# A THOUSAND YEARS AGO

The pessimist who has observed littice progress in the world has not correctly read ancient history. The civiliant of the progress in the world has not correctly read ancient history. The civiliant of the dead? By that of 1348, which came from the East along the lines of commercial travel, and spread all over Europe, one third of the population of bark Ages, the population of the most part for the continent was for the most part for the continent was for the most part for the continent was dotted with monasteries and towns. In the lowlands and along the river courses were fens, sometimes their pestiferous miasmas, and spread in gagues far and wide. In Paris and London the houses were of wood for slaves. They had no windows, and until the invention of the saw mill, way to distant countries; their maiders of not shave a recept was unknown; some traw, scattered in the room, supplied moke of the uill-fed, cheerelss fire accepted through a hole in the roof. In aroury of a carpet the room, we are a compared to the room of the second to the room of the second to the room of the second to the room of the room o animals were their companions; in such confusion of the family, it was impossible that modesty or morality could be maintained. The bed was usually a bag of straw, a wooden log served as a fllow. Personal cleanliness was utterpillow. Personal cleanliness was utter-by unknown; great officers of state, seven dignitaries so high as the arch-bishop of Canterbury, swarmed with vermin; such, it is related, was the condition of Thomas A. Becket, the antagonist of an English king. To conceal personal impurity, perfumes were necessarily and profusely used. The citizen clothed himself in leather, a garment which, with its ever-accumrment which, with its ever-accum ulating impurity, might last for many years. He was considered to be in cir-cumstances of ease, if he could procure fresh meat once a week for his dinner. through the narrow streets, with his abysses of space, terror-stricken by the maledictions of Calixtus III., and did

Anneas Sylvius, who afterward be-came Pope Plus II, and was therefore very competent and impartial writer, has left us a graphic account of a fourney he made to the British Islands, chourt 1430. He describes the houses of the peasantry as constructed of stones put together without mortar the roofs most dreadful of his retributions, war, pered for a door. The food consisted of coarse vegetable products, such as peas, and even the bark of trees. In mome places they were unacquainted with mud, houses of wattle stakes, chimneyless peat-fires from which there was scarcely an escape for the mode, dens of physical and moral pol-Aeneas Sylvius, who afterward be-came Pope Pius II, and was therefore every competent and impartial writer,

to the shrines of saints, renowned for the cures they had wrought. It had always been the policy of the church to discourage the physician and his art; he interferred too much with the profits of the shrines. Time has profits of the shrines. Time has brought this once lucrative imposture to its proper value.

to its proper value. For patients too sick to move or be moved, there were no remedies except those of a ghostly kind—the Pater-noster or the Ave. For the prevention of diseases, prayers were put up in the churches, but no sanitary measures were resorted to. From citles reeking with putrefying filth it was thought that the plague might be stayed by the pravers of the priests, by them rain prayers of the priests, by them rain and dry weather might be secured, and deliverance obtained from the baleful The streets had no sewers; they were without pavement or lamps. After mightfall, the chamber-shutters were influences of eclipses and comets. But when Halley's comet came, in 1456, so tremendous was its apparition that it thrown open, and slops unceremoni-ously emptied down, to the discomfi-ture of the wayfarer tracking his path from the skies. It slunk away into the

with mud, houses of wattle stakes, chimneyless peat-fires from which there was scarcely an escape for the moke, dens of physical and moral pol-fution swarming with vermin, wisps of straw twisted round the limbs to keep off the cold, the ague-stricken peasant with no help except shrine-cure! How was it possible that the population could increase? Shall we, then, wonder that, during the famine of 1030, human flesh was fifteen thousand persons died of hunger in London? Shall we wonder that, in the some of the invasions of the plague,

