

HER HEADACHES WERE SO BAD SHE COULDN'T DO ANYTHING

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as it removes the cause of the headache in a way that no other remedy will do. Mrs. Wm. Helgard, Lower Stewiacke, N.S., writes: "I suffered for a long time with my head. It would ache and ache until it made me so sick, I could not do anything, but after taking four bottles of B.B.B. I feel that I cannot recommend it too highly to all those suffering from headaches of any kind."

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GET UP AND GET BUSY IT'S WASHDAY IF HUBBY HAD TO DO THE WASHING- THE CHANCES are that if hubby was invited to do the family washing or to stick around while it was being done he would say, "Let George do it." Our advice is to let one of our electric washing machines take the soil out of the garments and the toll out of your wife's life. Let us demonstrate their worthiness and great-tidiness. BURKE ELECTRIC & ELECTRICAL SUPPLIES & SERVICE PHONE 423, 74 PRINCESS ST.

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Stirring Tales of Canada's Early Days

First Trial and Execution Upheld Prestige of Whites in Heart of Savagery.

Copyright 1925, Selwyn P. Griffin. In the 1870's there came to Canada a gentleman of France, a member of His Majesty's own bodyguard every private in which bore a noble name and an ancient and honourable blazon. He had seen service in the field and had held the appointment of squire to his lordship the Marquis de Lassay, officer in the bodyguard. This was Daniel Greyson, Sieur du Lhut, destined for thirty years to range as advance-guard of European civilization the far western Canadian wilderness, to choose for settlement the spot where today stands the Canadian city of Fort William, and to leave his name to be borne far into the ages by the United States city of Duluth at the extreme westerly point of that great lake whose secrets he so thoroughly sought out. With Du Lhut came his brother, Charles Greyson, Sieur de la Tour-ette, and together they took to the wild, free life of the forest as though that matter born, just as did so many gallant members of their class both in France and Canada. Fitted by nature to command, Du Lhut penetrated farther into the west than any before him except Radisson and Gros-elliers, leading a troop of wild coureurs-de-bois, incapable of discipline but courageous and indefatigable. He gained an unrivalled knowledge of the western savages, their languages, customs and mentalities.

Bitten far more deeply with the virus which fires the insatiable explorer than with the passion for the wealth which his work brought to other men, Du Lhut was a splendid representative of his sovereign and of the white man's law amid the wastes of savagery. In June 1680 he rescued from slavery among the Sioux in what is now the State of Minnesota, Father Hennepin, a Recollet missionary of the party of the indomitable La Salle, and in the manner of a member of the Royal Northwest Mounted Police of a later day, caused the ferocious Sioux to make apology and reparation.

In 1683 Du Lhut accomplished another feat in the execution of justice, which, again, would do credit to the fine traditions of the red coated Riders of the Plains. In October of that year Du Lhut was at Michillimackinac in the strait between Lake Huron and Lake Michigan. There he heard that two Frenchmen, fur-traders, had been murdered somewhere on the shores of Lake Michigan by an Indian named Folle-Avoine, a member of the Saulteurs, the Algonquin tribe which lived at Sault Ste. Marie. Then came word that Folle-Avoine with a number of his people had returned to Sault Ste. Marie for safety with his nation from the wrath of the Sioux whom he had injured. There were twelve Frenchmen at the Sault, but they dared not arrest the murderer, especially as his relatives declared that never should their lands be reddened by the blood of one of their own people.

Du Lhut felt that he would be failing in his duty to the Governor of New France, whose commission he carried, and to his race, if he allowed this murderer to go unpunished. Unhesitatingly he started by canoe for Sault Ste. Marie. With him went a few coureurs-de-bois and one of the Jesuit missionaries at Michillimackinac, Father Enjalran. Three miles from the Indian village which was hard by the trading post, Du Lhut landed with two gentlemen adventurers of his company and the missionary. They struck across country that they might arrive unseen and unheralded, lest some of the savages should warn Folle-Avoine and he should disappear.

Summoned by Du Lhut, the chiefs and sachems assembled next day from Sault Ste. Marie, and from all around,

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to attend his great council. Squating in a circle, rank behind rank of dark, mask-line visages, keen with eyes of the hawk, they smoked and watched and listened. The court was opened. Folle-Avoine was called, with two of his relatives, to act as counsel for him. Du Lhut proceeded to cross-examine the gentleman, acting as stenographer, wrote down the question and the answer. The cross-examination finished, the court stenographer stood up and in Algonquin and in Huron read out the record. Folle-Avoine acknowledged that these were the words which he had spoken. He was forthwith removed under escort.

