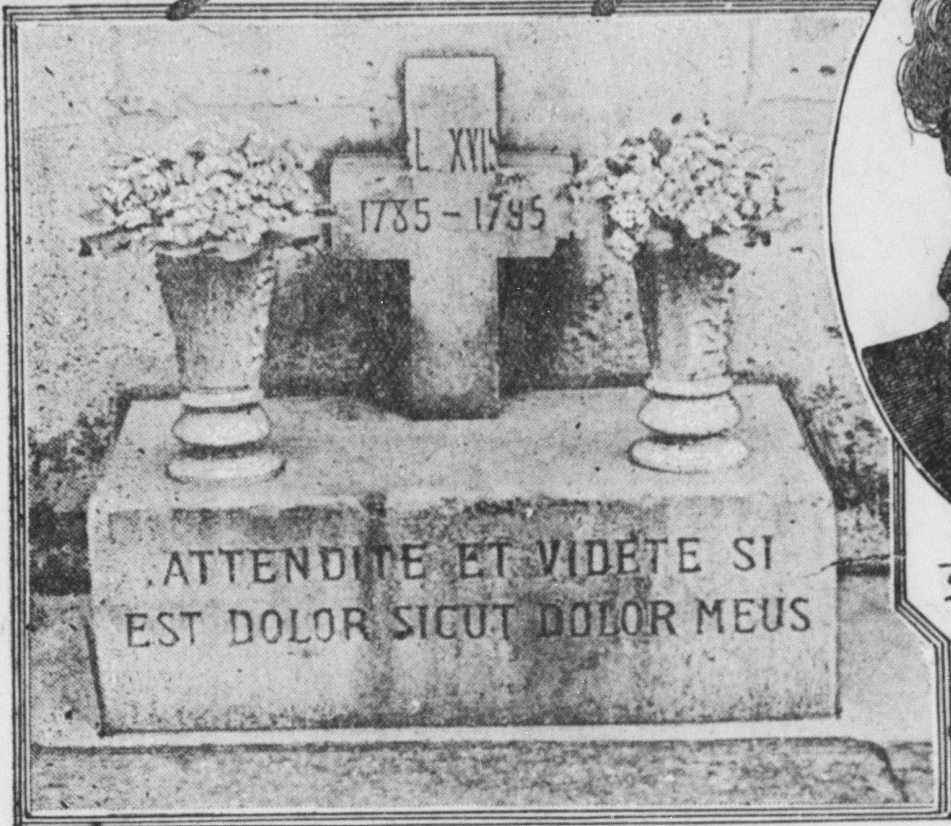


# The "Lost Dauphin Mystery"



SUPPOSED TOMB OF LOUIS XVII IN PARIS Underwood & Underwood



By ELMO SCOTT WATSON

**T**HE other day a group of French Royalists gathered in the Abbey of St. Denis, north of Paris, where lie the Kings of France in their royal tombs. The occasion was the one hundred thirty-fifth anniversary of the execution of Louis XVI which took place during the French revolution and they had gathered there in memory of the Bourbon monarch and his Queen, Marie Antoinette. While they thus honored these two victims of that historic tragedy, they were denied the privilege of paying a similar mark of respect to a third, Louis XVII, the lost Dauphin of France, for the reason that no one knows where lie the remains of that victim of the Reign of Terror. In the cemetery of the church of St. Margaret in the Rue St. Barnard there is a tomb which bears the words "L. XVII, 1785-1795. Attendez et voyez si est dolo sicut dolo meus." Is this the tomb of the lost Dauphin, as many Parisians believe? Or would the Bourbonists who wished to honor the memory of this King, who never held the throne which was rightfully his, be compelled to visit a cemetery in the town of Hogansburg, New York, and lay their wreaths upon the grave-stone which bears the name of Eliaser Williams with the assurance that they were thus honoring the little lost Dauphin?

Although the fate of the lost Dauphin is one of the unsolved riddles of history, certain definite facts in regard to it have been established by the researches of a recent French historian. According to his account, in August, 1792, the Paris Commune, after a dispute with the legislative assembly as to where their royal prisoners were to be quartered, succeeded in getting its own way and decreed that the place of captivity should be the Temple, the palace of the Grand Friar of the Knights Templars. Here were held King Louis XVI, Queen Marie Antoinette, Princess Elizabeth (sister of the King), Princess Marie Therese (daughter of the King and Queen and later the Duchesse d'Angouleme), and the Dauphin, Louis Charles. On January 21, 1793, the king was beheaded; later the Queen and the Princess Elizabeth were also sent under the knife, leaving only the Dauphin and his sister prisoners in the Temple.

Before the Queen was executed, however, the Dauphin had been separated from the rest of his family and held a prisoner by himself in another part of the building where he was placed under the care of Antoine Simon, an ignorant shoemaker, and his wife. Simon was to be the young prince's tutor with the special object of teaching him the democratic ideas of the revolution. All that he taught the boy, however, was to sing indecent songs and to talk the rough language of the lower classes. However he was not cruelly treated, as has so often been charged, and enjoyed considerable liberty within the Temple grounds.