BACK TO THE BIBLE

From Collier's. Certain of our wise men of today have shaded away sin till it be-comes an expression of temperament. They tell us that we sin because our grandfather sinned, and because our home is situated in the wrong block. These are clever words of clever comforters, and surely they ought to wipe away forever the tears from our eyes. But they do not speak to human need. They leave the life blighted and the heart ashamed. They leave the sinning one to continue in despair. He does not ask that his sin shall be explained away. He wishes forgiveness and a fresh start. In the book, which is not read as once it was, there are no soft words about sin. But the way out is shown. And not only is forgiveness offered in this book, but man's need of comfort is met. There is comfort in plenty. These writers knew the human heart. They From Collier's. There is confort in plenty. These writers knew the human heart. They saw man broken by his toil and his grief. And for this, too, they had the answer. They told of a being of love, hidden just back of this rude and temporary universe. This love, they said, is conscious of how the littlest child and the old man are sick at heart for one to come close to their loneliness. When again will any company of writers say the things they know in such telling words, such pictures of humble life— the boy far away from the faces of his home and far gone in shame— such true stories of lowly devotion breaking through into beauty? Much is swept away between us and them, but not one accent of Naomi's voice is lost to us, and still the "Turn again, my daughters," is as wistful as when it breathed through the allen corn. What richer consolation are we hungry for that we turn from Judea? Has the human heart changed under the wear of the centuries, so that sin no longer seeks forgiveness, and grief has no need of a comforter? Have our ships sailed so far that they have revealed to us a braver con-tinent than the fields where pain once reigned? Is our science so acute that it has banished failure from man's life? Is man's heart at last self-sufficient and all-suffering?

# A MATION SUFFER

International Sunday School Lesson for December 14-20 Is "The Sin of Achan." Josh. vii. By William T. Ellis.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

This is a lesson on the tied-upness of life. It shows how the sins of the fathers are visited, not only upon the children, but also upon the mothers and fathers and cousins and neighand fathers and cousins and heigh-bors. Everybody with even the germ of an idea of social relationship or ob-ligation in his mind should read this story of how one man cursed his na-tion; even as the seller of impure milk, the owner of unsanitary tene-ments the owner of unsanitary tenements, the money loan shark, the sweat shop contractor and the giver of bribes curses a whole community nowadays. Quite as it is possible for a single miscreant to poison a vil-lage well, so the offense of one per-

lage well, so the offense of one per-son may bring anguish to a whole peo-ple. As The Youth's Companion re-marks, "the way of the transgressor's mother is also hard." Although he came of good family, this man Achan was a common, low-down, sordid thief. Small, selfish, covetousness had dried up the springs of his religion. The whole story may be told in a few sentences. Jehovah, who had far-reaching enterprise on who had far-reaching enterprise on hand in preparing Canaan for the Jews and the Jews for Cannan, had ordered that all the loot of the conquered city of Jericho should be "devoted," that is, set aside as sacred to him. But Achan, set aside as sacred to him. But Achan, like every other grafter, thought that an exception should be made in his case. The general law might apply properly to the common herd; but his case was "peculiar." So he stole some fancy Babylonish garments and 50 shekels of silver, and a tongue of gold. (By the way, the translators were afraid to render that word "tongue" literally, as they did not understand afraid to render that word "tongue" literally, as they did not understand that gold ingots were made into the shape of a tongue, as a specimen now in the Constantinople museum shows. in the Constantinople museum shows. In like manner the Chinese until lately melted silver into the shape of shoes.) Oriental fashion, Achan hid the for-bidden loot in the earth under his tent. Like all the political graft of our day, this act had consequences run-ning far beyond the deed itself. It was a direct violation of the mandate of God, whose sovereignty is the strength of the state. Achan defied of God, whose sovereignty is the strength of the state. Achan defied Jehovah, and demoralized a nation. When a detachment of the army of Israel went up to take the city of Ai, it was put to rout. The strategy was bad, being born of overconfidence, but most of all the failure was due to the withdrawal of the favor of the Lord. God could not bless any army that harbored an Achan in its camp.

