The Charlottetown Herald.

NEW SERIES — CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, DECEMBER 23, 1914. — VOL. XLIII., NO. 52.

Canadian Government Railways.

PRINCE EDWARD ISLAND RAILWAY.

TIME TABLE IN EFFECT DECEMBER 21ST, 1914.

Trains Outward, Read Down.						Trains Inward, Read Up.		
Mon.	Dly.	Dly.				Dly.	Tues.	Mon.
Wed.	Ex.	Ex.				Ex.	Thurs.	Wed.
Fri.	Sun.	Sun.				Sun.	Sat.	Fri.
P.M.	P.M.	A.M.				P.M.	A.M.	P.M.
2.45	2.00	7.00	Dep.	Charlottetown	Ar.	5.15	11.30	12.10
4.07	2.54	8.13	"	Hunter River	"	4.07	10.31	11.03
4.50	3.23	9.00	"	Emerald Jct.	"	3.23	10.03	10.19
	3.47	9.45	"	Kensington	"	2.46	9.38	9.45
	4.10	10.20	Ar.	Summerside	Dep.	2.15	9.15	9.15
		Tues. Thur. Sat.					Dly. Ex. Sun.	
	4.25	11.30	Dep.	Summerside	Ar.		8.55	12.15
	5.23	1.14	"	Port Hill	"		7.54	10.42
	6.16	2.44	"	O'Leary	"		7.01	9.25
	7.35	5.00	Ar.	Tignish	Dep.		5.45	7.30
		P.M.						A.M.
4.55		3.25	Dep.	Emerald Jct.	Ar.		8.50	7.50
5.45		4.15	Ar.	Cape Traverse	Dep.		8.00	7.00
	Mon. Wed. Fri.	Tues. Thurs. Sat.				Tues. Thurs. Sat.	Mon. Wed. Fri.	
	3.00	3.00	Dep.	Charlottetown	Ar.	10.30	11.05	
	4.55	4.20	"	Mt. Stewart	"	9.15	9.35	
	5.39	4.54	"	Morell	"	8.40	8.56	
	6.12	5.19	"	St. Peter's	"	8.17	8.25	
	7.45	6.30	Ar.	Souris	Dep.	7.00	7.00	
	8.55	7.35	Ar.	Elmira	Dep.	5.40	5.40	
	4.40	4.15	Dep.	Mt. Stewart	Ar.	9.20	9.40	
	5.52	5.27	"	Cardigan	"	8.04	8.15	
	6.20	5.56	"	Montague	"	7.33	7.40	
	7.05	6.40	Ar.	Georgetown	Dep.	6.50	6.50	
	Dly. Ex. Sat. & Sun.	Sat. Only				Dly. Ex. Sat. & Sun.	Sat. Only	
	3.10	3.10	Dep.	Charlottetown	Ar.	10.00	9.45	
	4.57	4.25	"	Vernon River	"	8.23	8.31	
	7.00	5.55	Ar.	Murray Harbor	Dep.	6.30	7.00	
	P.M.	P.M.				A.M.	A.M.	

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Richelieu and His Times

BY REV. FATHER ALFRED, O. S. F. C. IN THE IRISH ECCLESIASTICAL RECORD

Of the Momoires de Richelieu the first part, which takes us down to 1624, is nearly all the work of Richelieu himself and the style is excellent. The second part, from 1624-38, is apparently the work of secretaries, who chronicle the course of events during Richelieu's later ministry, but even here is seen the Cardinal's guiding hand.

His Correspondence Enormous.

His secretaries must have been busy men, for his correspondence was enormous, and comprised letters and memoranda to the King, instructions and dispatches to ministers and officials, reprimands, letters of sympathy, etc. His letters to the King are especially interesting; the tone of the master is carefully veiled behind the greatest deference to the royal person. Even in the replies prepared so carefully by Richelieu for the King upon state occasions, the latter is only to reply as arranged, s'il lui plaist. Thus in the draught of the discourse which Louis XIII was to make to his Parlement in January, 1636: 'Si quelqu'un des enquestes estoit; si hardy, ce je ne croy pas, de prendre la parole, le roy lui dira, s'il lui plaist, "Taisez-vous, je veux des effects et non des paroles." . . . . Sa Majeste fera, s'il lui plaist, bonne chere a MM, les pres dens au mortiers et conseillers de la grande chambre cui se sont bien comportez en cette affaire.' From which a little insight is gained of Richelieu's manner of dealing both with his master and MM. de Parlement. Louis in fact placed such trust in his minister that he almost invariably spoke and acted as he was directed, and once the Cardinal had obtained his confidence he seems to have been only too glad to follow the latter's instructions. Nor was affection lacking between the two The King is distressed at times about Richelieu's health or his personal safety, and sends couriers with inquiries; Richelieu, although suffering, will be contented in mind if only he can be assured that the King is safe and well.