Then were called the two sons of Achiganaga. They were subjected to the same treatment. Impressed by the solemnity of the occasion and of their story, there was little need of witnesses, for they accused each other. When they had heard their words recalled to them from the little white sheet of the court stenographer, as sounded and dazed they admitted them and were in their turn led away under guard.

Then came Achiganaga himself. Folle-Avoine, with his simple cunning, had implicated the old chief, perhaps as catching at his eminence and influence for salvation. Stoutly the old man denied that he had ever had any knowledge of the villainous plot. Du Lhut's most searching questions could not shake him nor open any loophole in his testimony. Du Lhut recalled Folle-Avoine and Achiganaga's two sons, and dramatically confronted them with the old man. Once more reading their answers, he put them through a further grueling cross-examination. The sachems and the chiefs drew hard upon their pipes as the climax came. The three young prisoners admitted their guilt and failed to implicate the old man, who was able by his questioning of them and by the convincing character of his story to establish his innocence of all complicity.

"Ho! Ho!" the sachems cried in their excitement, "Each of you accuses the others and convicts himself. It is enough. Your lives are at the mercy of the Frenchman."

The trial was over. The jury had rendered its verdict. Achiganaga was released. Next day Du Lhut convened the sachems and the chiefs in another council. "Brothers," he said, in summing up, "It is established that two Frenchmen have been robbed and murdered. The murderers are known and have been convicted. You know what is the custom amongst you in such cases. What say you?"

There was no response, and one by one the savage aristocracy arose and stalked silently away. Next day the indefatigably diplomatic Du Lhut assembled the savages in yet another council, this time, on account of the weather, in the spacious cabin of the Ottawa chief Brochet. "Brothers," he addressed them, "You heard my question yesterday. Tell me what is the custom among you in such cases."

Du Lhut waited. There came no answer. Du Lhut spoke again. "Since you are unwilling to declare yourselves, I will undertake to settle this case. Tomorrow you shall know my sentence upon the prisoners."

Again the savage dignitaries strode out in silence. Du Lhut knew their custom. It was that, when the nation of the murderers wished to remain at peace with the nation of the murdered, the nearest relatives of the guilty slew them themselves, one man for each victim of the murder. He wanted to force the Indians to render the French the same justice as they would each other. It was useless, he saw, however, to hold more councils, which only resulted in a prodigious consumption of tobacco.

On November 29th, Du Lhut convened a court of all the leading Frenchmen there. The stenographic record of the trial was read. The unanimous opinion was that, as all were self-confessed murderers, all three should die. Du Lhut was very cautious. He was setting a precedent for the future. The relations of the French with all the western Indians hung upon his actions. He decided to avoid the slightest suspicion of vindictiveness. He recommended to the court that as two Frenchmen had been killed, two Indians should die, no more. After considerable discussion the court adopted this sentence; namely that Folle-Avoine and the elder of the sons of Achiganaga be condemned to death, and that the younger son receive the Governor's pardon and go free.

Immediately Du Lhut proceeded, with six French gentlemen, to Brochet's lodge, where the chiefs and sachems were again assembled. He spoke with decision. He reproached them that none of them had been willing to pronounce sentence to right the wrong to the French nation. "Onontio your French Father," he went on, "has suffered loss of blood. Blood must be shed in satisfaction. Two different tribes have participated in the crime. One murderer from each shall die. By the same death as they meted to the Frenchmen shall they die, that is to say they shall be shot. To the third criminal, Onontio, out of the love he bears you, grants life and freedom." Squating in a circle in the gloom of the long, bark-roofed cabin, the slanting ray from the trough of light along