### Why the Mother Wailed.

That story has countless modern counterparts. Some readers of these counterparts. Some readers of these words know of a mission which con-spicuously lacked success. One mis-sionary's life was questioned on all sides. The board withdrew him. Straightway a revival visited the misall

Dr. Truitt, of Dallas, tells a story of a visit to a home whose only son had suddenly gone to open shame and disaster. When he called at the home the mother, a member of the church, accused herself of being entirely at fault because she had of late ceased to pray for her son. She said it was her sin that had caused her son's defeat. The illustration is a searching one, as is the whole story of Achan. What says the poet: "His strength was as the strength

15. Why does Jesus select a little child to be the representative of himself? 16. Is it literally so or not, and why, that a good deed or a bad deed done to a little child is the same as if done to Christ? Only the clean life and the holy church can prevail in the hour of con-flict. In a certain southern city reflict. net. In a certain southern city re-cently, the churchmen asked a well-known deacon to represent them in a moral reform movement. Investiga-tion of his ineffectiveness showed that he was a large owner of property used for evil purposes. He was driven from the fight with words of loathing. To 17. Verses 38-40—Why do certain Chris-tian churches not permit any but or-dained clergymen to officiate in their churches or preach in their pulpits? 18. Why did the disciples forbid the one whom they found casting out devils in Jesus' name? the fight with words of loathing. To every one of us there will certainly come an hour of crisis, if it has not already arrived, when all our past will be searched and tested. Upon that hour will depend all our future useful-ness, as patriots and as Christians. Wisely did John B. Gough cry, in his dying words, "Young man, keep your record clean." The Secret of Sacredness. A certain man in high place has a

A MAN WHO MADE The day's mood is to coddle the crim-inal to call him more sinned against than sinning, and to blame his heredity and his environment. We are in a mol-lycoddle age in some respects, flabby in ts thinking and mushy in its measures.

ures. Therein we differ from God. We make light of moral obliquity. Adul-tery we esteem merely spice for the popular novels, or a pullman car episode. Plain stealing is called "high finance" of "practical politics." Sheer falsehood and dishonor are cloaked under "business is business." We need more of the harshness of the We need more of the harshness of the surgeon's knife, which cuts out the cancer to save the body. The exceed-ing sinfulness of sin, and the com-plete and direct personal responsibility of every free morel event are old doe

plete and direct personal responsibility of every free moral agent, are old doc-trines which need new preaching. "The soul that sinneth it shall die," cries out from this Achan story. If our young men were heard oftener to say, in the face of temptation. "How can I do this thing, and sin against God?" our social outloek would be brighter. The old fashioned teaching of clean hands and pure hearts holds more of solution for the day's perplexities than any sociological program. Put God on the throne, drive the Achans from the camp, and hold the divine law as pure and terrible as well as sweet and merciand terrible as well as sweet and merci-ful and then our religious and social and national stability will be assured.

\*\*\*\*\*\*\* SUGGESTIVE QUESTIONS On the Sunday School Lesson by Rev. Dr. Linscott for the International Press Bible Question Club.

Copyright, 1912, by Rev. T. S. Linscott, D. D.

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\* January 4, 1914.

Jesus and the children.-Mark ix, 30-41; x, 13-16.

Golden Text-Gird yourselves with hu-mility to serve one another, for God re-sisteth the proud, but giveth grace to the humble.-I Peter v, 5.

Verses 20-32-Why did Jesus at this time wish to hide His movements?
In which year of His three years' ministry did Jesus first tell His disciples of His coming death?

3. Did Jesus know from the beginning of His ministry that the Jews would re-ject and put Him to death? Why?

4. About what time in the ministry of Jesus did the Jews definitely decide to bring about His death?

5. Verses 33-35-How had Jesus learned what the disciples had been disputing about?

6. At what stage in the development of our expressed thoughts does God become aware of them?

7. Why was it wrong for the disciples to look out for the best possible position in Christ's coming kingdom?

8. Why were the disciples apparently ashamed to tell Jesus that they had been disputing concerning who should be great-est?

9. Would you say or not, and why, that it is wrong for a layman or a clergyman to seek the highest position in the gift of the church?

10. Which most resemble Christ, and why, those who aim for the leading posi-tions, or those who forget themselves, and aim to serve to the utmost their fellows? 11. Verses 36-37-What did it signify in this conversation that Christ put a child before them?

12. What would you say are the two great laws in Christ's kingdom?

13. See Matt. xviii, 4, and say what are the qualities in a little child which Jesus told His disciples to acquire? (This is one of the questions which may be answered in writing by members of the club.)

14. What is true humility? of ten. Because his heart was pure."

## **CHEROKEE ALPHABET INVENTED IN 1824, HISTORY INDICATES**

Sequoyah, Noted Chief, Perfected System for Transmission of Thought -Two Papers Published in Native Tongue.

