



The VALLEY of VOICES

By GEORGE MARSH AUTHOR OF "TOILERS OF THE TRAIL" "THE WHELPS OF THE WOLF"

CHAPTER XV—Continued

"We have sent for you to look with your own eyes upon this robber of the trap-lines and defiler of the night; this dog whom Lafamme, the trader at Ogoke, sent to fill the hearts of your women and children with fear. At his great post on Lake Ogoke he would welcome you at the spring trade, but Black Baptiste, and Antoine and the others, would soon be among your tips offering the water that burns and fills your heads with fire, to your women and your young men. You would trade the pelts which you toiled for through the moons of the long snows for this stinging water which steals your senses. And when he had your fur, he would give you a little flour and tea, and some shells for your guns and send you away. But, and the voice of Michel rose in hoarse crescendo, "your women and children would weep through the freezing moons for the trade goods and the flour which Lafamme cheated you out of with his magic water. This is why he sent Pierre, here, to drive you out of the country of your fathers." "Atain! live! It is so! He speaks the truth!" shouted the inflamed circle of swart-faced hunters. "You ask why this white man," continued Michel, "comes to this country in the freezing moon and brings the dog with the great voice to hunt this Windigo, and the Iroquois kicked the frozen shape at his feet, when he lives far in the South and will not suffer from what Lafamme does to the Ojibways. This is his answer: "In the moon of the gathering of the wild rice, he, with David, here, journeying from Walling River to Napigon House, stopped at the post of Lafamme. There was trouble and because they were friends of M'sieu St. Onge and knew of the water of fire which the Fathers at Ottawa have forbidden the traders to give the Ojibways, Lafamme sent his men to murder them at the falls of the Jackfish. But these men you see here, who have trapped the Windigo of Lafamme, laugh at the white-water. They travel in a magic canoe, and because their shells were stolen by Lafamme, all except one, and their guns empty, they could not fight, but with that shell shot one of the dogs of the trader. Then they ran the great strong-water which the canoe of no Indian has ever passed." An undertone of surprise and admiration followed the words of the speaker, for there were some in the audience who knew the Frying Pan on the Jackfish. "This is why they ask for ten of your best young men to join them in avenging the death of your kinsmen. They and I, Michel, whom you know, have sworn an oath that this Lafamme shall not see the snows fade nor the ice rot at Ogoke in the moon of the breaking of the snowshoes. We have given our word, each to each, that not again shall he steal the pelts of the Ojibways with his magic water. If you are men you will send us ten of your young hunters with their dogs, that they may trap these wolves in their den and the skies above Ogoke may redder with the flames of the post where the Indian is cheated and turned out to starve." "Atain! Enh-eh! Yes, yes, we will do it!" shouted the aroused hunters, at the conclusion of the appeal for aid. Then the American addressed the Indians, while the man from Napigon put his words into their native tongue. "You have heard the words of the headman from Walling River. He is my friend and he speaks for me. My home is far in the country to the south, but I shall not return until this trader, Lafamme, who cheats the Ojibways with his whisky, is driven from Ogoke. He may have sent others to howl in the night and terrify your women. We must hunt them down. At Walling River lives an honest trader who gives you full value for your pelts in flour and trade-goods. He is the friend of the Ojibway. Send us your ablest young men, who can shoot straight and do not fear the men of Lafamme, that we may rid the country of this wolverine, that you may trade without fear at the post at the rapids of the Walling." Back to their winter camps went the Indians with the tale of Lafamme's Windigo, Pierre, while the three friends waited for Little Jacques, and made their plans. In three days the Cree arrived, driving a plodding six-dog team loaded with provisions. He handed Steele two letters. The American thrilled as he saw on one his name written in a feminine hand, but he opened the other first and read aloud to his friends. As St. Onge narrated how Tete-Boule, Lafamme's spy, had lured him away from the post with the forged

message from Michel, David raised his mittened fists in helpless rage. "By grr, an' I had been een dees hands—een dees hands!" he cried, glaring at Steele. As he read of the fury of Lafamme, culminating in the wreck of the violin, Steele's hands shook with his wrath—then pity for her sweet him. "Poor, poor girl!" he murmured. "She has lost everything—she is indeed alone." "Well," he said to the others, "the debt grows larger, my friends. Remember the violin, David, when your time comes!" Then Steele opened the letter from Denise, which ran: "My dear Monsieur Steele: "Our hearts are filled with happiness at your success. After the toll and the danger, you have won, and I thank you for your goodness to me and to my father—you, a stranger, who might have passed on, and forgotten. It was a house of despair that you found, and you brought hope. Already you may have guessed, monsieur, that we have feared all along that the Windigo was the creature of Lafamme. But there was no proof. "You are going to Ogoke, Monsieur Steele, on a desperate venture. It may be that we shall never meet again. For this reason you will understand when I say that you are a very gallant gentleman—that we—I, shall never forget. Bon chance! "Denise St. Onge." Steele again read the letter, seeking what was not there. At last he folded it and turned away to hide his



