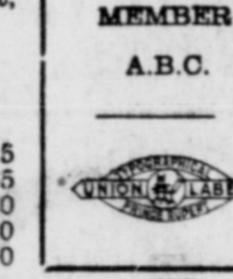
Published every afternoon except Sunday by Prince Rupert Daily News Limited, Third Avenue, Prince Rupert, British Columbia. G. A. HUNTER, Managing Editor.

SUBSCRIPTION RATES:



Fortunate Solution to Dilemma

The much to be lamented and untimely loss of the good ship Prince George, which has served so long and so faithfully along the British Columbia coast and into the waters of Alaska and Pget Sound, brings about a real crisis for the Canadian National Steamships as far as the service on this coast is concerned but the company is lucky to have a quick

way out. Should anything happen to the Prince Rupert, sole surviving member of a once fine fleet, and the tendency might be to crowd her in view of the emergent situation now existing, the company would be completely out of business as far as active primary operation is concerned. While Canadian National Steamships does have its Vancouver Island and Okanagan Lake ferries, the coastal service between Vancouver and Prince Rupert and incidental ports has already been its main function.

So if the Canadian National

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casual labor.

Railway is to remain in the steamship business on this coast, it is now faced with making a very prompt decision on the matter of new ship construction. With that decision will go the necessity of immediately building at the very least two new and up-to-date passenger vessels adaptable both to the requirements of a summer tourist traffic. which, in the coming years, will probably be greater than it ever was before, and the growing demands of coast travel and shipping. There can be no delaying longer the construction of these ships if the company is to stay in the steamship business.

In view of the fact that time is the essence in having these ships built and that the company has available the yard and organization to carry out the work at once in its own shipyard at Prince Rupert, which achieved such fine accomplishment in war shipbuilding, the completion of which program will have been reached within the next two or three months, it is logical to assume that there will be no further delay in the decision to get this vital ship construction work under way here at once.

The company is on the spot today but, fortunately, the Prince Rupert dry dock, its own plant, offers the quickest and best way out of the delemma which embarrasses not only the company itself but the shipping and travelling public generally.

Priest's Life Story-

JOSEPH ALLARD, ONCE COMMERCIAL TRAVELLER, TURNED TO GOD'S WORK

Father Joseph Allard, O.M.I., the young French-Canadian commercial traveller, who turned priest because he felt he could better serve in bringing true happiness to the world and the crowning climax of whose ecclesiastical career was the founding of the Lejac industrial school, was in Prince Rupert as the

In 1915, Father Allard was in

from Hazelton to Burns Lake. He

went to Fort St. James and built

the school with the help of one

eral Indians. A local sawmi

provided the rough material. Al

the rest was freighted from

Vanderhoof. On February 4, 1917

the Fort St. James School was

opened for 37 boys. The school

staff was composed of local men

a Polish teacher, a Swede fac-

totum, a Chinaman cook and th

Father. The teacher and his wife

bathed the 37 boys in the largest

tub available. The Father, clip-

per in hand, shaved the 37 heads

There were only 25 beds ready

The partition separating the

torn down and 12 bunks built

boarders each have a bed

their first night in the school.

In July, the pupils went home

for one month's vacation. Then

the Father brought to the school

55 boy boarders. He found that

the teacher had enlisted in the

man. He wired Bishop Bunoz who

lan, the Indian Agent, said

likes it," said the Bishop.

'Ah, the more the better, he

The Sisters arrived in Septem-

ber. Already was started an ad

ditional building for Sisters and

girl boarders. By the middle of

January, 1918, the new building

was occupied by the Sisters and

On the first of July 1918, al

visit after spending 15 years in

the country. He assisted at the

ordination of his young brother,

F. Elphege Allard and brought

him back to the school as his

Soon after the re-opening

the school, the Spanish Flu

One morning the young Father

struck the country.

P. Q., to make his first

white man carpenter and

personal representative of Bishop M. Lajeunesse of Le Pas, Man., missioner and the school is still to assist at the installation of on the job.

