The Charlottetown Herald.

NEW SERIES — CHARLOTTETOWN PRINCE EDWARD ISLAND, WEDNESDAY, JANUARY 17, 1917 — VOL. XLVI., No. 3

Synopsis of Canadian North-West Land Regulations

Any person who is the sole head of a family, or any male over 18 years old, may homestead a quarter section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Lands Agency or Sub-agency for the district. Entry by proxy may be made at any agency, on certain conditions by father, mother, son, daughter, brother or sister of intending homesteader.

Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on farm of at least 80 acres solely owned by him or by his father, mother, son, daughter, brother or sister.

In certain districts a homesteader in good standing may pre-empt a quarter section alongside his homestead. Price $3.00 per acre.

Duties—Must reside upon the homestead or pre-emption six months in each of six years from date of homestead entry (including the time required for a homestead patent) and cultivate fifty acres extra.

A homesteader who has exhausted his homestead right and cannot obtain a pre-emption may enter for a purchased homestead in certain districts. Price $3.00 per acre. Duties.—Must reside six months in each of three years, cultivate fifty acres and erect a house worth $300.00.

W. W. CORY,
Deputy Minister of the Interior

Fire Insurance

Possibly from an oversight or want of thought you have put off insuring, or placing additional insurance to adequately protect yourself against loss by fire.

ACT NOW: CALL UP

DeBLOIS BROS.,
Charlottetown

Water Street, Phone 521.

June 30, 1915—3m

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McLEOD & BENTLEY
Barristers, Attorneys and Solicitors.
MONEY TO LOAN
Offices—Bank of Nova Scotia Chambers.

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Barrister, Solicitor and Notary Public.
OFFICE:
NEWSON BLOCK
Charlottetown.
Branch Office, Georgetown.
Money to Loan on Real Estate.
ec. 13, 1916—yly

JOB WORK

Executed with Neatness and Despatch at the HERALD Office,
Charlottetown P E Island

Check Books
Dodgers
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Posters
Tickets
Bill Heads

CANADIAN GOVERNMENT RAILWAYS
Prince Edward Island Railway.

TIME TABLE IN EFFECT JANUARY 3rd, 1917.

ATLANTIC STANDARD TIME.

Trains Outward, Read Down.						Trains Inward, Read Up.			
Tues. & Frid.	Daily Ex. Sun.	Daily Ex. Sun.				Tues. & Frid.	Mon. Wed. Thurs. Sat.	Tues. & Frid.	Daily Ex. Sun.
P. M	P. M.	A. M				A. M.	A. M.	P. M.	P. M.
2.50	2.10	6.50	Dep.	Charlottetown	Ar.	10.10	11.30	12.10	5.25
4.15	3.04	8.13	"	Hunter River	"	8.50	10.31	11.03	4.15
4.55	3.32	9.00	"	Emerald Jct.	"	8.00	10.03	10.19	3.32
	3.56	9.45	"	Kensington	"		9.38	9.45	2.51
	4.20	10.20	Ar.	Summerside	Dep.		9.15	9.15	2.20
Tues. Thurs. Sat.								Mon. Wed. Frid.	
A M.								P. M.	A. M.
11.30	4.40		Dep.	Summerside	Ar			12.15	8.55
1.14	5.39		"	Port Hill	"			10.42	7.54
2.44	6.32		"	O'Leary	"			9.25	7.01
3.57	7.16		"	Alterton	"			8.22	6.21
5.00	7.55		Ar.	Tignish	Dep.			7.30	5.4[illegible]
Mon. Wed. Thurs. Sat.	Tues. Fri.							Tues. Frid.	Mon. Wed Thurs Sat.
P. M.	P. M.							A. M.	A. M.
3.40	5.00		Dep.	Emerald Jct.	Ar.			7.50	8.5[illegible]
4.30	5.50		Ar.	Cape Traverse	Dep.			7.00	8.0[illegible]
Tues. Thurs. Sat.	Mon. Wed. Frid.							Mon. Wed. Fri.	Tues. Thurs. Sat.
P. M.	P. M.							A. M.	A. M.
3.10	3:00		Dep.	Charlottetown	Ar.			11.10	10.40
4.25	4.35		"	Mt. Stewart	"			9.35	9.25
5.04	5.29		"	Morell	"			8.46	8.45
5.29	6.02		"	St. Peter's	"			8.15	8.30
6.40	7.35		Ar.	Souris	Dep.			6.50	7.20
7.09	8;08		Ar.	Elmira	Dep.			5.40	6.20
	Daily Ex. Sun. P. M.							Daily Ex. Sun. A. M.	
	4.40		Dep.	Mt. Stewart	Ar.			9.25	
	5.54		"	Cardigan	"			8.09	
	6.25		"	Montague	"			7.35	
	7.15		Ar.	Georgetown	Dep.			6.45	
Sat. only P. M.	Daily ex. Sat. & Sun. P. M.							Daily ex. Sat. & Sun. A. M.	Sat. only A. M.
3.10	3.10		Dep.	Charlottetown	Ar.			10.10	9.4[illegible]
4.25	4.55		"	Vernon River	"			8.27	8.31
5.55	7.05		Ar.	Murray Harbor	Dep.			6.30	7.0[illegible]