The Three Friends Waited for Little Jacques and Made Their Plans.

disappointment from his curious friends. No, he mused, it is only too true. She has, as she says, forgotten nothing. . . . Shortly, each day was marked by the arrival of galloping dog teams from the east, south and west, driven by lean, wild-looking Ojibways, keen for the adventure—picked men, chosen by their people for their endurance on the winter trails, their proved nerve, and their "bush craft." When the last team had come in, Jacques was sent down river with a letter and orders to meet the party later on the Upper Walling, with a sled-load of supplies. Steele then outlined his plan to the Indians. Dividing into four parties they were to proceed up the Walling valley by different routes to avoid betraying their purpose if seen by any of Lafamme's people. It was probable that the trader had sent more than one man to spread terror of the Windigo through the country, although there was small chance that he had at Ogoke another Indian with the marvelous imitative faculty of Pierre. Therefore on their way to the lake, the hunters were to visit the trapping camps to learn of the possible activity of other night howlers in the region, whom they were to hunt down. Soon, when their man failed to return, the people of Lafamme would taste their own medicine. Fear of the unknown fate which had overtaken Pierre and the rest would slowly chill their blood. And when their search parties did not come back, their hearts would soften as the ice rots under the April sun, and the Indian and half-breed followers of the trader would steal away in the night as men shun the smallpox. Then it would be an easy matter to rush the post, take Lafamme, Big Antoine and Baptiste, and send them to the railroad for trial. Including the Indians which David and Steele saw in October, they estimated that Lafamme had twelve or fifteen men at the post. As the success of the whole venture depended

on secrecy, no Indian, sent with supplies to the Windigo down river, no member of a search party could be allowed to escape and bring the news to Lafamme. That would remove the element of mystery—spoil the plan, which had for its object, first, the stampeding of Lafamme's "bush" Indians through superstitious fear concerning the fate of their friends. Much as his two swart lieutenants would have welcomed open war with Lafamme, they agreed that the siege of Ogoke must be one of secrecy and craft. Once the Indians deserted, it would be possible gradually to pick up any hunting parties by closing in and sending men to watch the trails near the post, until Lafamme was driven in self-defense to leave, or they took him. With the post deserted, the Ojibways of the upper valley would bring their fur to Walling River for the Christmas trade, and St. Onge's future was assured. For two days the impatient men waited for a dog-team from the post, eighteen miles up the lake, to pass the outlet. Then Michel and David, taking Wagosh and two of the hunters, started through the forest to locate a camp near Ogoke, from which all trails taken by hunting parties to the back country could be watched, for Lafamme would need much meat to feed his people. Days passed with no news from Michel. Steele was disturbed, but he had three men out hunting meat and could not leave the outlet. Then, one afternoon at dusk, David came in behind his dogs. Ahead of the team breaking trail in the new snow, walked a sinister-faced half-breed and an Indian, shoulders and elbows thrust stiffly back, and Steele saw that their upper arms were bound together with rawhide. "Where did you pick these up?" asked Steele. "They hunt een de beeg spruce bush near de post." Then Steele learned, while David ate his supper, that with the aid of their skinning knives as threats, the latter and Michel had finally forced the half-breed to talk. The failure of Pierre, who had been away a month, to return to the post was worrying; Lafamme, two men, one following the other, had been sent downriver to learn what had become of the two Windigo. The first scout now was long overdue. Already some of the Indians had left in the night with their families. The others were ready to stampede. Something was the matter in the lower valley of the Walling. As Michel desired to see his chief at once, Steele left in the morning with two men. In the thick timber of a little valley five miles back of the post, Steele found the camp of Michel. A well-traveled trail to the country hunted by the post people ran within a mile, and was constantly watched. Here they had picked up the prisoners brought back by David, and, as the post depended for meat on the moose of the region beyond, here the crafty Michel knew he would get the searchers sent by Lafamme to find the missing men. And when, in time, the search party in turn disappeared into the mysterious maw of the wilderness, the Iroquois was satisfied that a nameless dread would enter the hearts of the people of Ogoke. Already six men had gone out from the post, never to return, and when they had got this search party, he told Steele, he doubted if an Indian would dare remain. (TO BE CONTINUED.)

Love at First Hand

Great Thing in Life

First love comes before the age of knowledge. It is the only love entirely unencumbered with ideas and preconceptions. How little it has to do with words, with talk! It knows no terms. It is the thing itself from which terms and institutions have grown up. First lovers get love at first hand, instead of getting first the idea of romance into which to try to fit themselves and other people, Louise Townsend Nicol writes, in the Century. They seldom talk. They get acquainted in other ways—by being near each other, by looking at each other, by softly, shyly touching hands. They do things together—play games, run races. As watchful as small animals, they learn minutely each about the other. But they do not talk. They give each other things, always in fair exchange, and wear them out with carrying about. When they must know facts to supplement their findings, they ask—short, blunt questions. Opinion and discussion have little play.

