

TWO ANECDOTES OF LORD COLERIDGE.

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, 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 proceeded: "When the Duke of Norfolk began to get up the affectionate remembrance offered to the Cardinal, not long before 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 entrance into the Catholic Church, and 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 his eyes. However the Duke is the 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 know 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 kindest smile, "that the best brougham money and care could buy was got. I chose 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 be 'sure and have the right number of tassels, as they are often wrong from Protestant brushes." Well, the brougham was sent and received with equal pleasure, but there were not many drives in it, before the last solemn drive of all in a very different vehicle. Shortly after I was at the Oratory (meaning, I suppose, Edgbaston) and found," said Lord Coleridge, "the brougham a regular white elephant on the hand of the good Brothers. I therefore offered, having such associations with it, to give them its value, and now," he ended, with a rueful look across the table at his beautiful wife, "now Lady Coleridge drives about our Devonshire lanes with a Cardinal's hat on her carriage panel, for I would not have the least thing altered or consigned 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 talk with the great lawyer as we paced slowly up and down the broad lawn which sweeps gently down to broken meadows and the blue Solent from our gray old summer home? With some hesitation, I confess, I said to "Lord Coleridge, your sister-in-law tells me you are not a deadly enemy of my darling badge and pride," showing as I spoke the tiny enamelled shamrock no mortal power shall make me discard while I live. "What, Home 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-minded Englishmen must wear when thinking of this subject, he said slowly and even solemnly: "Ireland's records are unparalleled in history. No Spartan suffering, no Turkish atrocities, rival her treatment at English hands. Her staunchness to her faith is unequalled in history, and the work of the Irish Catholic Church is magnificent. It is a splendid body!" I could have cried with joy to hear such words from the keen, stately, courtly, old English Churchman; and the babbling of the thick-headed English squirearchy no longer buzzed in my soul like the droning of the bumblebees they typify so well.

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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 device 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 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 Siena.

Young Albizeschi, having entered the ministry, attained brilliant distinction in pulpit eloquence, becoming one of the most efficient preachers of his age and nation. The Italian peninsula was in those days, 1390-1444, 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. Wanton misuse of sacred appellations 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 baneful blasphemous profanity the brilliant preacher opposed the antidote of eloquent eulogies of the Divine Nazarene. His august name and hallowed ransom of our race. Smiting the action to the word, *coemptores filii carioris*, he executed upon an orbicular shield of burnished gold the emblematic legend I. H. S. in richly embossed letters, visible to the largest congregation. In the climax of his thrilling peroration he would raise aloft this illustrious 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 effectively enthused as to result in the obliteration 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 debated with historic earnestness by a Commission appointed by Pope Martin V. 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 enduring symbol. The latter is simply ubiquitous in the liturgy, in sacerdotal apparel, in ecclesiastical ornament, furniture, utensil, or manual of devotion. The preacher was advanced to positions of trust, and was within twelve years obliged to refuse the bishoprics of Siena, Ferrara, and Urbino. He is honored in the calendar of the Church on the 20th of May as St. Bernardine of Siena.

Few Italian cities have more artistic and religious attractions for the antiquarian tourist than the beautiful and quaint Siena. Yet it is not privileged to exhibit, as the curious traveller would naturally expect, the famed circular tablet of its distinguished citizens, which had since distinguished the Jesuits with their coat of arms or regimental escutcheon. The original device of the I. H. S. was shown the writer some thirty years ago in the vestry of the triple basilica of Assisi, in Umbria.

Among the common people, ignorant of the Latin, the acceptance, I have suffered, has long been in extensive use. But it is quite unauthorized and wholly inaccurate. The reference to the Greek is likewise arbitrary. It can only be explained as an anachronism based upon a misconception of the primitive signal or password of the early persecuted Christians in Jerusalem and at Rome.

In our Saviour's day as Latin was the legal and Hebrew the literary tongue, so Greek was the language of commerce throughout Syria and Palestine. The Christian adopted the Greek word for fish as a symbol of the Master, the letters forming an emblematic acrostic, used in sundry relations of life, and carved upon the tombs of the Christians in contra-distinction of the pagan world. But the familiar device of the days of the catacombs has no bearing whatever upon that of the fifteenth century.—Hugh Flattery in the Sun.

The Pope held a reception at the Vatican on the occasion of the festival of his patron saint, St. Joachim. In an address he referred to Columbus as the glory of Catholicism, and thanked the donors of the new Church of St. Joachim for commemorating his jubilee.

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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 Britain 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.

Changing 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 struck 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 Catholic priests?"

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 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 reproduce.

"When I was a young man," said the stranger, "I was a soldier, and for a time I was stationed in the town of Fermanagh. While there a smallpox of the most malignant type broke out in the barracks. Most of the soldiers, myself included, were laid low. We were kept in the strictest isolation. 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 recovery, and I was questioned if I had any directions or message which I would wish to be sent to my friends.

"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 leaving town.

"I cannot tell you how pained I felt when I heard that, but I endeavored to reconcile myself to my fate. The next morning as I lay at the point 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 priest bending over me. The nurse told him that I did not belong to him. But, as he saw that I was dying, the Father, nevertheless, sat down by the side of my bed and whispered into my ear a few words of comfort and consolation.

"The good priest told me that he had not come to trouble me. He begged of me to put my trust and confidence in Almighty God, to think of His infinite mercy, and to prepare himself soon to be before Him.

"The next day, contrary to the expectations of the medical men, I felt better, and, finally, I recovered. But, day after day, that good priest stopped to speak to me a few cheery words as he passed by my bed on his way from visiting the Catholic patients.

"I never forgot that priest's charity and kindness. When I was restored to health I returned to Lancashire, where I found my father, a Methodist minister, denouncing the Papists, especially the Papist priests, in the most violent fashion. I told him my story, and from that day out he ceased his ranting.

"I am not a Catholic myself—thank God my children are!—but I hope to be one some day. I can never see a priest, however, but my heart warms to him. God bless them!"

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Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, equal to 10 per cent. of amount of tender, must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

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E. F. E. ROY, Commissioner, Etc. Department of Public Works for Ontario, Toronto, 6th September, 1892. 728-207.

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