All trains, unless otherwise marked, run daily, Sunday excepted.

FARMERS AND STOCK MEN!

We have a large supply of

FEEDS

On hand which we are selling at lowest possible prices.

Bran, Middlings, Oil Cake, Cracked Corn, Cornmeal, Linseed Meal, Calf Meal, Cotton Seed Meal, Molassine Meal, Shorts, Feed, Flour, Cracked Mixed Grain, Wheat for Feed, Hay, Oats' etc.

Poultry Supplies

Wholesale and Retail.

CARTER and COMPANY, Ltd

P.O. Drawer 38. Phone 70

COULD NOT SWEEP BACK WAS SO SORE.

Women are coming to understand that weak, lame and aching backs from which they suffer so much excruciating pain and agony are due to wrong action of the kidneys.

On the first sign of any weakness in the back Doan's Kidney Pills should be taken.

Mrs. L. Conshaw, 683 Manning Ave., Toronto, Ont., writes: "I take great pleasure in writing you, stating the benefit I have received by using Doan's Kidney Pills. About three years ago I was terribly afflicted with lame back, and was so bad I could not even sweep the floor. I was advised to use Doan's Kidney Pills, and before I had used one box there was a great improvement, and my back was completely cured. I highly recommend "Doan's" for lame back."

Doan's Kidney Pills are put up in an oblong grey box, the trade-mark is a Maple Leaf, so accept no other.

Price 50c. per box, 3 boxes for $1.25, at all dealers, or mailed direct on receipt of price by THE T. MILBURN CO., LIMITED, Toronto, Ont.

When ordering, direct specify "Doan's."

MINARD'S LINIMENT CURES DIPTHERIA.

"Father," said the small boy, what's an explorer?"

"An explorer, my son, is a man who discovers some place that nobody wants to go to, and that he wouldn't be able to find, anyhow."

A SENSIBLE MERCHANT

Milburn's Sterling Headache Powders give women prompt relief from monthly pains, and leave no bad after effects what ever. Be sure you get Milburn's Price 25 and 50 cts.

Fair Girl—My father made his fortune when he was a young man. Would you like to know how he did it?

Gallant Youth—Not particularly, but I would like to know if he still has it.

BEWARE OF WORMS

Don't let worms gnaw at the vitals of your children Give them Dr. Low's Pleasant Worm Syrup and they'll soon be rid of these parasites. Price 25c.

Don't look at your bank-book to find out whether you are rich or poor. Look at your character. The worst bankrupt is the bankrupt in character.

"Now about this life insurance I contemplate talking out, premiums vary."

"Premiums?" chirped his wife. "I want a plush covered postcard album, John."

There is nothing harsh about Laxa-Liver Pills. They cure Constipation, Dispepsia, Sick Headache, and Bilious Spells without griping, purging or harshness. Price 25 cts.

Some sons go to college to get a liberal education, while their fathers stay at home and receive an education in liberality.

The trouble with the sort of prosperity we are having just now is that too many people are living to-day on what they hope to make to-morrow.

MINARDS LINIMENT CURES DISTEMPER.

CONSTIPATION THE COMMONEST ILL.

Constipation is one of the commonest ills of mankind and one too often allowed to go unlooked after until some serious complication sets in.

If the bowels are properly looked after there will be no constipation, jaundice, sick or bilious headaches, heartburn, coated tongue, sour stomach, floating specks before the eyes, etc.

Milburn's Laxa-Liver Pills will keep the bowels regular and cure all liver ills.

Mr. Philip McLeod, Tarbot, N.S., writes: "I suffered from constipation ever since I can remember, and for years had pains in the left side of the back. If I walked across the kitchen floor I would have to sit down and rest. That I think was terrible for a man of 20 years of age. The condition of my system was shown by pimples breaking out on my face. I suffered so much pain and stiffness in my back I am sure my system was full of poison. Milburn's Laxa-Liver Pills have entirely cured me.

I thoroughly recommend them to everybody."