One wonders how Richelieu would have fared had he lived in the days of Louis XIV, and whether the latter would have suffered any of his ministers to become as powerful and efficient as was the Cardinal under Louis XIII. Also one wonders whether the reign of Louis XIV would have been so brilliant had not Richelieu previously reduced by his administration the power of both the nobility and the Parlement.

Another Strange Figure.

No sketch of Richelieu is adequate without reference to that other strange figure that worked with him so faithfully during the years of his ministry. The Capuchin, Pere Joseph, has been represented in history as the shade of the Cardinal, nay, has been termed 'the Cardinal gris,' though he never obtained the Cardinal's hat that Richelieu endeavored to win for him at Rome. That two such men should have been allied in the closest confidence and friendship may appear at first somewhat surprising, for the Cardinal was ambitious and eager after the favor of royalty, the Capuchin, as the best historians have discovered, was remarkablly humble and unworldly. But there was fire in both, and though the zeal of one was chiefly turned towards the glory of his country and king, whilst the other strove rather after the triumph of religion over heretics and unbelievers they met on the common ground where men of the highest purpose and energy meet. And so it was that Richelieu, knowing well his value, made us of the Capuchin friar for his most important diplomatic missions and sought his counsel in the many knotty problems of state with which he had to deal. On the other hand Pere Joseph, who had a passion for work amongst the infidels, was aided by Richelieu in the establishing and maintenance of his Capuchins at Constantinople, Smyrna, Beyrout; to-day many of these stations still endure and flourish, though few probably remember that they were founded by the 'grey Cardinal.'

Like Richelieu, Francois Le Clerc du Tremblay was not at first destined for the Church, but was educated for his position as a petit seigneur, and actually appeared at Court in 1596 as the Baron de Maffliers before he took the habit of St. Francis in 1599, being then twenty-two years of age.

Though it is chiefly through his connection with Richelieu that this friar is remembered, the Pere Joseph had already done good work before he became acquainted with the Bishop of Lucon in the earlier years of his episcopate. The latter was striving to improve the spiritual condition of his diocese, and to this end amongst others whom he called to his aid was the Capuchin friar. When Richelieu fell into disgrace after the events of 1617. Pere Joseph contributed largely to his restoratation to favor by his influence with the King. As forithe esteem of his own brethren, it is clear that the friar enjoyed this too, for he was more than once elected to the office of Provincial. The establishment of the Sisters of Calvary in 1621, was primarily the work of Pere Joseph, but in this worthy enterprise both Richelieu and the Queen-Mother participated. (Though Antoinette d'Orleans—Longueville was the person immediately responsible for the spiritual reform that led to the founding of the new Congregation, she did not live to see its definite establishment, for she died in 1618. A crusade for the recovery of the Holy Places was the pet scheme of the Capuchin, and his spiritual daughters were to contribute towards this end by their prayers and mortifictions The question of the crusade was the chief purpose of the Capuchin's missions to Madrid in 1618, but the times were not propitious, and the Christian nations of Europe preferred to embark upon the Thirty Years War amongst themselves.

Pere Joseph as a Diplomat.

A more famous journey, which Pere Joseph performed as the Cardinal's confidential envoy, was that to Ratisbon in 1630, in connection with the succession of Mantua; but on this occasion he incurred the displeasusre of Richelieu, who declared in a rage that both Brulart, the French ambassador, and Pere Joseph had played him false by singing the treaty with the Emperor on October 14. Consequently a froissment between the two friends, which, however, did not last long, and we find Pere Joseph presently employed in further diplomatic missions. Evidently he was an indispensable person and could bear a great deal of the burden which at times pressed so heavyily upon the Cardinal; he was blessed, moreover, with a stronger constitution than his patron, and was said to be quite indefatigable.