On January 19, 1794, Simon suddenly ceased to be the Dauphin's guardian and that night he and his wife left the Temple. It is from this moment that the mystery begins. Heretofore many people had been allowed to see the Dauphin, but from this time on he was kept in close

confinement and no one, except the person who attended to his needs, knew anything about the mode of his existence. Within six months the Commune had fallen, but the Temple still held its royal prisoner or, at least, a child who was supposed to be the Dauphin.

The last guardian of the little prisoner, Etienne Alsne, reported that the boy was an imbecile or very much like one and finally on June 8, 1795, this boy died. An autopsy was performed and various persons were shown the corpse. Care was taken to prevent anyone from properly identifying him. Although the boy had been buried as the son of Louis XVI, rumors persisted that the Dauphin was not really dead. It is a plausible theory that the real Prince was taken away from the Temple by Simon and that a substitute was placed there in his stead; that Royalist plotters abducted this substitute in the belief that he was Louis XVII, replacing him with the boy who actually died in the Temple and was buried as the prince, a child who was apparently diseased and an imbecile. If this is true, then the mystery is no nearer solution than ever before. For not long after Simon left the Temple, he was guillotined without revealing what disposition he had made of the real Louis XVII. The Dauphin had simply disappeared and not even the careful researches of this French historian has accounted for his ultimate fate. He is certain that the boy did not die in the Temple but is unable to find any trace of him after his removal by those who hoped to profit thereby but who died before they had the chance to make use of their opportunity.

In the years that followed the disappearance of the real Dauphin and the death of the supposed Prince in the Temple, there came a veritable deluge of claimants to the title of being the real Louis XVII. No less than twenty-five "Lost Dauphins" appeared before French courts from time to time to press their claims and to disturb the peace of mind of the government of France.

The most picturesque perhaps of all the claimants was Charles William Naurendorf, who appeared in Paris in 1833 as the long missing lost Dauphin. He too, had a long list of documents in support of his assumption that he was of royal blood but when the court heard the evidence this "lost Dauphin" was summarily banished from France. He eventually made his home in Delft, Holland, and died in 1845. So strongly did he impress his claims upon a large group of French royalists that he was buried with great ceremony and over his grave in the Delft cemetery was erected a monument bearing these words: "Here reposes Louis XVII, King of France and Navarre, Charles Louis, Duke of Normandie, born in Versailles, March 27, 1785, died in Delft August 10, 1845."

It is a far cry from the palace of Versailles and the Temple in Paris to the little town of Hogansburg, N. Y., and Green Bay, Wis., yet these two American towns have also been concerned in the mystery of the lost Dauphin. Seventy-seven years ago both Europe and America were agog over the assertion of Rev. Eliaser Williams, an Episcopal missionary among the Indians, that he was the son of Louis XVI, and therefore the lost Dauphin of France. Eliaser Williams was the son of a halfbreed

Mohawk Indian chief, Thomas Williams, who was descended from Eunice Williams, the famous Deerfield captive, and was one of the family of thirteen halfbreeds by Thomas Williams' Indian wife, Mary Ann Williams. He grew up among the Mohawks at Caughnawaga, Quebec, but was educated in New England and served brilliantly as the head of a corps of scouts and spies for the Americans in the War of 1812. Later he became a missionary among his father's people, first as a Congregationalist and later as an Episcopalian. When they and other Iroquois tribesmen in New York were being hard pressed by the advancing white settlers, he was instrumental in obtaining lands for them in Wisconsin. At some time during his early career he heard the story of the lost Dauphin and having been told that he resembled the Bourbon Prince, he decided to advance his claims to the honor of being that person. Owing to a scrupulous taint in his family, the bruises and injuries, received while he was a child playing with his Indian playmates, left permanent scars which were later in life increased in size by artificial means. These he claimed to have been the result of the shackles and chains with which he was confined in the Temple.

In 1841 the Prince de Joinville, son of the then reigning King Louis Philippe of France, followed his father's example and paid a visit to America. During a trip on the Great Lakes the Prince found awaiting him at Mackinac a clerical-looking gentleman who asked permission to accompany the Prince's party to Green Bay, Wis. This cleric was Eliaser Williams and soon after the departure of the Prince from Green Bay, Williams gave out the astonishing statement that De Joinville had acknowledged that he (Williams) was Louis XVII, and that the Prince had sought him out in the western wilderness to ask him to renounce his claim to the throne of France. A few years later Williams told his story to Rev. J. H. Hanson who wrote an article "Have We a Bourbon Among Us?" which appeared in the February, 1853, number of Putnam's Monthly. When a copy of this magazine was received in England, where the Prince de Joinville was then living as an exile from France, he immediately repudiated the alleged interview and denounced Williams as an impostor. However, which gave a detailed account of Williams' life, and which proved to the satisfaction of the author, at least, that the Mohawk halfbreed missionary was indeed the lost Dauphin, gained for him many adherents.

Although Williams steadfastly maintained that he was the lost Dauphin, nothing ever came of his pretensions and he died August 28, 1858, on the St. Regis reservation near Hogansburg, N. Y. Evidently his adherents were not as steadfast in their belief as were those of Naurendorf, for he was buried with Masonic rites simply as "Brother Eliaser Williams," and the plain monument over his grave at Hogansburg bears not the royal crest of the house of Bourbon, but the Masonic emblem, his name, dates of his birth and death.