No Indian nation on this continent has such a remarkable journalistic history as the Cherokee. Sequoyah, their great leader, perfected in 1824 an alphabet for them, according to Cherokee Indian history provided by "Black Fox," a famous members of the tribe, to George E. Foster of Webber Falls. This alphabet was the first invented by aborigines for more than 1,000 years. Sequoyah, like many inventors, had been ridiculed and even accounted crazy by his tribe, and on many a fine morning his wife, who had little pa-tience with his meditative and philo-sophical ways, could be heard chiding him for his laziness. In spite of all op-osition he persevered and having position he persevered and having spent nearly as much time in persua-sion as he had in inventing, he at length convinced his people of its util-ity. Hence it was that, in November, 1825, the Cherokee council resolved to procure two sets of type, one fashioned after Sequoyah's invention and the other English, and also to procure a printing press and the general furniture necessary for a well equipped printing

office. By the following November the work had so far assumed shape that the council resolved to erect "a printing

for publishing a newspaper, was set up at New Echota, Ga., and the first copy of the Cherokee Phoenix was given to the world. The Phoenix was not only the first aboriginal newspaper on this continent, but it was printed in the first orthography. Elias Boudinot was the first editor. He was aided by the missionaries of the American board. **One-Half in Sequoyah.** The ceives the subscription money at the receives the subscription money at the rate fixed by law; he makes quarterly accounts to the treasurer, and an an-nual one to the principal chief for the information of the national council of the condition of the paper and its in-terests, with an itemized account of its receipts and expenditures. It is his duty also to print and deliver, within a reasonable time to the principal chief such laws and treaties as may be refor publishing a newspaper, was set up at New Echota, Ga., and the first copy of the Cherokee Phoenix was given to the world. The Phoenix was not only

#### One-Half in Sequoyah.

the newspapers of the usy and one-half of it was printed in the Sequoyah alphabet. By resolution of the council, the printer's apprentices were boarded and clothed at the expense of the coun-ril and the editor was forbidden to pub-satisfy the principal chief, who also ish scurrilous communications, or any-thing of a religious nature that would savor of sectarianism. The first prosvectus read as follows:

"The great object of the Pheenix will be to benefit the Cherokees, and the following subjects will occupy the colamns: First, the laws and public docu-ments of the nation; second, accounts of the manners and customs of the Cherokees and their progress in edu-cation, religion and acts of civilized life, with such notices of other Indians as our limited means of information will allow; third, the principal interest-Ing events of the day; fourth, miscel-laneous articles calculated to promote literature, civilization and religion among the Cherokees."

Such were the topics that were printed and that Sequoyah read in let-ters of his own invention in the columns of the Poenix within two years after the acceptance of the alphabet by the nation.

### Received With Profound Wonder.

No publication was ever received with such profound wonder. Wo received with profound wonder by the world as this. Copies were ordered from all parts of the country, and the London Times exchanged with it on equal terms. The publication of the Phoenix seemed to be the key which was to unlock the intellectual faculties of the Cherokees. In November, nine months after the first conv of the

nation assumed the publication of an

nation assumed the publication of an-other paper. In 1843 the Baptist mission started a paper called the Cherokee Messen-ger, that for some years did an im-portant work in the Cherokee country. A decade of years had indeed brought about a great change in the condition of the Cherokee people; the mission press had continued to do its noble work and when the national council had its new press in working order had its new press in working order three separate printing offices were in existence. The council called its new paper the Cherokee Advocate.

Realizing the need of outside assistance, they called for patronage from the citizens of the United States. The executive department of the Cherokee government has among its archives copies of the Advocate from October, 1845, to November, 1846, but it con-tinued to be printed until 1853 or 1854, when it was suspended it did not atwhen it was suspended. It did not at-tract the attention which the Phoenix did, as the novelty of Cherokee jour-nalism had subsided, and it was fur-

ther removed from the people. The second Cherokee Advocate was started in 1870 and is the official or-gan of the nation. It has for its ob-ject the diffusion of important news among the Cherokee people, the ad-vancement of their general interests, and the defense of Indian rights. It and the defense of Indian rights. It it published weekly in the English and Cherokee languages and nothing of an abusive, personal or partisan char-acter is admitted to its columns.