Milburn's Laxa-Liver Pills are 25c. a vial, 5 vials $1.00, at all dealers or mailed direct on receipt of price by THE T. MILBURN CO., LIMITED, Toronto, Ont.

Rev. Albert Lacombe O. M. I.

Some weeks ago the Abbe Lacombe the venerable Oblate missionary of the Canadian Northwest and "blackrobe voyageur" among the Indian tribes inhabiting the once-famed Hudson Bay Territory, passed to his eternity reward in the "Hermitage" at Midnapore, Alberta, Canada, which he had selected as a home for his declining years. He had attended the patriarchal age of almost ninety years, nearly seventy of which were spent in the ranks of the priesthood. When he died the last tie which bound the present to the pioneer past was severed. He was the last of the missionary sentinels of the western plains in the days when the Redmen were the undisputed masters of the vast domain lying between Hudson Bay and the Red River on the east and the Rocky Mountains on the west. He was one of the most noted figures in that band of valiant Catholic missionaries who bore the light of the Gospel to the untamed savages and planted the standard of the cross among the tepees on the windswept and uncultivated prairie that now furnishes sustenance to the teeming millions who inhabit it. He helped to blaze the trail along which the leaders of modern progress and development have marched into the very heart of that once lonely land. During the three score years of his missionary activity in Western Canada he saw the untutored savage bow beneath the yoke of Christianity and reluctantly yield the verdant plains which were his hunting ground for generations to the west wars march of civilization and progress. The ox-cart and the dog-sled made way for the iron horse, and during all these decades of year Father Lacombe continued his mission of enlightment, ministering not alone to the Indians whose spiritual and material welfare were uppermost in his mind but to the pioneer colonists who came to take possession of the land. Father Lacombe's influence over the Indians was something phenomenal. He seemed to understand their character and to enter into their point of view so thoroughly that they trusted him implicitly in all their dealings with white men It is safe to say that no other missionary in the western land exercised so powerful an influence over the Redmen as did Father Lacombe, with the single exception, perhaps, of Father DeSmet.

The Black-Robe Voyageur.

Father Lacombe's departure from the scenes of his life work is so recent that it is difficult to give an estimate of his accomplishments that will do justice to his memory. The best biography of the venerable missionary which we possess is that written by Miss Katherine Hughes, under the title of "Father Lacombe, the Black-Robe Voyageur." The story is told in the simplest chronological fashion and gives a picture of this lonely sentinel of Rome which is both edifying and inspiring. It is from this book that we glean the following facts in regard to the life of this black-robed Knight of Christ.

The Call of the West

The Rev. Albert Lacombe was born February 28, 1827, in the parish of St. Sulpice, in the Province of Quebec. His early education was received at L'Assomption College, where he also began his theological studies, which were completed at the Bishop's Palace in Montreal. In 1848, Father Belcourt, then stationed at Pembina in North Dakota, paid a visit to Montreal, in the hope of obtaining alms for his extensive mission, and recruits for the work of the ministry in the Red River Valley. Among those who listened to his words was the youthful Lacombe, then approaching the time of ordination. The picture painted by Father Belcourt of the missionary needs of the distant middle west appealed to the imagination of the young levite and fired his soul with a holy ambition to dedicate his life to the preaching of the gospel among the Indians on the plains beyond the Mississippi and the Red River. He offered himself for the work and was accepted. He was ordained to the priesthood on June 13, 1849, at St Hyacinthe, and seven weeks later set out for the West. In these days the journey was by no means an easy one.

A Priest of the Diocese of St. Paul.

He passed by way of Buffalo to Dubuque, where he obtained his jurisdiction from the saintly Bishop Loras within the confines of whose diocese lay the distant mission of Pembina and intervening territory. At Dubuque he met the Rev. Joseph Cretin Vicar General of the diocese, and destined in a few years to become the first Bishop of St. Paul. From Dubuque the young missionary passed up the Mississippi to the then frontier village of St Paul, where he met the Rev. Augustine Ravoux, the only priest between Dubuque on the South, and Pembina on the North In St. Paul. Father Lacombe remained about a month, during which he officiated in the little log chapel on Bench Street Hill, in the absence of Father Ravoux, who took advantage of the presence of another priest to visit the scattered Catholics at some distance from St. Paul. At the end of a month, when the Red River ox-carts began their return journey to the North Father Lacombe set out with them for Pembina, which he reached just at the beginning of the winter of 1849. He immediately took up the study of the Indian language and during the winter made such progress in it that he was able to accompany the Indians and Metis on their buffalo hunt the following summers. He remained in Pembina until the approach of winter in 1851, when he decided to return to Montreal, which he did by way of St. Paul and Dubuque.

