. Francis and his deeds. The Little Poor Man of Assisi, with his simplicity of manner and engaging ways, won ready access to the warm Irish heart. His Order struck deep root in Ireland, so that in 1230, four years after the death of the Saint, John Parenti, the then Minister General of the Order, established a separate Irish Province and sent the English Franciscan, Richard of Ingworth, to head it. The sentiment of veneration for St. Francis intensified in the Irish heart as the years passed, and, a few centuries after his death, there were over a hundred friaries on the island.

THEY FOUNDED SCHOOLS

The first Friars to land found the Irish a rough people. In those feudal days there were actually only two professions - clerical and military (farming was considered the work of peasants) - and in feudal Ireland deeds of blood, reciprocal hate, vindictive raids and wars were common. In addition to preaching charity and forbearance, the Friars founded schools.

Until the suppression of the religious houses, many or most of the Friaries probably had schools attached to them in which the youth of the district and candidates for the Order were taught. Several had schools of philosophy and theology. In 1438 higher schools of theology were established at Galway and Drogheda. In the 14th and 15th centuries there are references to Irish Franciscans studying at Oxford, Cambridge, Lincoln, Ely, Paris, Cologne, Strasbourg and Bologna. When a university was being considered for Dublin in 1320, it was proposed that the school of theology should be constituted from the schools of the Franciscans and Dominicans.

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For some years I have been showing portions of an Eire collection at various shows around the country but it has been quite a job to convince judges that stamps of the "classic" period are in the same league with the multicolored flashy stamps issued today.

I am happy to report to you that at least one breakthrough has been made. A collection of my Eire overprints and errors finally made the grade with a "Best of Show" and first in British Colonies at the annual show of the Memphis Stamp Collectors Society held last week at the Memphis museum. Perhaps even more surprising was a small showing of Irish slogan postmarks taking the second in British Colonies.

Perhaps this will give heart to some of our friends in the EPA who have had the same difficulty in showing what people insist in calling an "unpopular" country.

With kindest regards, I remain,
Very truly yours,
J.M. Sharpley, EPA 271

226 Pandora Road
Memphis, Tennessee
November 27, 1959

IRISH STAMPS ARE A BRISK EXPORT

In recent weeks there has been a brisk demand from Continental philatelists for Irish commemorative stamps. German collectors in particular, have 'discovered' Irish stamps, and the wartime Irish commemorative issues are now flowing in a brisk manner to the German stamps-market.

The result of the demand for the Irish postage stamps on the Continent has been that with the exception of the 2 1/2d. stamp issued in 1943 to commemorate the 50th anniversary of the Gaelic League the stock of all Irish commemorative stamps up to the year 1945 has been exhausted.

Two commemorative stamps issued more recently have been completely sold out.

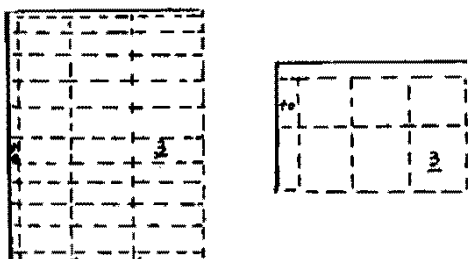
There are the 2d. stamp issued in 1954 to commemorate the Centenary of Cardinal Newman's Rectorship of the Catholic University of Ireland, and the 2d. stamp issued in 1957 to commemorate the Centenary of the birth of the Irish writer, Tomas O Criomhthain.

(Dublin Sunday Independent
July 26, 1959)

Letter to the Editor

Two of the articles in The Revealer for Sept-Oct are of interest to me and possibly I can add some information of interest to others.

I have two blocks of the 3p air-mail showing the re-entry, one of six and one of 30 stamps. As well as I can tell the re-entries on the two blocks are identical, but there is a difference in the sheet margin on the left side. On the larger block there is a printed mark (+) opposite the sixth stamp from the top, in the same row as the re-entry. On the small block the mark is one row above the re-entry. Below is a diagram which may help to clarify my description:



The mark is apparently printed at the same time as the stamps and is similar to the perforating machine guides on U.S. stamps. However I have been curious for some time about the difference in position, and would be very glad if anyone can offer an explanation.

Fenian Issue

In addition to the above I refer to the article and picture on page 428, concerning the 1866 Fenian issue. A few years ago I was given a stamp which appears to be exactly like the picture, however it is black on yellow paper, with no hint of green.

