The Charlottetown Herald.

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The Press on Diplomatic Relations with the Vatican.

The mission of the Duke of Norfolk has given rise to much comment in the press at home and abroad. A few extracts will show what a strong current of public opinion flows in favor of establishing permanent diplomatic relations between the Court of St. James and the Vatican.

THE "MONITEUR DE ROME."

After paying a warm tribute of respect to the Special Envoy the Queen has sent to the Pope, this Catholic paper says: "With great happiness we welcome to the eternal city the Envoy of the Queen of England. The mission of the Duke of Norfolk is in itself a lesson; a most characteristic sign of the change in opinion that has taken place in England during this century, and especially during the last few years. The long reign of a sovereign, in many respects so beneficent and glorious, has witnessed a series of events, which have, as it were, changed the political aspect of England. Among these, which history will recall, must be noticed in the first place the wonderful growth of Catholicity in all countries subject to the British Crown, and the wise protection granted to Catholics by the English Government. To-day in England, in its Colonies in India, in Oceania, and in America, the Church enjoys that toleration and freedom which are denied it in many so called Catholic countries. There Catholicity flourishes under the protection of the laws. No obstacle is placed in the way of its beneficent teaching. And only a few years ago, when the French Republican Government imposed the religious orders, was it not England—strange repetition of history—which welcomed to its shores those exiles for the faith? It is only right to add that the Queen has no more devoted and loyal subjects than English Catholics. The growing influence of the great moral power of the Papacy has made itself felt in a country where during many centuries was only heard the cry of *No Popery !* The barrier of hatred and prejudice between Rome and England has, in a great measure, been broken down. English statesmen have, on more than one occasion, not hesitated publicly to acknowledge the great and healthy influence of the Papacy. Attempts to bring about more intimate relations between the English Government and the Holy See have, it is known, been made. If official permanent relations between those friendly Powers have not as yet been established, nevertheless the idea of renewing diplomatic relations with the Vatican has made its way in English public opinion, so that we may hope to see them established in a near future. If any obstacles exist, they daily decrease and are found rather in peculiar sections of the public than among the governing classes. Need this surprise us? Every statesman worthy of that name must see that the Papacy is above all a Conservative power, the depository and jealous guardian of great social principles, and that in the struggle which almost every government has now to maintain against revolutionary socialism there is no more powerful or more trusty ally than the Papacy. Moreover, the great Pope, to whom the Queen of England pays such marked respect, has sought in all the acts of his reign to accentuate the essentially restraining and pacific character of the Roman Pontificate. The interest England has, in renewing diplomatic relations with the Vatican, is so evident that we do not doubt that it will one day follow the example given it by other Protestant governments. Meanwhile, the missions of the Duke of Norfolk and of Mgr. Ruffo-Scilla will influence public opinion and produce good results. They are proofs of the kindly feelings of the English Court and Government in regard to the Vatican. May this good understanding increase and grow stronger. England and Catholicity will both gain by it.

THE "DAILY TELEGRAPH."

This journal, after referring to the last occasion that an English envoy was credited to the Pope, and to the interchange of courteous greetings between the Queen and Leo XIII, says: "There are those who doubt the regular resumption of diplomatic relations between England and Rome as the speedy result of the Norfolk mission. The apprehension of such a fact has excited Parnellite news mongers into wild imaginings of an Ireland handed over to the enemy through the Pope." We do not believe that Lord Salisbury or Mr. Balfour has the least idea of calling in His Holiness to the assistance of their police. Quite apart from Ireland and the Irish question, the re-establishment of diplomatic relations with Rome would be for England a rational political step. The Queen has Catholic subjects in England, India, Australia, Canada, and elsewhere. The relations between her officials and the spiritual rulers of these peoples constantly give rise to questions which can be best solved by amicable intercourse between the highest authorities on both sides. When George IV ascended the throne he received a letter of congratulation from the Pontiff, and he dispatched at once a courteous reply. It was then suggested to him that this was 'communion with Rome,' and that he had forfeited his crown: as a second messenger was sent off in haste to recall the first, but did not overtake him, and the letter was presented. Since that date there has been regular, though unavowed communication between the English Government and Rome, and sensible men may think it high time that these ostrich-like efforts to hide what everybody knew should be put an end to by formal relations.

