

AMERICAN CADMUS.

THE INVENTOR OF THE CHEROKEE ALPHABET.

Ignorant of Any Language but His Own, He Devised an Alphabet of Eighty-five Letters, Which His People Use Today. Every Full Blood Cherokee Reads It.

Many are aware of the existence of a Cherokee alphabet, but few, perhaps, have any idea of a history of the invention, and hardly any have any idea of the nature of the alphabet itself. It is to be wondered that this remarkable display of genius has not been more generally noticed by the American people and a proper tribute paid the untortured inventor.

It is not too late, however, to do justice to this great benefactor of the Cherokee Indians, who, by his inventive power, has raised himself to an elevation unattained by any other tribe of Indians on the American continent.

Se-quo-yah, the inventor of the Cherokee alphabet, has been justly referred to by an eminent writer as "the American Cadmus and Modern Moses." The appearance and traits of Se-quo-yah were those of a full blood Cherokee, though white men, and to his father's name, though white men, he was educated in only the customs of his nation, and at the time of his death was ignorant of any other language but his own.

The exact time and place of Se-quo-yah's death is somewhat merged in obscurity, but from the best authority it appears to have occurred about 1845, and Indian tradition tells us he died away from his people and in the heart of old Mexico, where he had gone to join some friend in that country. At any rate, a delegation of Cherokees were sent to Mexico some years later to find and bring his remains back to his native country, but they were totally unsuccessful in their search and the grave of Se-quo-yah is unknown to this day.

SE-QUO-YAH BEGINS. The immediate circumstance which induced Se-quo-yah to undertake the great task of inventing an alphabet appears to be based upon a quarrel between himself and a few companions upon the subject of writing, or the "talking leaf," as they called it, at a certain town in the old Cherokee nation, east of the Mississippi, called Saunta. Some young men were remarking on the wonderful and superior talents of the white men.

One of the company said that the white man could put a talk on paper and send it any distance, and it would be perfectly understood by those who would receive it. All admitted that this was indeed wonderful, an art far beyond the reach of the red man, and they were utterly at a loss to conceive in what way it was done.

Se-quo-yah, after listening to the conversation awhile in silence, raised himself, and putting on an air of great importance observed: "You are all fools! Why, the thing is very easy. I can do it myself." And taking up a bit of wood, he began to carve, and commenced making words on it with a sharp instrument of some kind. After a few minutes he told them what he had written by making a mark for each word, etc. This produced a laugh, and the conversation on the subject ended.

After the interview at Saunta he went home, obtained some paper and ink, and began to experiment to "print the Cherokee language on paper." From the cries of wild beasts, from the talents of the mocking bird, from the voices of his children and companions, he knew that feelings and passions were conveyed from one intelligent being to another, and he determined that he would try to ascertain all the sounds in the Cherokee language.

HOW HE INVENTED HIS ALPHABET. When he thought he had distinguished all the different sounds in his language he attempted to use pictorial signs—images of birds and beasts, and other signs, and others, or to mark them in his own mind. In this and several other methods he failed in his attempts to perfect his great undertaking, but he was not in the least discouraged. He at length hit upon the idea of dividing the words into parts, or syllables, and he had commenced making words on it with a sharp instrument of some kind. After the written language of his country, he had written by making a mark for each word, etc. This produced a laugh, and the conversation on the subject ended.

It is worthy of remark that its use was at first confined to the more obscure individuals of the Cherokee, nor did the more intelligent classes consider it of any importance until their senses gave evidence of the existence and utility of this remarkable invention, and they saw Cherokees read and write in their own language.

CHEROKEE PUBLICATIONS. The number of characters in Se-quo-yah's alphabet is eighty-five. It is arranged in the form of a table, after the manner of the Latin alphabet, and is entirely without system, and appears to have been placed in the order in which they presented themselves to the inventor when he was putting the finishing strokes to his work, by embodying his sign of sound, after finding the number sufficient for writing all the words of the Cherokee language. The figures used were the Arabic, or the same that we use.

These publications are read with interest, and in many places weekly meetings are held to read the Advocate. I am convinced that there is no exaggeration in the assertion that there is not a full blood Cherokee Indian of fifteen years of age who cannot read and write in English at all. On the same press have been printed in the Cherokee language the New Testament, a hymn book and many tracts containing portions of the Holy Scriptures.

When uncovered by the lid at the top of the case, the box shows minute punctures through which were inhaled the perfume of its contents, generally camphor, burnt amber and other ingredients then supposed to possess qualities preventive of contagion—an idea long since discarded as unscientific, if not superstitious. Though there is no authentic data to establish the fact, the case is believed to be at least 200 years old.

A New Class in Industry and Politics.

For fifty years to come horticultural industries will probably increase, and among horticulturists the skilled fruit grower, owning from ten to fifty acres of land, will best represent his class. Such a person is likely to be more of a business man than the average farmer, and is in closer relations to town and city life. He is compelled to travel more, to watch the markets and the fields of invention closer, and represents, in all, a finer type.