Bishop Jordan of Prince Rupert. Sisters' School Father Allard lacked no com- In Prince Rupert pany here during his short stay. Both old-timers and newcom- Prince Rupert when the church ers to the country enjoyed the administration of Bishop Bunoz pioneer priest's talks about his and Fathers Coccola and Allard experiences during 37 years of voted the erection of Sisters' practical missionary work in the school in the city. In 1916, he Yukon, Northern B.C. and Al- was in charge of the district

He told of his three years with added a sanctuary to the Hagthe Yukon miners on the creeks, wilget church and had an elabbuilding a log house the day orate out-door religious celebraafter his arrival, at night teach- tion in Hagwilgate which was ing English to his 'Canayens' on attended by whites and natives Dominion Creek, for three years, from far and near-Hazelton, going into two different mining Glen Vowell, Kispiox and Morgroups to get his noon and eve- icetown. An Indian Department ning meals. One of the early artist made a moving picture of accomplishments was in 1904— the procession. building a church on Sulphur! In October Father Allard met Creek which cost \$1500 and Bishop Bunoz on the train. The which was paid by the miners latter said to him: "The Indian of the Creek threedays after its Department refuse to build an opening

In 1906, he went to Southern many expenses caused by the Yukon and built at Conrad a war but they will grant so much church which Capt. Fitz-Horigan per capita if we build it ourand Kate Ryan helped him to selves. What do you think of it?' pay for. But the Conrad mines

In 1907 Father Allard went to Atlin, saw 12 Catholic miners and 60 non-Catholic Indians at his first religious service, got \$20 each from 10 miners, bought a house in the Indian town for \$200 and used it as boarding school and chapel. This he filled I notice in your advertising up with Indian children and for both dishonest and unreliable which enabled him to teach the old Indians Christianity in their On your front page of Satur- own tongue. For one and a half type "One thousand men still teacher lived on the charity of

week's total was less than 600. in Atlin to finish the evangeliz-Also you printed some time ation of the Indians and lecturbecause I am personally saying, 'For three years I taught no dough. I use it for a collection box. The collections were sufficient to make the Atlin and Carcross missions what they are today.

From 1910 to 1915, Father Allard was in charge of Dawson. He built a church at Lansing, the Bishop: "That priest has too over 300 miles up the Stewart | much work." . River. He started a kindergarten and music school with a large hall where regular weekly card parties gathered, the old-timers playing progressive whist and solo. "This is the happiest night I have spent since I came to the Yukon," said old Billy Irish

from Aylmer. 14 girls. The Moose organization followed the priest's example and pupils went home and the prinopened a larger hall for were few old-timers "chewing the rags" in the lobbies of the 22 saloons. Only two of them kept

In 1913, the Yukon Council voted to close the Sisters school. the first and only school in 1898 which was frequented by all the Dawson children. A petition was signed by the citizens demand-Spanish Influenza ing that the oldest Dawson Takes Heavy Toll. school be maintained. Their request was granted by the comtwo Sisters and all the pupils for told him: If you are way priest, to build a school in except two, stayed in bed sick priest to go there, I'll go mythe native children of Alast ed the principal to pack the "Well, Father," replied the No better builder could be form

every man's dor. No doctor, no visit at Fort Graham.

and Victoria doctors told him their children to Fort Fraser. the same thing. He went to Moving School Indian school on account of the a Montreal hospital where he had a hemorrhage of the lungs. He was sent to Gabriel Sanitorium in the Adirondack Moun-"Let us build the school," said having closed down, he moved Father Allard." "I agree with him and was told by the sani- moved the staff of five Sisters the church 12 miles on the you," said Bishop Bunoz. "The tarium doctor that a year's rest and 80 pupils from Fort St. water to Carcross where it still other member of the council is in the place would put the school James to Fraser Lake on Januopposed to it, but you and I are principal on his feet. At the end ary 16, 1922. Fourteen Indian rigs the majority. Go and build and On October 10 Father Allard

wrote to the sick principal, saying his younger brother and the Sisters newly arrived were inexperienced in the management of a school which had already called for so much work and suffering by its founder and said he would consider it a personal favor if he came back to take principal left the sanitarium. stopped at the Indian Departto a plan drawn out for the er-Lake. Back at Fort St. James October 1919, the sick principal cut short his years rest. In May 1920, ne went with the