One Page in Cherokee.

Since February 10, 1881, the editor is required to have one whole page of the paper published in Cherokee, and for this purpose he is authorized to employ two Cherokee boys as appren-tices for the term of two years, who read and write Cherokee and English, and pay them during the time a sum and pay them, during the time, a sum equal only to the cost of their board and clothes; and the bill for their servtices is paid quarterly by order on the treasurer of the nation. The editor is elected by joint vote of both branches of the national council and receives from the public treasury the sum of \$600 per annum for his services.

council resolved to erect "a printing office, 34x20 feet, one-story high, shingle roof, with one fire place, one door in the end of the house, one floor and a window in each side of the house, two lights deep and 10 feet long, to be chinked and lined in the inside with narrow plank." February 21, 1828, the iron printing for sof Cherokee and English type, to-gether with the entire outfit necessary for publishing a newspaper, was set up receives the subscription money at the

One-Half in Sequoyah. The Phoenix was the average size of the newspapers of the day and one-the blanks required by the officers of

satisfy the principal chief, who also appoints a translator, whose duty it is to translate into the Cherokee lanto translate into the cherokee lan-guage for publication such laws, pub-lic documents and articles as the edi-tor shall select for his paper. This translator receives \$400 annually for his services, and, like the editor, is subject to removal by the principal chief for improper conduct or failure to perform prescribed duties. Though chief for improper conduct or failure to perform prescribed duties. Though the Advocate is an eight wide column folio, it is furnished by the national to all subscribers for \$1 per year and sent free to all non-English speaking Cherokees, thus becoming an important educator to a multiude who otherwise could not read at all, as the alphabet is so well adapted to the language, be-ing syllables that a smart Cherokee ing syllables that a smart Cherokee youth can learn to read in three days.

#### Editors of Advocate.

The Advocate was edited first by W P. Ross; Dan Ross, David Carter and James Vann followed. After the war, W. P. Boudinot took charge, who was

ence. The Indian Chieftain was estab-lished September 22, 1882. Robert L. Owen, a descendant of the old chief, Occon-o-stotas, became editor Feb-ruary 9, 1883. He was succeeded by William P. Ross, now superintendent of public instruction for the Cherokee nation. S. J. Thompson was the next editor. editor. The paper is now published by M. E. Milford and very ably edited by John L. Adair, who is a near relative of the late assistant chief, William P. Adair. The Chieftain is printed only in Eng-lish. A small paper was recently started at Dwight for the purpose of furnishing religious reading, printed in both English and Sequoyah's alphabet.

### PARENTS ADVISED HOW **TO CURE STUTTERING**

#### From the New York Times.

Practical directions to parents and children for the cure of the stuttering babit are contained in a circular printed by order of the board of superintendents of the board of education. The chasses for a filicted children in the public schools, according to the cir-cular, are proving day by day that the habit of stuttering can be cured. Here are some of the suggestions contained in the board of superintend-

ents' circular

Your child has formed incorrect habits of speech. He will not speak cor-rectly until he has been carefully trained in correct speech and has formed the habit of correct natural

The speech improvement class has in formed for the purpose of syscontractically training pupils in correct matural speech and is in charge of a macher who has made a thorough study of the principles of speech. Your child should become a member of that class. You should visit the class occasionally and co-operate with the teacher, that rea may continue the work of building errect speech habits when the child at home. This is very important, as the can have at best only a very small part of each day under instruction for peech, and he is constantly using his former bad habits, which are altogether

a firmly fixed at present. The physical, breathing and voca rcises are excellent material for the practice, but the application of these to this every day speech is a very aportant factor in his training. Your than repay you ar 1 the child by the results obtained.