It has apparently been removed from a letter, has a bad thin spot and traces of writing on the back. Until now I have had no knowledge of its history, although I supposed that the story was probably about as repeated in The Revealer.

If you wish any more details about these two items, for The Revealer or any other EPA purposes I will be glad to supply anything possible.

Robert Gray

2629 Mallery Street
Flint 4, Michigan

IRISH FREE STATE POSTAGE DUES.

By THE EDITOR.



Perhaps the most neglected field in philately is the postage due stamp, yet no collection is really complete without some representation of these interesting items. The difficulty is usually caused by the prohibition in postal regulations of sale of postage due stamps in mint condition to the public.

British postage due stamps without overprint were used in the Irish Free State until February 1925 when a definitive set of postage due stamps was issued.

Captain S.P.C. Vesey in a paper read before the Royal Philatelic Society, London on February 11th 1926 (see London Philatelist, October 1929, pp.236-7) outlined his research on the subject of Irish postage due stamps from which he concluded that the complete press sheets consisted of either 3 or even 6 panes of 60 stamps each, from which were separated the counter sheets containing 60 stamps arranged 10 x 6 completely surrounded by an interrupted Jubilee line.

The stamps are believed to have been produced by the Stamping Department of Dublin Castle in single color typography, printed from stereotypes.

The 1d., 2d., and 6d. values appeared on February 20th, 1925 and the 1/2d. value later.

The half-penny value was designed for use on returned undelivered half-penny postal matter such as invoices and is therefore not as common in used condition as the other three values.

Beginning September 1, 1924 all parcel post packages arriving in the Irish Free State from abroad were subject to a so-called 6d. "Delivery Fee". This fee collected by means of postage due stamps required a pair of 3d. British postage due stamps (still in use at that time in the Free State) since there was no British 6d. value. This may have been a factor in the issuance of the definitive Irish series containing this value.

The first definitive issue was on SE watermarked paper and perforated 14 x 15.

Beginning in 1940, the existing stocks of postage dues were replaced as exhausted by the Watermarked E paper. As would be expected, the 2d.

(continued on next page)

value as the most commonly used was the first to be replaced, followed by the 1d. value and much later by the 1/2d. In 1943, the first of three new values appeared—the 5d. to be followed by the 1 1/2d. and the 3d. values in 1952 or 1953.

Varieties

There are varieties such as broken frame lines and color marks such as are usually found in typographed stamps, and in addition the following constant varieties on the 1d.

(a) The first stamp of the tenth row of the 60 stamp counter sheets has the "O" of "POSTAGE" with a flaw which makes it look like an inverted "Q".

(b) In the sixth stamp of the 5th row, there is a small white dot below the right hand corner of the white label containing the value in letters. (Subject 30)

Sideways watermarks are also reported in the 2d. and 6d. values.

Check List

Value	Color	SE	Scott	Gibbons
1/2d.	Emerald Green	J-1	D-1	(?)
1d.	Carmine	J-2	D-2	1925
2d.	Dark Green	J-3	D-3	1925
6d.	Plum	J-4	D-4	1925
1/2d.	Emerald Green E	J-5	D-5	1943
1d.	Bright Carmine	J-6	D-6	1941
1 1/2	Vermilion	J-7	D-6a	1952
2d.	Dark Green E	J-8	D-7	1940
3d.	Blue	J-9	D-7a	1952
5d.	Royal Purple	J-10	D-8	1943

DISCONTINUANCE OF 1 1/2d. and 2 1/2d. DENOMINATIONS

The Irish Post Office has issued the following bulletin:

"Because of changes in postal rates in recent years the production of postage stamps in the 1 1/2d. and 2 1/2d. denominations has ceased. Such stamps will be withdrawn from general sale as from the 1st November, 1959 but philatelists may obtain them from the Philatelic Section, General Post Office, Dublin, for a further period of three months after that date."

DELIVERY FEE LABELS & CUSTOMS ENTRY FEE STAMPS

As we have already stated, parcel post packages arriving in Ireland were subject to a 6d. "Delivery Fee". Each package received a label and for a time at least, the 6d. fee was evidenced by the use of the 6d. postage-due stamp.

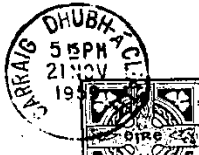
I have the following examples of the label in my collection. Without knowing whether or not this list is complete, I give it herewith in the hope that the members of E.P.A. will advise of corrections and additions.