Indian Agent and selected the hore of Fraser Lake. It was through it but had left trees standing and many stumps to pull and fallen trees to burn A large crew of Indians was

army and left him alone with charge of administrator of the the factotum and the China- whole vicariate during the long absence of Bishop Bunoz who promised to send him four Sis- went to Rome. The administrator visited Ocean Falls, Anyox, the 55 pupils, he cleared land to Whitehorse and Atlin. At this extend his garden and grain last place, a dissipated man met him with a gun in hand and a Larry O'Connor disarmed him. Back from Atlin to Fraser Lake, Father Allard joined his crew, piled and burned stumps and trees till the snow drove them away. At Christmas in Fort St. James, he received a letter from the Indians at Fort Graham at the head of Finlay River saying: "Old men and women long time cry, no water ye (meaning baptism). He promised to send a priest who would meet them at Fort McLeod the last cipal of the school went to Up-

Early in the spring of 1921, he went to Fraser Lake and started a large crew of Indians to finish his return to Prince Rupert in August, he met Bishop Bunoz and told him of the engagemen to send a priest in 10 days to Fort McLeod. As the Bishop seemed puzzled, his administra-

two Sisters and all the pupils; for told him: "If you have no begged a good friend, the second triend, the second triend triend, the second triend triend, the second triend triend

water from the lake and the Bishop, "if you go there I don't for the Skagway priest made wood for all the stoves and to think anybody will be jealous school which is today the new attend to all the needs of the of you." So Father Allard went of the country. to Vanderhoof, then 40 miles on In 1936, Bishop Coudert On November 11 two adult girls horseback to Fort St. James, Father Allard to build a chim were dead and the village was then, with two Indians and three at Wells in southern B.C. In full of sick and dying. The Hud- horses, went 100 miles through he was again back at Smithe son's Bay manager was told to the woods to Fort McLeod, arriv- After nine years absence kill a steer and give a piece of ing there on the day appointed found in his old district 42 k meat to every home. A man Three days after, four Indians and girls averaging 13 years w accompanied the priest who arrived from Fort Graham. They had not received the Sacrame ministered to the sick while he had paddled 67 miles on the which was administered to the went to the lake, got water, Finley. They had poled upstream by Bishop Coudert in the ne started the fire and got the pot 135 miles on the Pasnip and 17 ence of the largest congregation of meat boiling. Pete, the car- miles on the Park river—all that | that Smithers had ever seen penter, used all the lumber to get the water of baptism completed the Smithers and tore the wood-shed down to Eight days to come and eight dence which became the home make coffins. Fifty families had days to go back with the priest. the Vicar of Missions, Bish cut 50 cords of wood at Easter One Fort McLeod and two Fort Coudert, for the church. Two men with a St. James Indians brought the The latter part of 1928 and team brought that wood before priest back after three weeks of 1929, Father Allard res

nuns could go and help although No time was lost at Fort St. sion. In the school newly on two villages nearby were crying James. The Father had to be ed, in the church and for help—at Tatchi and Pinchi at Praser Lake to see that the residence, he instructed that 10 and 25 miles away on the school was ready for its open- dians, taught them to sing Hi lake shore and at Grand Prairie, ing in the beginning of 1922. Mass, Benediction, hymns 15 miles back of the mountain. Too many winters had been to pray in their own language The priest had to abandon the spent in the fire-trap school at | A corrupter was ruining wom sick, the dying and the dead to Fort St. James where, in the girls, he found him out but h go to their rescue. When, after cold nights, the priest went with in the hands of the police for two months, the flu ceased to a stick in hand trying the red- whom he received three ve make any more victims, the Fort hot stovepipes to see if they penitentiary and 15 lashes. He St. James missions had lost 78 held together for the lives of ing escaped the corrupter's a over 69 persons were in danger. Then the Vanderhoof doctor When putting the last touch on was told that he had done me came and told the principal of the new school, the principal rethe school that he was a sick ceived a letter from his brother man and had better get out of saying that the Fort St. James the country. The Prince Rupert Indians objected to sending

Was Big Job

So Father Allard went to Fort St. James, sent his sick brother tains. Bishop Bunoz went to see to the Edmonton hospital and of September, Bishop Bunoz deposited at Vanderhoof the whole school personnel. At 12 p.m. the train took all the trayellers to Fraser Lake and unloaded them in front of the new school at 2 a.m. January 17, 1922.