Made Millions Laugh

The real name of the famous circus clown, Dan Rice, was Daniel McLaren and he was nicknamed as a child for an old Irish clown. He began his professional career as an acrobat and clown with Seth B. Howe, circus owner, 1845. He was a partner in Spaulding's circus until the outbreak of the Civil war. After the Civil war he was financially unfortunate, but was engaged by Adam Forepaugh at a salary of \$35,000 a year, afterward increased to \$1,000 a week. He retired from the stage in 1882. He was exceedingly lavish with money for charity. On one occasion he gave President Lincoln \$32,000 for the benefit of wounded soldiers and their dependents. He died in February, 1900.

Monkeys Popular Pets

In Pattani nearly every but one or two monkeys chained in the doorway, and the natives walk about followed by monkeys attached to long leather ropes.

IMPROVED UNIFORM INTERNATIONAL Sunday School Lesson

(By REV. P. B. FITZWATER, D.D., Dean of the Evening School, Moody Bible Institute of Chicago.) (© 1924, Western Newspaper Union.)

Lesson for April 18 THE BEGINNING OF SIN

LESSON TEXT—Genesis 2:1-24. GOLDEN TEXT—For as in Adam all die, even so in Christ shall all be made alive.—I Cor. 15:22. PRIMARY TOPIC—Adam and Eve Disobey God. JUNIOR TOPIC—The Result of Disobedience. INTERMEDIATE AND SENIOR TOPIC—Playing With Temptation. YOUNG PEOPLE AND ADULT TOPIC—The Temptation and the Fall.

A look out upon the world proves that man is not what he should be. It is not reasonable to suppose that man is now what he was when he came from the hands of the Creator, much less an improvement. The only way of accounting for this is by the historic fall of man as given in the Bible. The introduction of sin is the only answer.

1. Man's Probation (vv. 1-5). 1. The place. It was the beautiful garden of Eden. Man's environment was suited to his nature. The testing of the second Adam was quite in contrast. Instead of in the garden of Eden with a companion suited unto him, it was in the wilderness with the wild beasts. 2. The necessity. Adam was created with the possibility of character, but not with character. This he could get only through testing. Alternative choice makes character possible. Free will is what made Adam a real man. Character is the resultant of choice. 3. The means. It was most simple—just one prohibition. The tree of the knowledge of good and evil was forbidden. 4. The method. Satan, a personal malicious being, appeared in the guise of a serpent. He did not appeal directly to the man. He chose to appeal to the woman through the serpent and through the woman to the man.

a. He found the woman while alone. b. He insinuated doubt into Eve's mind as to God's Word and love. Satan's method is the same today. He tries to get people to doubt God's Word and then to doubt His love. c. He appealed to innocent appetite. He argued that there would be no harm in eating, but a great advantage. d. Eve gazed upon that which God had forbidden and lusted after that which God had prohibited. II. Man's Fall (vv. 6-8). The steps in the fall seem to have been rapid. From doubting God's love Eve went to doubting His word. From gazing upon and lusting after that which God had prohibited there was but a short step to indulgence.

III. The Consequence of the Fall (vv. 9-24). God's holy nature is such that when men sin, He at once manifests Himself on the scene. 1. A disturbed relationship with God (v. 8). The introduction of sin marred man's familiar intercourse with the Almighty. Adam and Eve not only hid from God's presence, but when summoned by Him they began to make excuse, and Adam even laid the blame on God. 2. The degradation of the serpent henceforth becoming the type of sin and Satan (v. 14; cf. Num. 21:9. John 3:14 and Rev. 12:9).

Satan's doom was pronounced without trial. In the case of the man it was not so, showing that this was not Satan's first offense. 3. The undying enmity between the seed of woman and the seed of the serpent (v. 15). This bitter enmity has continued from that day to this. 4. The ultimate victory of the woman's seed (v. 15). Satan harassed the woman's seed, but on the cross the final stroke was made which crushed his head (John 12:31, Heb. 2:14, 1 John 3:8). This is the first gleam of the glorious gospel of Christ. 5. The judgment upon the woman (v. 16). This relates primarily to her as a wife and mother. 6. Man's new relationship to the earth (vv. 17-19). The earth was cursed on his account. Man must make an increased effort to exist. With his sinful nature, man would be in a bad state without the necessity of toil. 7. Death (v. 19). This includes spiritual and physical death. Sin brought all. 8. Expulsion from the garden (v. 24).

Then man's nature was changed, out from the beautiful garden he went. Being Content And we shall be made truly wise if we be made content; content, too, not only with what we can understand, but content with what we do not understand—the habit of mind which theologians call, and rightly, faith in God.—Charles Kingsley. Personal Immortality Without a belief in personal immortality religion is like an arch resting on one pillar or like a bridge ending in an abyss.

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Does Biggest Business Will Electrify Tunnel Making Ice in the Arctic No Secret "Dear, does your father know we're going to elope?" "Of course, John; it was his idea in the first place."

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