A California fruit grower is in some respects akin to the middle class of suburban dwellers near Boston and New York, with this very important difference, that he actually and constantly makes his living from the soil he owns. The one tendency of his life is toward what may be termed "extreme Californianism," for he is growing almonds or oranges or something of other that cannot be produced at a profit in many other places on the continent, and the "California climate" is his best friend.

But on the other hand he is a skilled business, full of technical details, requiring plenty of brain work, and he is selling in the world's markets. Many a California grower of raisins, oranges, walnuts, olives, peaches or other horticultural products has come to New York every autumn "to keep the run of the field." The drift of Pacific coast life is toward a rapid increase of the number of orchardists. They are organized, too, in a manner unknown among the farmers, and have several times shown unsuspected courage in legislative politics.

Some of these days professional politicians will have to deal with a new factor—the horticulturist, a distinct evolution from the conservative American farmer type, quicker of brain, less wedded to party bonds, and more capable of understanding the intricate details of the common law. Charles H. Shinn in Popular Science Monthly.

Laughter is a positive sweetener of life, but the good coffee, it should be well cleared of deleterious substance before use. It will and malice and the desire to wound are worse than chloery. Between a laugh and a giggle there is the width of the horizon. I could sit all day and listen to the hearty and hearty laugh of a lot of bright, jolly people, but would rather be shot by a Winchester rifle at short range than be forced to stay within earshot of a couple of silly gossips. Cultivate that part of your nature that is quick to see the mirthful side of things, so that you are enabled to shed many of life's troubles as the bird sheds its feathers in rain. But discourage all tendencies to seek your amusement at the expense of another's feelings or in anger that is impure. It is Goethe who said, "Tell me what a man laughs at and I will read you his character."—Chicago Herald.

Wild Beasts Far Sighted. A curious communication has been made to the Academie de Medicine by M. Motais, of Angers, whose works on the various diseases of the eye are highly esteemed. He has closely examined the effect of captivity on the sight of wild beasts, and ascertains that all animals in a savage state are far-sighted. The same remark applies to man in an uncivilized state, and even to those who, though civilized, follow avocations which oblige them to remain constantly in the open air, such as sailors or farm laborers.

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An Ingenious Barber.

I know a barber down town whose long acquaintance with Americans has taught him not to keep a clock. Strange, isn't it? "And why that madness?" I hear you say. Ah! There's the method in it. I'll tell you in his own words.

"You are about the hundredth man that has asked me about the clock," said he pleasantly. "Well, I'll tell you a trade secret. You know my customers are all business men, and stop in two or three times a week to get shaved. Whether in a hurry or not, they want to get through with all possible speed. That's one of the peculiarities of Americans. An American always has all the time in the world, but nevertheless, he'll rush his lunch and his barber all the same.

"So long as I had my clock here in the shop men would come rushing in here, take a glance at it, jump into the chair and tell me to rush them through in ten minutes, as they desired to catch a train or keep an appointment. If I didn't get through with them in that time there would be a picnic sure, and not only that but I'd run the risk of losing a good customer. So after a while I caught on to this clock racket, and I took my reliable old timepiece from its accustomed corner and placed it beyond reach. How does it work? Splendidly.

"The first few days I could hardly restrain myself from bursting into fits of laughter. You know, the first thing an American looks for when he comes into any place is the clock. You should have seen the disappointed looks in my shop the first few days. Every one rushed in with his accustomed haste, glanced in the corner for the clock, and my! Well, you can imagine the rest.

"And now," said the barber, with a satisfied air, "I can give every one a first class shave and a good haircut in ten minutes, and I don't take a moment longer, because there's no clock here to regulate me by.

"Next!"—New York Herald.

Music and the Blind. Music will cure the blind man's ruling passion; but that it may be a blessing to him and not a curse, he must be taught to know, to master and to love only that of the purest and best kind. What he does he must be able to do well, or the gift will be fatal. He must learn not merely to scrape a fiddle in a more or less expart manner, or to blunder through a series of painful success, so as to gain admission into the school band, but to do far more and far better; or within a year of his leaving school—in the country village or alone in the London street—the cunning of his hand will fall him and his music be worse than his blindness.

People will say, "It is very clever for a blind man," but there it ends, and such words will not even provide bread and cheese for a day. His descent into the streets is not for off, and unless he has learned to make a basket, or a mat, he will soon become one of the forlorn and wretched of the sorrowful with strains of still greater sorrow." The higher sense of true music is gone from him, and the want of this sense is to melody what the loss of fragrance is to the perfume of a flower, and of color to the sunset sky. And of all this loss he is at last unconscious.—Edinburgh Review.

A Soldier's Brave Piece of Work. "There goes the bravest man in the United States army. At least I saw him do as brave a deed as any I ever was done," said Captain Mack, in Amadeus's regiment, as he looked out on the street at a man going by.