Perhaps he has had as much right to the title of the lost Dauphin as any other claimant but history has not yet been convinced that any of the claims are convincing.

## Fighting Pellagra

The disease known as "pellagra" was formerly supposed to be caused by a sort of poisoning due to corn or to a fungus growing in spoiled corn, but this has been completely disproved. The reason why the theory was ever set up is that the disease was first studied in southern Europe among people who lived almost exclusively on corn. Pellagra is now believed to be largely, if not entirely,

caused by restricted diets which do not supply all the necessary food ingredients, particularly by those which furnish little or no flesh foods, eggs, dairy products, fresh vegetables or fruits. The best way to guard against it is to try to use these foods freely.

## Exports Trees to World

In a very remote corner of Holland there is a section of the country that is given exclusively to the growing of trees and shrubs which are shipped to many parts of the world, the great

part coming to the United States. The land is especially adapted for this character of nursery work and the rhododendrons grown here are notably fine specimens. In one field alone there were 10,000 of these plants which were being grown especially for dealers in the United States. There are many other such fields, some being given over to the cultivation of ornamental trees.

This country imports 40,000 glass eyes each year.

## WOMEN GETTING BALD

The next five years will show women with Bald Heads, or going in that direction. Men attribute it to Heredity. What will the women say is the cause for it? Thousands of young men bald, or going that way, who had no need for getting bald or even scarce of hair. You surely can give one or two minutes each day to take care of your hair. This is all the time required. You owe this to Nature, as it was given to us in the beginning by Nature. Grow hair on your Bald Head. Grow new hair, destroy dandruff by improving the condition of the scalp which feeds the hair. Then you have the problem solved.

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The Panhandle Plains Historical society of Canyon, Texas, has received what is believed to be the oldest loaf of bread in the state. It was made by Gussie Gough when he returned from the Civil war in 1865. Ashes were used in place of soda and the bread still looks substantial.—Indianapolis News.

## IS IT NERVOUSNESS?

Huntington, W. Va.—"For about two years I was in miserable health. I tried several different medicines but did not get help. Finally I saw Dr. Pierce's Favorite Prescription advertised as being good for nervousness, so I began to take it. I am now on my third bottle, my nerves have quieted down, I can sleep, my appetite has returned. I have gained seven pounds and am feeling better and stronger than I have for over two years. Favorite Prescription is the best medicine I have ever taken and it has done more towards restoring me to health than anything I ever took."—Mrs. Georgia Hamlin, 426 18th St.



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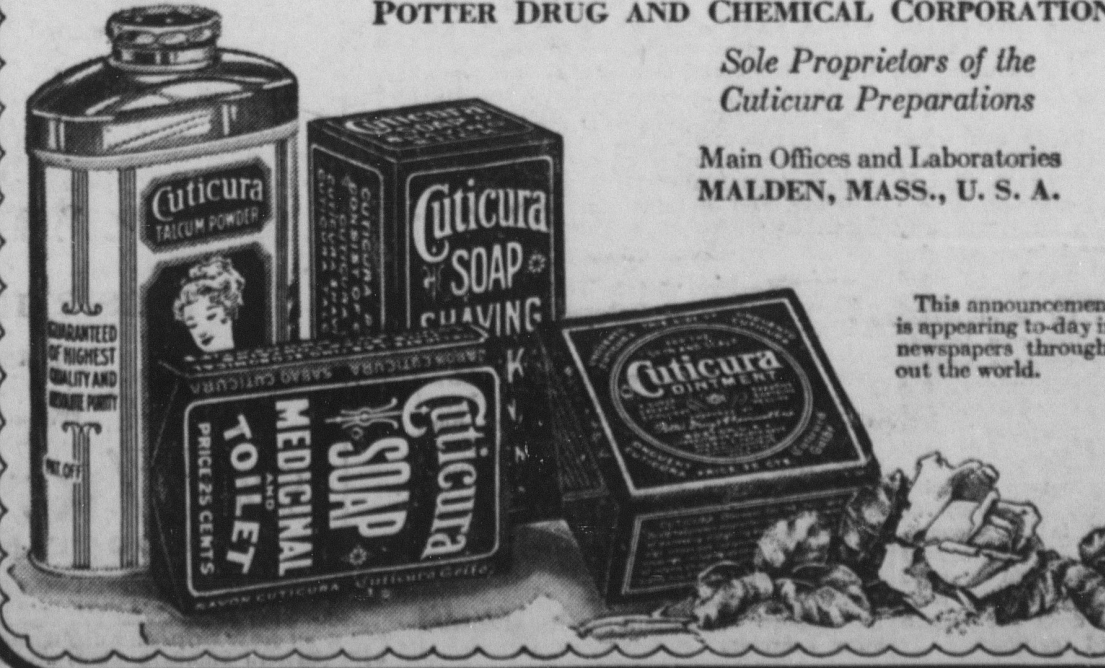
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