THE "STANDARD."

We briefly referred last week to what this organ of Conservative opinion said on the subject of diplomatic relations. The following passage is, however, worth reproducing here: "The complimentary visit of the Duke of Norfolk to the Pope on the part of the Queen will provoke no hostile criticism from any quarter to which we need trouble ourselves to give much heed. On the contrary, sensible men will be impelled by the circumstance to ask themselves if the time has not come for this country to relieve itself from a serious inconvenience, as well as to purge itself of a grave reproach, by imitating the example of a country so staunch in its Protestantism as Prussia, and seeking to establish formal and regular relations with the Papacy. Such a course has been suggested more than once by those who have felt the great need of direct official intercourse with the Vatican, but it has hitherto suffered shipwreck against an obstinate and unreasoning bigotry. Were we back in the days when the two-sound house-holder was the ruler of our destinies and the architect of our policy, it is possible that it would still be idle to suggest that an English Envoy should be accredited to the Pope, and a Papal Envoy be received at the Court of St. James. But the majority of the electorate now, whatever may be their defects, have at least this advantage over the old monopolists of the franchise, that they are neither intolerant of, nor frightened at the Papacy. They regard the Pope as a spiritual ruler who can do them no harm, and who is looked up to by a sufficient number of their fellow-countrymen to make his position important as well as dignified."

THE "DAILY NEWS."

Speaking of the establishment of diplomatic relations with the Vatican, the radical morning paper says: "In our opinion such a step would be utterly futile, because whatever political influence the Pope may now exercise in Ireland, and we doubt if it is much, would at once disappear if Irishmen even suspected that he had become the tool of an English administration."

THE "DAILY CHRONICLE."

After referring to the reception of the Duke of Norfolk by the Pope, this paper goes on to say: "This, however, we are fairly entitled to assume is not the be-all and end-all of the Norfolk mission. An understanding on more than one question of deep interest both to England and to the Vatican is urgently needed at the present time, and there are many reasons why the Duke of Norfolk, one of the most distinguished subjects of Her Majesty, as he is one of the most faithful servants of the Roman Catholic Church, should have been entrusted with the conduct of affairs so delicate. * * * We look with equal confidence to his Grace's mission not merely to assist in placing the relations between this country and the Holy See upon such a footing as befits the times, but also to help forward the pacific settlement of the Irish question by constitutional means."

THE "SPECTATOR."

Our able contemporary, after writing at great length on the address to Mgr. Persico, concludes that the British Government "will certainly do well to make the Duke of Norfolk's formal Mission to Rome the beginning of better and more confidential relations between the government of the United Kingdom and the Holy See."

THE "MANCHESTER GUARDIAN."

This powerful representative of provincial opinion says : "In dispatching the head of the English aristocracy to the Vatican, Lord Salisbury has been credited with a deep design. The mere restoration of diplomatic relations between the Papacy and the English Court would give rise to no general alarm, though it might perhaps greatly disturb Exeter Hall. But the Prime Minister, it is alleged, has much more in view than this. His chief object, we have been told, was if possible to 'nobble' the Pope on the Irish question. We have no special information to guide us in dealing with this extraordinary story. It is extremely probable, we think, that if Lord Salisbury believed that he saw a chance of securing the co-operation of the Pope in the suppression of the National League he would not be slow to open negotiations. But, apart from other considerations, Lord Salisbury knows much more of the 'sovereigns and statesmen,' who are supposed to govern Europe than do the wise acres who have been so busy in inventing a policy for him. He had not only to consider his own inclinations, whatever these may have been. The dignitary to be approached was Leo XIII, and Leo XIII is one of the most clear sighted statesmen of his time. Lord Salisbury, unless we altogether mis-judge his character, would be the last man to attempt to draw the Pope into an alliance of the character suggested."

THE "MANCHESTER COURIER."