In 1634 Pere Joseph became officially Secretary of State but rose no further, Richelieu, fearing his own end was near, endeavored to have him created Cardinal, probably with a view to continuance of the policy he had himself so successfully inaugurated; but Urban VIII was not inclined to listen to the request. Nor was this to be wondered at when the active part played by Pere Joseph in Richelieu's foreign policy is remembered; moreover, it was easier for his enemies to lay the blame for certain odious diplomatic moves upon the head of the Capuchin friar than upon Richelieu himself.

That the connection between these two was a close one cannot be doubted. Occupying apartments in Richelieu's hotel, Pere Joseph, who himself kept four secretaries busy, was constantly in communication with the Cardinal, and when work was over they would spend hours together discussing projects, religious and political, besides theology. One can well understand the influence they exercised on one another; the friar a profound admirer of the Cardinal's genius, Richelieu cherishing the devotion as well as the capacity and strong-mindedness of his faithful ally. The latter died in 1638, and Richelieu only survived him four years. They are certainly two strange figures, profoundly interesting, and also, one must say, mysterious. Historians are somewhat baffled in dealing with them, but then history has not yet said the last word in respect to either. Of their personal characters, however, it is not likely that much more will be revealed; what is known suffices to stamp them as two of the most striking characters of a century that gave birth to many remarkable men.

The Black Cardinal.

(By John Talbot Smith.—The Champlain Press.)

John Talbot Smith's latest novel. "The Black Cardinal," takes for its main theme the fight which Elizabeth Patterson, of Baltimore, made for her rights as the lawful wife of Jerome Bonaparte, the youngest brother of Napoleon I. Miss Patterson was a Baltimore girl who met Jerome Bonaparte while he was only a lieutenant in the French navy. His brother was the First Consul of France at the time Elizabeth was married to Jerome by Bishop Carroll, of Baltimore.

Napoleon, knowing that he was about to assume the imperial crown forbade his brothers to contract marriages outside of royalty, but Jerome did not heed the prohibition. In consequence he was cut off from the imperial family, and his heirs were shut out of the succession.

For some months after their marriage the young Prince and his wife remained in America, enjoying the adulation of society. Then they sailed for Lisbon with the intention of appealing in person to Napoleon to recognize the marriage and to give them a place at court; but Napoleon would not permit Elizabeth to set foot on French territory. Thereupon Jerome went alone to meet his brother, while Elizabeth took up her residence in England. The Emperor divorced her, persuaded his brother to assent to the divorce, married him to the royal Princess of Wurtemburg, and took special pains to hinder Elizabeth from ever seeing her husband again.

How Elizabeth brought his plans to naught, secretly entered France, secured friends, intrigued ably to win her husband again to her side, and slipped through all the traps which Napoleon laid for her, are the main features of this romantic story, which has for its characters Napoleon and the Empress Marie Louise, Pope Pius VII and his prime minister, Cardinal Consalvi; Fouche, the dreaded chief of police, and many minor personages.

A mighty interesting story indeed is "The Black Cardinal," and written in Father Smith's happiest manner. He handles his people not like puppets taken out of a page of history but as real living, striving men and women.

Down West: Sketches of Irish Life

By Alice Dease. B. Herder, St. Louis, Mo.

Among the many admirable books which The Catholic Library is turning out, vol. 15 will appeal in a particular way to Irish readers. It is "Down West: Sketches of Irish Life," by Alice Dease, and, so far as the series has gone, is the only one of a "story" character.

The nine sketches included in this book deal with life and characters in Connemara and are as freshly and vigorously Irish as the rugged peak of the Twelve Pins themselves. "A Second Hand Mission" is delightful, and seldom have we read anything funnier than Mrs. Gillevan's rendering of the "second-best" priest's sermon on St. Peter, "the gentleman that has the locking of Heaven's gate."

Pathos and humor trip over each rther in this little volume like the sun and rain in Connemara itself, and altogether, it is as sweet and wholesome as a Connaught wind.

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Borrowby—No; going around seeing if I'd overlooked anybody. Lend me five till Saturday, will you?

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