OCTOBER 1, 1892.

# THE CATHOLIC RECORD.

## TWO ANECDOTES OF LORD COL-ERIDGE.

### England's Chief Justice For Irish Home Rule.

Ryde, Aug. 18. Editor of the Boston Pilot-I think the account of a recent talk with Lord Coleridge—Lord Chief Justice of England—may interest some of your readers. I was next him at a small informal dinner at Sir Charles Clifford's-not one of the well-known Catholic branch of that name-and among other names that of Cardinal Newman came to the surface in our conversation. Hardly had I uttered it when I saw a look of intense respect, when I saw a look of intense respect, and I may say affection, on the great judge's face, and he said softly, "He was one of the dearest friends I have ever had. Shall I tell you of the last incident of our long friendship?" Such a subject and from such a man was of the greatest interest to an English-speaking convert, and he pro-ceeded : "When the Duke of Norfolk began to get up the affectionate re-membrance offered to the Cardinal, not long befor his death, I naturally, with many another of his University friends, desired to write our names with the list, but the Duke preferred, with I think a mistaken view, to keep the matter holy Catholic. Lord Ripon deplored it to me, and we knowing our dear old friend's love and faithfulness to those who admired while they did not feel called upon to follow his en-trance into the Catholic Church, and the spirit of the highest sense of duty the spirit of the highest sense of duty prompting that step, were quite convinced our names as Protestants would not detract from the gift in the converted to the protestants the sense detract from the gift in the sense detract from the would not detract from the gift in his eyes. However the Duke is leader among Catholic matters and had to be conceded to. We, therefore, members of his admiring band of students, myself greatly his junior, being one them, wrote and asked the dear old man what form our gift of affection and esteem should take? He replied that he had all and more than he needed (yet we all knew his simplicity of life), but he *should*, if we insisted very much, enjoy a brougham to drive out in, now he was so feeble ! Need I say," continued Lord Coleridge, with the kindliest smile, "that the best brougham money and care could buy was got. I chose it myself, in fact, and was much amused when, as his only stipulation, the Cardinal begged that the Cardinal's hat to be emblazoned on the door might 'sure and have the right number of

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e latter at s are also Peter is urch which Simon and s buried in

I. H. S. The Meaning of the Historic Symbol. It is difficult to understand why the true meaning of the letters I. H. S. is not known more generally. The de-vice is one of the simplest in Christian symbolism. It means Jesus Hominum Salvator, *i. e.*, Jesus, the Saviour of Mankind. It comes from Italy, the motherland of religious inventions in motherland of religious inventions in the olden time. The credit of the ingenious contrivance belongs to a young Tuscan nobleman named Albizeschi,

who was born in Massa, a town of the Republic of Sienna. Young Albizeschi, having entered the ministry, attained brilliant distinc-tion in pulpit eloquence, becoming one of the most efficient preachers of his age and nation. The Italian peninsula was in those days, 1380-1444, rent asunder by politico-religious strife. The Guelphs and Ghibellines were in their hottest fever of internecine conflict. In the rancor of party violence coarse language soon led to an epidemic of profane imprecation. Wan ton misuse of sacred appelations found its zenith in the sacrilegious invocation of that name at which every knee shall bend in heaven, on earth and in the depths beneath. To this bane of blasphemous profanity the brilliant preacher opposed the antidote of elo-quent eulogies of the Divine Nazarene, His august name and hallowed ranson of our race. Suiting the action to the word, exemplores fit clarior, he ex-ecuted upon an orbicular shield of burnished gold the emblematic legend symbol, epitomizing in its triple initials the most stupendous mystery of the Triune Deity—the redemption of the world. The magical effect was instantaneous on the imaginative people of sunny Italy, whose indignation against profane speech was so effectually enthused as to result in the oblit-eration of the vulgar nuisance.

Envy and jealousy were, however, likewise aroused in captious interference. Albizeschi was accused of fomenting novelty, superstition, idolatry. The question was taken before the last tribunal of appeal at Rome, and de-bated with historic earnestness by a Commission appointed by Pope Martin The outcome is best described by the sequence of favors bestowed upon the apostolic preacher, and the unrivalled popularity which down to the present has pursued his endearing symbol. The latter is simply ubiquittassels, as they are often wrong from Protestant brushes.' Well, the brougham was sent and received with ous in the liturgy, in sacerdotal apparel, in ecclesiastical ornament, furniture, equal pleasure, but there were not utensil, or manual of devotion. The many drives in it, before the last solemn drive of all in a very different preacher was advanced to positions of trust, and was within twelve years obliged to refuse the bishophrics of Sienna, Ferrara, and Urbino. He is honored in the calendar of the Church vehicle. Shortly after I was at the Oratory (meaning, I suppose, Edgbas-ton) and found," said Lord Coleridge, 'the brougham a regular white ele on the 20th of May as St. Bernardine phant on the hand of the good Brothers. of Sienna.