the ridge illumining some of the furrowed, harsh, inscrutable faces, the flickering beams of the fire in the centre of the earth floor playing on others, the chiefs sat motionless. There was no "Ho! Ho!" no grunt of approval, but all drew hard upon their pipes, and the smoke puffed furiously upward. They had not thought: that this Frenchman, alone with a handful of his people in a far wilderness populous with their kind, would have dared to carry out this sentence. Then arose Le Talon, chief among the Ottawas. He pleaded for mercy, adduced the friendship of his nation for the French and their many services, concluded that, if Onontio had the merciful disposition of which the French had spoken, he would grant the prisoners life. Another Ottawa chief reminded Du Lhut that Governor Courcelles had once demanded from him some Iroquois prisoners whom he had taken, that he had handed them over and that the Governor had set them at liberty. The French ought now to repay this act by handing over these prisoners of theirs. Onontio, chief of the Saulteurs, thanked the French for their restraint. No others spoke. Du Lhut replied that, if the prisoners had been prisoners of war, nothing would have given him greater pleasure than to grant them life and liberty, but they were assassins and it was necessary to make an example as a deterrent to others. They all knew well, he said, his friendly disposition toward themselves, but that he feared none of them sufficiently to turn him aside from his duty. He arranged them as guilty of the death of these young men. They had allowed their youth to think that murder was of no great consequence. Inasmuch as it could be condoned for a bale of beaver skins or the gift of a slave. That murderers among them had in the past suffered nothing more serious than this, had resulted in the present evil consequences, which would never have followed had the old men been wise enough long ago to have let the young men understand that the whole nation would abandon them if they were guilty of crime.

Abruptly Du Lhut left the council. He suggested to the missionaries that now was their opportunity to baptize the prisoners. This they did forthwith. Within an hour the preparations were all made. The condemned men were marched out to an open space two hundred paces from the Indian village. The French paraded full strength, forty-two. Four hundred stately Indians stood silent, immobile behind the Frenchmen. The firing party stepped out to its place in front. Du Lhut's sword flashed, the guns spoke, the murderers fell dead.

Such was the first trial and execution by a European court in the far West. Du Lhut had played his role with skill. Detective, policeman, attorney-general, judge, crown attorney, sheriff, executioner all in one, he had upheld the prestige of the white race and given example of the white man's justice in the heart of New World savagery. The lesson sank deep.

For two days the chiefs and sachems sat sullen in their lodges. Then they held a council to which they invited Du Lhut. Each of the three tribes of Ottawas presented two belts of wampum, one to cover over, as their picturesque phraseology had it, the graves of the murdered Frenchmen, and the other to wipe away the blood, that henceforth their land might be clean. One hour later, after Du Lhut's exit, they repeated the same ceremony for Achiganaga and for the father of Folle-Avoine.

The next day Du Lhut gave a feast in the lodge of Brochet to pacify him because the sentence of death had been there pronounced without his permission. At this feast the Hurons presented three belts of wampum to Du Lhut to clear away all memory of the ugly affair. They presented also three belts on behalf of the Saulteurs, who had left.

Two days later, presented by Du Lhut with everything they needed—blankets, shirts, guns, powder, shot, molasses, tobacco, hatchets, knives, cord for beaver-nets, and two sacks of wheat, Achiganaga and his family set out for their distant home. The incident was closed.

Headaches Caused by Catarrh



No need to sicken your stomach with a lot of medicine in order to get rid of Gold or Catarrh. You can treat yourself in your own bedroom, as follows: Put a pint of water in a saucepan, and bring it to a boil over a spirit lamp or stove. Then add a half teaspoonful of CATARRHOZONE. Let the steam from the pan fill the air in the room. Breathe in the medicated air, and watch how quickly your cold goes. Act now, get the Catarrhozone today. Complete outfit \$1.00; small size 50c. All dealers, or The Dr. Hamilton Pill Co., 311 Notre Dame West, Montreal.

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Gasoline Investigation To Be Started Soon

Toronto, April 17.—The investigation into the prices of gasoline in Ontario promised during the session of the legislature by the premier, will be started shortly. The government intends to find out the cost of gasoline from refining to the consumer so that no advantage may be taken by any one from the three-cent a gallon tax to be imposed. A one-man commission will make the investigation.

W.C.T.U. Would Boycott Grocers Who Sell Beer

Niagara Falls, April 17.—The boycotting of all grocers who handle the new 4.4 beer is urged by the local branch of the W.C.T.U. by unanimous resolution. All stores where the new beer is to be sold would be boycotted, according to the resolution.

His Language. In a little town in the north Brother Mac is trustee of the school, director of the local bank, and a pillar in the church. He is especially noted for his avuncular tendencies. On the right when the congregation were to hear the annual report of the officers of the church, Brother Mac had dropped off to sleep during the sermon. His wife noticed him asleep while the secretary and treasurer was reading his report. She touched him just as the officer was saying, "Leaving a cash balance in the treasury of \$125.30." Upon hearing this, Brother Mac arose and said, "Mr. Chairman, I make a motion we declare a dividend of six per cent."

For children English print designs are stressed in frock and bloomer combinations, heightened in interest by bands of plain fabric. The importance of the jabot increases daily on the tallier and the formal type of dress alike.



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