1. 1924. Paper label about 63mm x 62 mm. Green on white paper. The center square 30mm x 30mm contains the value "6d." Above are the words in two lines, "Táille Seacadad / (Delivery Fee.)" Below, "le h-Íoc (To Pay)" in a single line. At the right by three lines of Gaelic print, apparently translated at the right by three lines of English print "Postage-Due Labels To Be Affixed / To the Parcel and Date Stamped / Before Delivery." The printer identification at the bottom is difficult to discern but appears to be in a single line "235-671-Wt.2100 2,500,000 2/24 Falconer G.25". O.E. 133

2. 1928. Paper label about 41mm x 61mm. Green on white paper. The center square 29mm x 29mm contains the value, "6d." Above are the words in two lines, "Táille Sheachadadh / (Delivery Fee.)" and below, in a single line, "Le h-Íoc (To Pay)". No Gaelic or English wording at the left or right as previous. Printer's identification in two lines at the bottom reads, " (6464).Wt.2800-490. 1,500,000. 10-28 / A.T. & CO. Ltd.*" O.E. 133

3. 1931. Paper label about 40mm x 60mm. Green on white paper. The center square 28mm x 28mm contains the value, "6d." At the top in two lines, "Táille Sheachadadh / (Delivery Fee.)" and at the bottom "Le n-Ioc (To Pay)" in a single line. The printer's identification in two lines reads: "Gp. 25. G7422. Wt.4457. 1,000,000. / (84). 2/31. J.E. & Co." O.E. 133

4. 1938. Paper label about 41mm x 63mm. Green on white paper. The center square 28mm x 28mm contains the value, (continued on next page)



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DELIVERY FEE LABELS & CUSTOMS ENTRY
FEE STAMPS (continued)

"6d." At the top in two lines, "Taille Seacadad / le n-loc" and below in two lines, "Delivery Fee / To Pay". The printer's identification is again in two lines, "Gp.25. P9675. Wt. 4505. 1,000,000. / (80). 5/38. J.E. & Co." O.E. 82.

Customs Entry Duty

Although I hope to be able to give some future information on Irish revenue stamps in The Revealer, I give herewith information about two items in my revenue collection which may or may not have some relationship to the 6d. "Delivery Fee".

I believe that originally, certain fiscal and revenue fees were payable by means of postage due stamps until Nov. 1st 1925 when the practice was discontinued. Is it possible that there is a connection between the 6d. "Delivery Fee" and the 6d. "Customs Entry Duty"?

1. Green stamp in single size, Harp in center and above, "Saorstat" and below, "Eireann" without any value, but overprinted in black in English in three lines, "Customs/Entry Duty/ 6d."

2. Green stamp in single size, Harp in center circle surrounded by interlacing and above "Eire" without any value, but overprinted in black in 3 lines, "Customs / Entry Duty/ 6d."

Queries

1. Did the Delivery Fee Label follow or was it used simultaneously with the use of postage due stamps on parcel post packages coming into Ireland?

2. Are the Delivery Fee Label stickers still in use in the Republic?

3. Are the above four types of Delivery Fee Labels the only ones known?

4. Are there any other custom entry duty stamps other than the two above?

5. What is the relation, if any, of the Customs Entry Duty fiscal stamps to the Delivery Fee Label?

IRISH POSTAGE DUES
By Norah Wright, E.P.A. 301

Postage Due stamps were first issued in 1925 and were used concurrently with British Postage Dues which were in use up to 1927.

The Postage Dues were printed in sheets of 180 which were divided into three panes of 60. The values of the first issue were 1/2d., 1d., 2d. and 6d. The perforation was 15 x 14 and the watermark S.E.

The 2d. stamp of this first issue can be found with watermarks sideways and inverted. Also there is no aspirate on the "p" of - this occurs on the first stamp of the 5th row.

The 1d. stamp is a most interesting one. It is also found with watermark inverted but the highlight of this stamp is the constant variety found on the first stamp in the 10th row - the "O" of "Postage" appears. This variety appears right through the printings from 1925 to the present day of which an interesting study can be made.

In the early years on this stamp No. 55 on the sheet the POS of "Postage" is found nearly missing. This is inclined to vary at times. I have it with intact and stroke giving sheet position.

In 1940 the postage dues gradually appeared on paper with the new watermark E. The new values issued were 1/2d., 1d., 1 1/2d., 2d., 3d., and 5d. and the 1d. value shows the same variety on the 55th stamp.

In 1952 the 1d. stamp was issued in a much paler shade, a sickly carmine. Again the constant variety appeared in its usual position.