Though progres, seems to be slow, to not lose confidence in the teacher, or fail to encourage the child in his his efforts. Do not try scolding, threaten-ing, or ridicule as a means of cure. Never unduly excite him. Never in-duge a child because of his stuttering. All stutterers are despondent at times, and hence the attitude toward the child thould always be a cheerful one. Stutalmost without exception, talk erers, almost without exception, take the rapidly, therefore, ecourage slow compared and modulated speech

tage. The child should be led to actage. The child should be led to ac-quire correct speaking by observing, listening to, and imitating slow, dis-tinct, well spoken conversations. "Try to get the child to breathe nat-urally. It is not necessary to say a full sentence in a single breath. Let the child feel free to pause for breath

at the end of any phrase. "Pay particular attention to correct articulation of sounds. When any sound has been learned, see that the child uses the correct form in his daily speech.

"Let the child frequently read aloud or tell an incident to one or more mem-bers of the family or let him recite from memory. Call attention to any improvement, have patience, and do not attempt to correct all mistakes at once. "He should be carefully kept away

"He should be carefully kept away from stutterers outside of school. "The physical condition of the child is of the highest importance. He needs nourishing diet, with no stimulants (tea or coffee), and plenty of exercise in the open air. The greatest help to-ward a cure is perfect health."

#### Using the Watch As Compass. From "Boy Scouts of America."

The watch is often used to give compass point exactly. Thus: Point the hour hand to the sun; then, in the morning, half way between the hour hand and noon is due south. If afternoon, one must reckon half way back-ward.

Thus, at 8 o'clock in the morning, point the hour hand to the sum and reckon half way to noon; the south is at 10. If at 4 in the afternoon, point the hour hand at the sun and reckon back half way. The south is at 2 o'clock.

The "half way" is because the sun makes a course of 24 hours and the clock of but 12. If we had a rational timepiece of 24 hours it would fit in much better with all nature, and with the hour hand pointed to the sun would make 12 o'clock noon always south. If you cannot see the sun, get into a clear, open space, hold your knife point upright on your watch dial, and it will cast a faint shadow, showing where the sun really is, unless the clouds are very heavy.

of life.

utation.

such

The German navy has a salvage boat especially designed for the recovery of nging tones can be used to advansunken submarines.

The Secret of Sacredness. A certain man in high place has a haunting look of fear in his eyes which his friends seldom speak about, but which they well understand. He would give all his position and power to be free from it. For it tells the story of a past which may, like an avenging murderer, lay in wait for nim around the next corner to slay him. He fails to conquer his Als because there is an Achan experience in his life. Could we but see as God sees we would perceive how this principle of fin in the camp runs through life. It explains why one man absents him-self from the temperance cause, another from the rally of good citizens. It is the law of moral retribution at work. Sin always finds out its victims—and the law of moral retribution at work. Sin always finds out its victims—and there is no other Nemesis so ruthless —even though the sin itself may never be found out. That is why "the wick-ed flee." but "the righteous are bold as a lion." Conscious recititude is the ing opposed thereto. Dr. J. A. Hagenman, of Pittsburgh, in the New York Medical Record, quoting Darwin, holds that the progenitors of man must have been aquatic in their habits; that our early lungs consisted of a swim-bladder, which once served as a float; that the clefts on the neck in the emeatest source of courage. Much that asy to virtue is impossible to even bryo of man show where these gills or bronchiae once existed. The doctor sets forth that the tonsils are probhidden sin.

#### When Virtue Is Defeated.

miserable

ife, such a miserable fellow as an could rob the Eternal of His rep-

Can We Stand Stern Law?

Some teachers of this lesson will have difficulties ahead of them because

of the divine law, violated by Achan, that Jericho and its people should all perish in the conquest. Even more so will sentimentalists rail over the pun-

ishment of Achan. He was stoned to death, extirpated, and his line perished with him. Now that is not the way some moderns would believe. They think they can counsel the Almighty, and teach mercy to the All-merciful.

fellow

Idden ...
When Virtu.
On a clear-cut moral issue. ...
On a clear-cut moral issue. ...
In a certain community, the people in a certain comparatively negoritation of the election are comparatively negoritation. The anguish of the been incompletely removed been incompletely end to the present moment alone; the conset in the present moment alone; the order is being decided for the present moment alone; the order been incompletely forsook the waters, the organs we now know as proved been incompletely form lack of use during prolonged periods, became attributed.