I therefore offered, having such asso-ciations with it, to give them its value, Few Italian cities have more artistic and religious attractions for the antiand now," he ended, with a roguish look across the table at his beautiful quarian tourist than the beautiful and would not have the least thing altered or consign it to the dust of a locked-up coach-house." Shall I tax your patience too much, Mr. Editor, by adding the even more interesting point of a succeeding tak which sweeps gently down to broken meadows and the blue Solent from our gray old summer home? With some hesitation, I confess 1 quaint Sienna. Yet it is not privileged to exhibit, as the curious traveller

use. But it is quite unauthorized and wholly inaccurate. The reference to With some hesitation, I confess, I said to "Lord Coleridge, your sister-in-the Greek is likewise arbitrary. It law tells me you are not a deadly enemy of my darling badge and pride," can only be explained as an anachron ism based upon a misconception of the primitive signal or passward of the showing as I spoke the tiny enamelled shamrock no mortal power shall make me discard while I live. "What, Home early persecuted Christians in Jerusa-lem and at Rome. Rule? No, my dear young lady, I sincerely hope and pray Ireland will get justice at last." Then, with the grave and ashamed look all true-In our Saviour's day as Latin was the legal and Hebrew the literary tongue, so Greek was the language merce throughout Syria and Palestine. The Christian adopted the Greek word minded Englishmen must wear when thinking of this subject, he said slowly and even solemnly : "Ireland's records for fish as a symbol of the Master, the letters forming an emblematic acrostic, are unparalled in history. No Spartan suffering, no Turkish atrocities, rival used in sundry relations of life, and carved upon the tombs of the Christians her treatment at English hands. Her in contra-distinction of the pagan staunchness to her faith is unequalled world. But the familiar device of the in history, and the work of the Irish days of the catacombs has no bearing Catholic Church is magnificent. It is a splendid body !" I could have cried ury.—Hugh Flattery in the Sun. with joy to hear such words from the keen, stately, courtly, old English Churchman; and the babbling of the thick-headed English squirearchy no The Pope held a reception at the Vatican on the occasion of the festival of his patron saint, St. Joachim. In longer buzzed in my soul like the droning of the bumbledom they typify an address he referred to Columbus as the glory of Catholicism, and thanked the donors of the new Church of St. Always, dear Mr. Editor, the Pilot's Joachim for commemorating his jubilee.

## HATED THE SIGHT OF A PRIEST. Story of an English Soldier's Change of Opinion in which is Exposed a Methodist Preacher's Cowardice.

A few weeks since, when the general election of Great Britian was at its height, two Irish priests, whose names are familiar to the Catholics of the three kingdoms, were walking side by side up Fleet street on their way to the Strand, London.

Strand, London. Chancing to pass by the office of a newspaper, their progress was delayed for a few minutes by the dense crowd which had collected to read the numbers of the latest returns. As both of the clergymen are Home

Rulers of a very sturdy type-where is the Irish priest that is not?-they, too, read the election results with the keenest satisfaction, for most of the names which were being stuck up were those of Mr. Gladstone's followers. As they conversed together an elderly gentleman who stood close beside them addressed them and asked was it not a glorious thing to have the Grand Old Man coming back to power once more to repair the wrongs of the last six years' misgovernment.

"Pardon me," said the stranger, his eyes brightening, "but if I am not mistaken I am speaking to two Catho-

lic priests?" The Fathers freely admitted that

The Fathers freely admitted that that was their profession. "I am not a Catholic myself," the stranger added, "but I hope soon to be one. I once hated the sight of a priest, but for many years next I have priest, but for many years past I have had reason to love the ground they walk on." Thereat the stranger told his story,

right in the midst of bustling, noisy Fleet street, a story narrated with the most inimitable tenderness and pathos which we are utterly unable to repro-

duce. "When I was a young man," said the stranger, "I was a soldier, and for a time I was stationed in the town of Fermoy. Whilst there smallpox of Are Sold on their Merits. a most malignant type broke out in the barracks. Most of the soldiers, myself included, were laid low. We were kept in the strictest isolation. Everybody Smokes them In fact, it was next to impossible for any one to come and see us without

catching the disease. "On a certain day-how well I remember it now !-I was told that the doctor entertained no hope of my re-covery, and I was questioned if I had any directions or message which I would wish to be sent to my friends. 'EL PADRE' "It did not take me long to settle my affairs, and, as I felt the hand of death approaching, I experienced the deepest longing to see and speak to the Protestant chaplain. I eagerly asked to have him summoned to me. After some delay word was brought back to me that the chaplain could not see his way to visit me, as he could do me no good. In fact he was just about leav-

ing town. "I cannot tell you how pained I felt when I heard that, but I endeavored to reconcile myself to my fate. The I felt ored The nt of death I heard a kindly voice inquiring of the nurse : 'And who is this poor fellow?' Opening my eyes I saw the well-remembered face of the Catholic role him that I did not belong to him. But, as he saw that I was dying, the Father, neverthele



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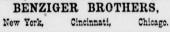
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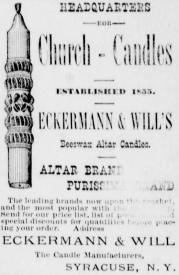
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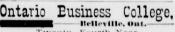
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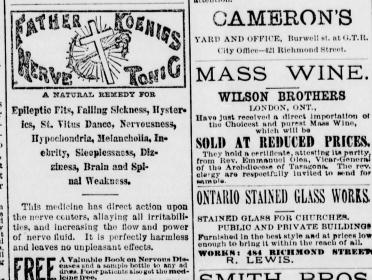
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