This journal remarks: "There are not a few persons still to be found who regard the Papacy with mixed feelings of suspicion and hatred. But such the fact that Her Majesty has been congratulated on the attainment of her Jubilee by a special envoy from the Pope will bring no sense of pleasure, and they will be still less pleased to find that these congratulations have been reciprocated on the part of the Queen by a similar occasion in the life of Leo XIII. To the great majority of people, however, to all who have succeeded in ridding themselves of an excess of sectarian spirit, these interchanges of courtesy will appear only fit and proper. * * * It is much to be regretted that the Roman Catholic Church in Ireland has become so far estranged from the 'Loyalist cause. Perhaps we ourselves are not altogether free from blame for this result. But whatever explanation may be offered for it, and more than one could be suggested, it is our plain duty to use all legitimate means to make a reconciliation possible. Prince Bis-

marck found it necessary or prudent to rectify his relations with the Roman See, and the arguments that weighed with him are no less weighty with us."—*London Tablet, Dec. 24.*

Pope Leo's Jubilee Gifts.

Among the rare and costly gifts presented to the Pope on the occasion of his Golden Jubilee are the following.—

The Ladies of Nazareth send him a carpet worked by themselves from the design of one of their number. This society, of which the talented and beautiful Duchesse de la Rochefoucauld Jourdecaville was the foundress, has always had among its religious, ladies of literary and artistic tastes and acquirements, and has piously preserved the tradition of beautiful needlework. Among the most highly-prized possessions of the mother house at Montmirail are some pieces of embroidery executed by Queen Marie Antoinette and her daughter, the Duchesse d'Angoulème.

The carpet intended for the Pope is thus described : "It is hard to say whether one admires the refined symbolism which pervades the general plan of the work, or the skilfully treated miniatures, or the innumerable sprays of Oriental flowers, sparkling with gold, in which the needle seems to have rivaled the brush, so pure are the forms, and so harmoniously blended the colors. The red ground of the carpet and its wide white border are almost entirely hidden beneath the acanthus leaves, the flowers, and the arabesques, whose twinings form the point of union between the nine symbolical medallions painted or embroidered upon cream-colored satin.

The medallion in the centre is a beautiful copy in *grisaille* of Poussin's painting of our Lord giving the Keys to St. Peter. The head of Christ is magnificent. The apostle, kneeling before Him, shows in his uplifted eyes all the love and humility that fill his heart at this supreme moment. Around the central medallion, and at some distance, is a bandrole of light blue of classic design, which bears the Latin inscription embroidered in fine leather work in Roman letters: *Tu es Petrus*, etc. Underneath, and united by very elegant designs are four medallions, which form as it were a second crown. On these are embroidered the Pontifical arms, and the tiaras in high relief, and so rich that they have the effect of goldsmith's work. Each medallion is surrounded by a light blue circlet, bearing the several dates : 1st, Ordination; 2nd, Episcopal Consecration; 3rd, Enthronization; 4th, the Jubilee of Leo XIII.

At the four corners of the carpet are much larger medallions, on which emblems recalling the three celebrated Encyclicals of his Holiness Leo XIII, and the Decree containing the prayer to St. Michael are painted on white satin. A garland, bearing the first words of the Encyclical with the date, encircles each medallion. The first medallion, Encyclical *Supremi Apostolatus* (the Holy Rosary) *Die Prima Septembris*, 1883. In this design, the Infant Jesus upheld by his Mother, blesses St. Dominic, and presents to him the Rosary which is to make him victorious over the enemies of the Church. This miniature is remarkably well executed, and the religious sentiment which it conveys is admirable.

The second medallion (Encyclical *Humanum Genus*, against Freemasonry, *Die Vigissima Aprilis*, 1884). Freemasonry is represented by the figure of a woman seated upon a monster. She holds in her left hand the mask which has been torn off her face by the Papal fulmination, and snakes are entwined with her hair.

The third medallion (Encyclical *Immortale Dei*) (the Christian Constitution of States, *Prima Novembris*, 1885) represents the victory of the Lion of Judea over the Hydra of Revolution. The group, heraldic in design, is very ably treated. A tiara with rays shines above it, and on a banderole is the legend: *Vicit Leo de Tribu Juda.*

The fourth medallion (*Sancta Michael Archangele*, the first words of the prayer to St. Michael in the Decree, *Die Prima Septembris*, 1886) St. Michael pierces the head of Satan with a spear. This contrast between the angel of light and the angel of darkness is admirably portrayed. This elaborate work has been in hand for a long time, and has been quite recently completed. It deserves, and will no doubt obtain special recognition among the Jubilee gifts to his Holiness, and it is of especial appropriateness as the Society of the Ladies of Nazareth was but just established a convent in Rome, for the education of young ladies, with the express approbation and encouragement of the Holy Father."