with the wonderful truth that not only is all humanity tied up in the one bundle of life, but also that the glory of God is inextricably involved. In the eyes of the people of Canaan, these Israelites were samples of God's handi-work. They represented him. Joshua pertinently put it up to Jehovah, "And what wilt Thou do for Thy great name?" Rather a serious matter for both God and man, this bearing His name and being His chosen. Wonder of life, such a miserable fellow as <text><text><text><text>

was to unlock the intellectual factures of the Cherokees. In November, nine months after the first copy of the Phoenix was published, a missionary wrote from among them that in his opinion at least three-fourths of the nation could read and write in their new alphabet. Publications from the press at New Echota were eagerly night

Within five years of the adoption of Sequoyah's alphabet, the press at New Echota had turned off 738,800 New Echota had turned off 738,800 pages of good reading which was eag-erly read and reread by the Chero-kees. Two years after the number had increased to 1,513,800 pages and before Bequoyah's death in 1843, more than 1,000,000 pages of good literature had been printed in Cherokee, and that not including the circulation of the Phoe-aix.

nix. As early as 1830 the pages of the

As early as roso the pages of the Phoenix began to forecast the doom that was inevitably to follow. Even then the Cherokees had given up all hope of receiving justice from the

then the Cherokees had given up all hope of receiving justice from the hands of our government. February 19, 1831, the Phoenix appeared with only a half sheet. "The reason is," said an editorial. 'one of our printers has left us and we expect another who is a white man, to quit us very soon either to be fragged to the Georgia penitentiary for a term of years, or for his personal safety to leave the nation to let us shift for ourselves. But we will not give up the ship while she is afloat. We have intelligent youth enough in the nation, and we hope before long to make up our loss. Let our patrons bear in mind that we are in the woods, and as it is said by many in a savage country, where printers are not plenty. time

country, where printers are not plenty, and therefore they must not expect to receive the Phoenix regularly for awhile, but we will do the best we receive

#### Reciprocation Ceases.

One month later another prisoner One month later another prisoner was carried away to prison, his only misdemeanor being that he had not taken the oath of allegiance to the governor of Georgia and dared to re-side within the limits of the Chero-kees. In June, 1822, the Phoenix re-marked: "The gigantic silver pipe which George Washington placed in the hands of the Cherokees as a me-morial of his warm and abiding abiding norial of his warm and friendship has ceased to reciprocate; it lies in a corner, cold like its author

it lies in a corner, cold like its addition to rise no more." Only three years more was the Phoenix allowed to do its good work. In October, 1835, the Georgia guard took possession of the newspaper es-tablishment and its further issue was prohibited unless it would uphold the course of Georgia against the Indians. Thus perished one of the most re-markable newspapers both to stre-

markable newspapers, both in its or-igin and results, that America has ever For a long time there were no fur-ther attempts at journalism among the Cherokees. The years succeeding 1835 were years of affliction to this race. known.

were years of affliction to this race. Driven from their land by the bayonet of the white man, they were obliged to go to their western home, and dur-ing their removal nearly 4,000 of them perished. The following years were spent in recuperating and reorganiz-ing, and it was not until 1844 that the

Used Quinine on Cancer.

### Chicago Correspondence in the New York Times.

Dr. Max Reichmann, an X-ray expert of this city, read a paper before the Chicago Medical society recently, de-scribing a new method of treating can-cer which he believes will terminate the disease at a particular seat of growth.

Dr. Reichmann said he treated a patient who was suffering from an ad-vanced growth by injecting eight grams of quinine with 100 grams of distilled water in the tissues. He then brought the X-ray machine into play, which was made radio-active by n eans of the Roentigen rays after the injec-tion. Signs of improvement were ap-parent and he continued the treat-ment. A dozen injections of the liquid were made, the X-ray being used each

"I do not maintain that I have found "I do not maintain that I have found a cure," said Dr. Reichmann, "but to all appearances the wound in the pa-tient's breast is cured. I will watch this case closely, for it means much to science after all these years if we have found something to stay the disease." Dr. John B. Murphy, Chicago's fore-most medical man said:

most medical man, said: "No doubt Dr. Reichmann's claim has merit and it is another step forward in the solution of the cancer problem."



LOOK JUST AS GOOD TO HIM. Doctor-Sorry, but I forgot my instru-

ments. Patient-That's all right, doc; there was a burglar here last night and he left tools