"There were a good many brave deeds done in the army. Who is your man, and what did he do?"

"He is Tom Gilbert, and was a private in my company. Two men were packing ammunition in a wagon, and they were One day, when the wagon was more than usually full, he was heard to exclaim: 'Yes, scatter, will you! Blast it! If there wasn't but one of ye, ye'd scatter!'

Antiquity of Harrings. Earrings have been worn from time immemorial. While the shells and bones of ancient Thule archeologists brought to light sculptured remains bearing representations of these articles. Ancient writers make frequent mention of these decorations, and state that in early days they were worn by both sexes. From the very mention of the matter, Aristotle writes that the Bible tells us that Abraham presented to his wife with a pair of earrings, and historians relate that Alexander the Great, when he invaded India, found them suspended in the ears of the Babylonians.

Among the ancient oriental nations, with the exception of the Hebrews, men and women wore earrings, the latter considering that they should be reserved for the sole use of the gentler sex. Homer makes mention of this method of adornment in his descriptions of statues representing several of the mythological deities, and the great Jewish authority for the statement that they were worn by a woman in the temple in the Ephraim provinces.—Detroit Free Press.

An Old-Time Instance. A curious example of how modern research in the history of the human mind and long ago is furnished in a report of a recent lecture of Professor Pearson. He quoted a French traveler visiting England in 1063, who attended a meeting of the Royal Academy on May 23 of that year. At this meeting it was reported, among other things, "that the ornamentation of the sects does not arise from deers; for the intestines of an animal and other parts which easily closed, having been placed in a glass, closed with cotton wool, so that no fly or other animal could enter, but only the air could penetrate, they had been preserved for six months without manifesting any other thing being observed." This is almost exactly the experiment of Pasteur in the present generation, except that in the latter experiment not only were insects and "other animals" excluded, but also the microscopic vegetable forms, which were utterly unknown to the earlier experimenter.—Nature.

MADE LIFE A BURDEN. Mrs. G. F. Crawford, of Ligonier, Pa., writes: "For years I suffered monthly from periodic pains which at times were so acute as to render life burdensome. I began using Dr. Pierce's Favorite Prescription. I used seven bottles in as many months and derived so much benefit from it that I have since used it in my recovery of my health. I wish every woman suffering from such pains, or any other ailment, to try this medicine. It is a powerful, invigorating tonic and a perfect health-giving medicine, perfectly harmless. It regulates and promotes all the proper functions of womanhood, improves digestion, cures constipation, relieves all pains, brings refreshing sleep, and restores health and vigor. For every 'female complaint' it is the only remedy so sure and so quickly guaranteed. If it doesn't cure, you have your money back.

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PRETTY CUTTING COSTUMES.

Duck suits will be much worn the coming season. Duck suits are being much worn. Last year plain white, and black and white, and blue and white stripes were almost the only varieties to be found, but this season there are many more kinds. These costumes are usually made up with a plain skirt and a close fitting frock jacket or long coat.



DUCK JACKET. short blazer and are trimmed with braid of various sorts or rows of stitching. They are also being made with buttons and buttons enough not to become limp after one wearing, and yet may be washed as frequently as is necessary and come forth from the ordeal as good as new. A white duck suit is very pretty worn over a blouse of delicate tinted wash silk. White milk-cotton blouses are also worn, having fillings embroidered with scarlet, lavender, blue or yellow. These waists are belted in, and the lower part does not show below the girdle. They are made with and without yokes, but usually have a ruffle down the front. Standing collar are more used than they were last year, when turn back collars and cuffs prevailed. Shirt waists are also seen finished exactly like men's shirts and stylish starched.

Wide belts are worn this season and have neat open work clasps in sterling silver and set and gold plate. These clasps are also being obtained separately and come in sets consisting of a buckle, hook and slide. Sometimes a small buckle for the neck is included. Woven silk and canvas belts come in numerous shades, and when it is desired to have the belt match the gown the firm bodied belt may be covered with a piece of the goods. This is a better plan than that of making a belt of finer material, as the latter is apt to lose its stiffness and wilt down into an untidy string.

A satchet given of a duck jacket intended to form part of a costume. It fits closely behind, but is straight in front, where it is ornamented with a row of large buttons. The girth shows have pointed ends, and the standing collar is flaring. The jacket is conspicuous through the absence of revers, which are usually a prominent feature. It is finished with rows of stitching. J. H. CHOLEY.

in many parts of France and England the wealthy have ice houses built on their estates, and fill them with ice from the neighboring lakes and streams. It was not until late that ice was publicly sold in London, and then only in very small quantities.

A Connecticut man was given to addressing his cattle in rather graphic terms. One day, when the cows were more than usually frolicsome, he was heard to exclaim: "Yes, scatter, will you! Blast it! If there wasn't but one of ye, ye'd scatter!"

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