This sojourn of Father Lacombe at Pembina until the fall of 1951, links, his name with the early history of the Diocese of St. Paul. When Bishop Cretin took possession of the diocese in July, 1851, he found within its confines three priests—Father Ravoux, in his See-city and Fathers Belcourt and Lacombe at Pembina.

Out on the Plains.

The year following Father Lacombe's return to Eastern Canada, Father Tache was appointed coadjutor to Bishop Provencher of St. Boniface, Man., and while on a visit to Quebec, Father Lacombe offered himself for the Red River mission and was accepted. In the meantime he joined the Oblates of Mary Immaculate, and was about to enter upon his novitiate when Bishop Tache decided that the youthful recruit had better journey to the West and make his novitiate at St. Boniface before entering upon active missionary life on the plains. Once more in 1852, Father Lacombe passed through St. Paul, on his way to the Canadian Northwest. As soon as he arrived in St. Boniface, instead of entering upon his noviate, he was sent to the Fort Edmonton district, the chief point of the Hudson Bay occupation on the West plains. Then began his career as an Indian missionary among the Blackfeet and the Crees.

Father Lacombe took up his residence at the Lac Ste. Anne Mission, established for the Crees by Father Thibaut, and from that as a center, visited many outlying posts. In 1855, he made a journey to Peace River to minister to the savage tribes of that region and on his return to Ste. Anne entered upon the long deferred year's novitiate, at the end of which he made his vows and was formally incorporated among the Oblates. When Bishop Tache visited Ste. Anne in the year 1861, he and Father Lacombe founded the mission of St. Albert for the war-like Blackfeet. In 1862, Father Lacombe organized the first brigade of ox-carts to cross the prairie with freight between the [illegible] River and Fort Edmonton. It took a month to make the trip each way and the first freight hauled was supplies for his various missions. This was five years before the Hudson Bay Company used the ox-cart as a freight conveyance.

Educating the Indian.

Father Lacombe's interest in the Indians was not confined to their spiritual welfare. He taught the Redman how to till the soil and raise crops and, in 1863, he erected the first horse-power flour mill on the western plains to grind flour for the colony of St. Albert. He built chapels and opened schools for the half-breeds and placed the latter in charge of Sisters who would teach the young Indians Christian doctrine and give them at least the rudiments of an education. Like every other missionary worthy of the name, Father Lacombe multiplied himself, as it were, to advance the reign of Christ. He hurried from place to place visiting every tribe on the Western plains, gathering these poor nomads into colonies and missionary stations which he turned over to the care of younger priests and set out for new fields of missionary conquest. He was not inaptly called "The Missionary Freelance of the Plains." He came and went almost as he would, so great was the confidence which his superiors had in his zeal and judgment. He was their counsellor no less than the friend of the Indians to whom he was known as "The Man-of-the-Good-Heart." He saw the missionary outposts established by him develop into episcopal Sees and as soon as new hands came to till the soil and watch over the flock he took the road again and helped to push the outposts of civilization still further towards the setting sun. In his journeyings he travelled on foot, by pack horse, and in canoe; he slept on the wind-swept plain beneath the stars, wrapped in his blankets and surrounded by friendly Indians. During all these years he was adding to his store of knowledge in regard to the Indian tongues and later on he gave to the world his Indian dictionary and grammar, and translated the catechism and spiritual books into the language of his adopted flock.

The Work of Colonization.

In September, 1871, when Bishop Grandin took possession of the See of St. Albert, Father Lacombe was named Vicar General and sent to the East to seek funds and priests for the rapidly developing West. He continued his journey from Montreal to Europe and on his return was appointed parish priest of St. Mary's Church in Winnipeg, where he devoted several years to the work of colonization. When the first transcontinental railway reached Winnipeg on its journey to the Pacific, Father Lacombe took the greatest interest in the progress of the work. He was appointed Chaplain of the workmen in the construction camps and did much to purify their moral atmosphere and keep the workmen in touch, not only with their religion, but with the folks at home. During all these years, however, he pined for the free life and activity of the plains, and, finally, in 1882, we find him once more among the Black-feet where he noted many changes and evidences of the white man's advent among them. He made the nascent village of Calgary his headquarters and took a very active part in the incidents, political and otherwise, which preceded the Riel Rebellion of the middle eighties, as well as in the negotiations which took place after its suppression. These services were acknowledged by all who were conversant with the negotiations carried on between the government and the Indians. The authorities at Ottawa knew how great was the influence which Father Lacombe exerted among the Indians and they had recourse to his mediation in their dealings with them.