A curious book is sent by a Protestant minister of repute, the Rev. Canon Jenkins, rector of Lyminge and Canon of Canterbury Cathedral, entitled "A Pastoral Letter of the Vicar-Apostolic in England in the year 1685. The book is handsomely bound in white vellum, with the Papal arms, and was forwarded by the reverend gentleman to Mgr. Grissell, one of the Pope's chamberlains, to be by him presented to his Holiness. The inscription inside was as follows: "To his Holiness Pope Leo XIII, with the respectful congratulations and fervent wishes of Robert Charles Jenkins, Rector of Lyminge and Canon of Canterbury," and is accompanied by the following lines—

> Even as to Peter on the wave,
> Who dared, yet feared the tempest's strife,
> So the calm heaven of thy life;
> Till in the kingdom of the blest,
> Whose son shall never more go down,
> We enter, when God shall us endless rest,
> Thy life the faithful servant's crown."

In Memoriam.

The first anniversary of the sad death of the lamented Archbishop Seghers was observed in Victoria, B. C., by solemn requiem services, brief description of which will doubtless prove of interest to the many readers of the *Sentinel*, who had the honor of being acquainted with one who has now become immortalized throughout the civilized world as "The Apostle of Temperance"—the saintly archbishop who, one year ago to-day, was cruelly "done" to death by the assassin's bullet in the cold and icy regions of Alaska.

Although a year has elapsed since the commission of the foul deed, the memory of the dead prelate is still as green in the minds of the people of Victoria as on the day the sad news was first received; so, little wonder need be expressed that the first anniversary of his death was attended by one of the largest congregations ever assembled in St. Andrew's Cathedral.

The cathedral had been specially prepared for the sad occasion by the Sisters of St. Anne and several ladies of the congregation, the interior of the sacred edifice being draped in deep mourning. On Sunday evening Vespers for the dead were sung instead of the usual complin, a large catafalque covered with a velvet pall being erected in front of the altar rails. The ceremony was most impressive, and was brought to a close with the Benediction.

This (Monday) morning, at 10.30 o'clock, a Solemn Requiem Mass was celebrated, Very Rev. P. Hylebos, V. G., of Tacoma, Washington Territory, being celebrant ; Father Donekle, of Cowichan, deacon ; Father Durand, of Nanaimo, sub-deacon ; and Father Laterme, of Victoria, master of ceremonies. His Grace Archbishop Gross occupied a throne on the Epistle side of the altar, and the following prelates and priests occupied seats inside the altar rails : Right Rev. Bishop Duries, of New Westminster ; Right Rev. Bishop Lootens, Very Rev. Father Jonckau, V. G. ; Rev. Father Mandart, Rev. Father Bouchault, Rev. Fathers Van Novel and Fay officiated as chanters.

Upon the conclusion of the ceremonies Archbishop Gross ascended the pulpit and delivered a sermon commemorative of the deceased, to which no pen can do justice. He kept his hearers spell-bound by the eloquence with which he referred to the illustrious dead, and, by his feeling utterance, drew tears from the eyes of all present. It will be long before his sermon is forgotten, and the only regret felt is that His Grace had so sad a duty to perform.—*Catholic Sentinel, Nov. 28.*

In Brief, and to the Point.

Dyspepsia is dreadful. Disordered liver is misery. Indigestion is a foe to good nature.

The human digestive apparatus is one of the most complicated and wonderful things in existence. It is easily disordered.

Greasy food, tough food, sloppy food, bad cookery, mental worry, late hours, irregular habits, and many other things which ought not to be, have made the American people a nation of dyspeptics.

But Green's August Flower has done a wonderful work in reforming this sad business, and making the American people so healthy that they can enjoy their meals and be happy.

Remember—No happiness without health. But Green's August Flower brings health and happiness to the dyspeptic. Ask your druggist for a bottle. Seventy-five cents.

Several persons were killed by a railway accident, on the 11th of January inst., in California.

The Dominican Nuns, Cabra, County Dublin, have forwarded their Jubilee offering, which consists of an Irish lace alb and an Irish lace rochet enclosed in a polished oak case lined with crimson plush.

The Indians of Canada who have been converted to Catholicism are