A host of minor varieties can be found in the P.D. issues - chiefly damaged letters due to faulty inking. There are also numerous varieties to be seen in the scroll work but none so faithful as our old friend the who after 25 years is still with us.

(This fine article was received at press time and while duplicating in some respects the other article in this issue, it contains a number of interesting varieties not mentioned therein. Our grateful thanks to Miss Wright for her continued interest in giving us the benefits of her study)

FRANCISCANS IN IRELAND

The outstanding philosopher and theologian of his time, Venerable John Dun Scotus, was an Irish Franciscan. Because of his brilliance, he earned the title of the Subtle Doctor. In those days (and until 1854, when Pope Pius IX defined it as a dogma of Faith), the doctrine of the Immaculate Conception was not a matter of faith, and was, indeed, strenuously debated by theologians. Scotus energetically defended the doctrine of the Immaculate Conception, and Franciscans thereafter adhered to his opinion.

FOR CHURCH AND STATE

Three hundred years later, another Irish Franciscan, Father Luke Wadding, rose up as champion of the Immaculate Conception. When only thirty, he accompanied an embassy sent to Rome by Philip III of Spain to promote the doctrine. Father Wadding carefully studied the teachings of the Early Fathers of the Church and of the later theologians and ably defended the doctrine. His published studies contributed much to its eventual definition as a dogma of the Church.

Later, Father Wadding conceived the idea of writing the history of the Franciscan Order from its origin to his own time. By their poverty, humility and mortification the Franciscans had counteracted the laxity of morals and dangers of heresy of the time. Because of their simplicity and directness of approach, they were considered by many to be opposed to learning - especially since the Rule of St. Francis warns explicitly against pursuing learning for its own sake.

Father Wadding set out to disprove the misconception and published eight volumes on the history of his Order from transcripts of the documents sent him by the Minister General from every Province of the Order. Death prevented him from completing the other two volumes he had planned for his Annals of the Order of Minors.

Aside from his great services to the Franciscan Order and the Church, both in Ireland and in Rome, where he founded the College of St. Isidore for Irish Franciscans and the Ludovician College for secular priests, Father Wadding is venerated by every Irishman as a staunch pat-

riot. When the Irish at home formed the Kilkenny Confederation in 1642 to resist the religious persecution and tyranny of the English, Father Wadding appealed for help to the Pope and to Cardinal Richelieu, and sent to Ireland arms, ammunition and money which he had gathered for the cause.

At this time, more than a century after Henry VII had set out to extirpate the Faith, the Franciscan Order still resided in 62 flourishing house in Ireland and had ten convents of Poor Clares. In fact, the Franciscans have survived in Ireland without a break, from the time of their first coming to the present day. Even during the height of the penal days they remained on in the country and maintained their organization intact. Of course, they paid for this privilege in blood and tears, and many of them were done to death for their religious convictions. Many, too, were driven into exile at St. Isidore's in Rome and other Franciscan houses abroad. Some were deported to Barbados as slave-laborers.

When the Religious Orders were suppressed and their houses and belongings confiscated by the treasury, the Franciscans alone remained, as it were, unshaken. Violently driven out of some friaries in the great towns- their houses confiscated and the Friars subjected to violence and death- yet in the country and remote places they stayed on in their friaries, preaching and administering the Sacraments, training novices and holding it sinful to lay aside, or even hide, their religious habit, if only for an hour. Every three years they held their Provincial Chapters in the woods.

Many families of Carlow, Wicklow and Exford had been compelled to take refuge in the mountains from the fury of the English troops. The Franciscans shared all their perils, traveling about from place to place by night. They visited the sick, consoled the dying and offered up the Sacred Mysteries for all. Often, the hard rock was their only bed, but they willingly embraced nakedness, hunger and cold to console their afflicted brethren. Their holy ministering, their indefatigable toil for God's glory and

(continued on the next page)

the comfort of the afflicted people were exercised during that long and bloody period when they lived with a price on their heads and hounds were loosed to hunt them down.

"ANNALS OF THE FOUR MASTERS"

Ireland has deserved the appellation of the Isle of Saints and Scholars. Determined to root out Irish learning as well as the Faith, the English persecutors adopted a plan. The same bounty was paid for wolves, priests and schoolmasters. Previous manuscripts were every day given to the flames and wantonly destroyed. A very few years would have sufficed to render the former heritage of the country a perfect blank.