On this date, the Fraser Lake Indian School had within its walls seven Sisters, one engineer, one boys' guardian, one farmer and 80 pupils with the principal. The agent was asked to bring 50 more pupils to the school. On the following first day of March, the school had 130 boarders.

The principal requested that

the school be called the Lejac School. The agent thought that the name of a priest for the new school would not be acceptable. The principal obtained permission for a station called Lejac to be built near the school. He obtained also a post office called Lejac. After a year of getting on or off the train at Lejac and of writing to Lejac, the school became the Lejac School. So the name of the first missionary who had gone through great trials and sufferings in teaching Christianity to all the natives of Central British Coiumbia, remains as an example of fidelity and devotedness to God's service. In the month of August 1922 the principal and founder of the Fort St. James and the Lejac schools was succeeded by the late Father Coc-

Father Allard was sent to build the prie. s's residence Smithers and to take charge of 11 missions from Hazelton to and beyond Burns Lake Ootsa Lake, Cheslatta and the Babines. He was given the help of one young priest. He instructed many converts in Old Hazelton, at Round Lake and in sev-

eral railway stations. In 1926 Father Allard was sent as a delegate to a general Oblate Chapter held in Rome in Sep- | expensive. tember and October. He spent Sunday in the next month of the winter of 1927 in Eastern Canada and the United States lecturing on the missions.

At the end of May, he returned Smithers, made the Moricetown priest house habitable and repaired the foundations of that struction. He went again to visit church. He acquired a car and the northern missions and, on went to visit his scattered flock.

His first call was at the Hazelton hospital where he made use of a privilege granted to him by the Pope. He gave the Pope's blessing to a non-Catholic girl and to her mother standing by her bed. That was the beginning of 25 conversions who were received in the church on June 2, 1928 when the Silver Jubilee of the priest F. Allard was celebrated i the Hagwilget Church in the presence of Bishop Bunoz, his brother F. E. Allard and a church filled to capacity with people from far and near.

Christmas and January were spent in Babine, where he induced five young couples to get married. He returned to Smithers with 10 double teams and 40 Indians on the new 40 mile road made by the Indians with financial help from the Smithers citizens.

In the spring of 1929, Father Allard went to Atlin. There he instructed the rest of the Indians who were not yet Catholics and he received them in the; church. He lectured to the tourists in the Atlin Inn and in the church and he received many | We are taking cleaning all substantial donations which he spent on the Atlin, Carcross and Whitehorse missions. He spent his winters in southeastern Alaska, teaching in all the villages as far as Sitka and Seward at the foot of the Aleutians. He

in the Moricetown Indian mi

and vengeance. Father Alls than his share of work in vicariate and he could reti Bishop M. Lajeunesse of Le P. Manitoba: invited him to his old days in comfort in h episcopal residence. There now lives.

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columns an advertisement for three years he monopolized all reliable and honest boys. How the jobs of teacher, cook, baker can you expect honesty and re- and fisherman, meanwhile liability in others when you are learning the Klinger language

day's paper you print in large years, the Atlin boarders and working," presumably at the dry a handful of miners and of the dock. You know as well as I Indians. Then the Indian Deknow, or you ought to, that there partment gave him \$75 a month hasn't been 1000 men working which enabled him to have potathere for a year. Any dry dock toes and butter. workers can verify that. Last From 1929 to 1936, he was back

ago in your paper that only ing to many tourists. He sat in men from the prairies were being the church on his bread box, leclet out which is another inaccur- tured for an hour and wound up acquainted with one or two who here and fed a house full of Inare residents of this town, tax- dian children and made bread payers, and hired from here. So for them. I have been sitting on when you ask for honest and re- my bread box. Look at it. I still liable people it would be a good have the bread box but I have idea to practise what you preach

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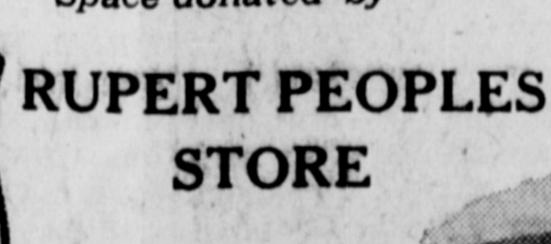
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