In this darkest moment of Ireland's history Franciscan Friars preserved the nation's heritage of literature. Michael O'Clery, a Lay-brother, his brother Peregrine O'Clery, Parfassa O'Mulconry and Peregrine O'Duignan - all Franciscans - consecrated the remainder of their days to literary labors. They collected books and manuscripts and later smuggled them out of the country to be preserved at Louvain, Paris and Rome.

From the books and manuscripts that passed through their hands they compiled their Annals of the Four Masters. Trained in Irish schools as an historian, Brother Michael O'Clery was ideally suited to the task and left posterity a reference work recognized as the most authoritative source of Irish history. Had the Irish Franciscans no other claim upon the gratitude of their country, the Annals of the Four Masters would be an imperishable one, and such a one as can never fully be required. A grateful government has issued a series of postage stamps called the Brother O'Clery of Four Masters issue. It shows Brother Michael O'Clery engaged in his literary work, and the Gaelic inscription reads: "For the Glory of God and the Honor of Ireland."

PARISH MISSIONS

Today the Friars Minor maintain 17 houses in Ireland; St. Anthony's College, Louvain; St. Isidore's College, Rome; and Santa Maria del Piano at Capranica, Italy (about 30 miles north of Rome.) There are at present about 200 members in

the Province which has a mission in Kokstad, South Africa, and had one in China until it was closed down by the Reds. The regional seminary at Pretoria, South Africa, for the training and education of candidates for the secular Priesthood in South Africa, is staffed by Irish Franciscans. Members of the Province teach in the National University of Ireland; in Queen's College, Belfast; in St. Patrick's College, Maynooth; in St. Bonaventure's University, Allegheny, N.Y.; in Syria and elsewhere. Other members are on missionary or pastoral work in Australia, England and the United States.

There is a novitiate house at Killarney; St. Anthony's, Galway, is for young students of the Order who are taking university courses in the arts and philosophy, and Gormanston, County Meath, is a secondary school for about 260 boys. At Multyfarnham, County Westmeath, the Friars have a school of agricultural science. At Dun Mhuire, Killiney, County Dublin, a small group of Friars is engaged in specialized studies in Irish history, language and literature and for the critical edition of early modern Irish texts - modern followers of Father Luke Wadding and the Four Masters.

The Irish Franciscans conduct parish missions throughout Ireland and sometimes in England. They have a retreat house for one day (Sunday) retreats for men in the Friary at Merchant's Quay, Dublin. Today, as all through the centuries, the Franciscans are close to the Irish people. Because of the poverty and simplicity of the Friars, the most destitute and forlorn do not hesitate to come to them for solace.

THEY GO A-QUESTING

The Friars have no collections in their churches, nor even votive light stands, and they observe the statute of the Order which forbids possessing or even handling money, in its strictest interpretation. They wear their religious habit on the streets and, carrying no money, are transported free on all local transportation. On long railroad trips, they use a pass issued to them.

Founded as a Mendicant Order, the Friars Minor are forbidden by their Rule and Constitutions to possess property, not merely personally, as other Religious, but even in com-

mon. Hence they subsist by begging. Because of the exigencies of modern times, this ancient practice of the Order was modified somewhat by the Council of Trent. Some Irish friaries, however, like those in other European countries, still practice the quest, i.e., the custom of having the Laybrothers go about the countryside asking for alms in kind-produce, butter, eggs, etc. - for the support of the friary and church. Usually they quest from the same person or family only once a year.

Recently, on the 300th anniversary of the death of Father Luke Wadding, the Holy Father praised the pious traditions of the Irish people. In a letter to Cardinal d'Alton, the Pope said it is to the glory of the Irish people that they have not only kept the Christian Faith they inherited from St. Patrick, but they have also given numerous sons to the Church. In great measure, we repeat, the Franciscan Priars were responsible for the preservation of the Faith in Ireland. Theirs has been a glorious history. And to the sainted names of Patrick, Brigid, and Columkille, enshrined in the hearts of every true son of Erin, should be added by reason of the influence exerted by his Irish followers that of the Little Poor Man of Assisi- Francis, the Minstrel of the Lord.

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HISTORICAL IRISH COLLECTION FOR SALE

I have a specialized outstanding Irish collection consisting of rare items such as nine pre-adhesive covers (stampless) used about 1820 and on; seven covers sent from Germany to Luftwaffe Prisoners of War held in Ireland, First Day Covers, First Flights, mint sets, varieties, inverted overprint and many rare historical items. Over 300 covers and over 200 mint stamps plus historical items such as DeValera autographs, etc. Cost to me exceeded \$650. -- willing to sacrifice all for reasonable offer; collection is to be examined to be appreciated.

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