### TALKING BY SIGNS, or hill, and which in turn he might see | hooked horns of the buffalo, and you

UNIVERSAL LANGUAGE IS ONE OF MOTIONS.

Confucius, Rameses and Sitting Bull Might Carry on a Conversation-Though Not Speaking Same Tongue, Indians Can Understand Each Other.

There is an old story of the man who was too bashful to talk in company and who received from a friend the rude advice, "If you can't talk, make signs." There was more to this remark than might at first appear. It points back to the infancy of human intelligence. The language of signs is as old as the hills, or at least as old as humanity; It is old as any form of animal life wherein thought or emotion has required expression.

The American Indians are the greatest sign talkers now left in the world; or, perhaps more properly, it might be said that they were such until the advance of white civilization changed many of the requirements of their lives and thus altered many of their customs, this among them. The average white man never learned the sign language of the Indians, perhaps having contempt for it, perhaps ignorant that such a thing existed. It was only the half savage trapper or hunter, the voyageur or plainsman whose life was spent among the tribes and who thus perforce must learn some manner of speech, who came to understand fully and practice habitually the sign lan-

answered from a different direction. It was the signal talk of the Indians, across miles of intervening ground, a signal used in rallying the warriors for an attack or warning them for a retreat when that seemed advisable. The Indian had a way of sending up the smoke in rings or puffs, knowing that such a smoke column would at once be noticed and understood as a signal and not taken for the smoke of some campfire. He hade the rings by covering his little fire with his blanket for a moment, then suddenly removing the blanket and allowing the smoke to ascend, when he instantly covered up the fire again. The columns of ascending smoke rings said to every Indian within a circle of perhaps twenty or thirty miles, "Look out. There is an enemy near." Three smokes built close together meant "Danger." One smoke merely said "Attention." Two smokes meant "Camp at this place." Travel the plains and the usefulness of this long distance telephone will quickly become apparent.

Sometimes at night the settler or traveler saw fiery lines crossing the sky, shooting up and falling, perhaps taking a direction diagonal to the line of vision. He might guess that these were the signals of the Indians, but unless he were an old-timer he might not be able to interpret the signals. The old-timer and the squaw man knew that one fire arrow (an arrow prepared by treating the head of the shaft with gunpowder and fine bark) meant the same as one column of smoke puffsviz.: "An enemy is near." Two fire arrows meant "Danger." Three arrows said imperatively, "This danger is guage. Not all white men can learn great." Several arrows said, "The ene- the Indian sees something strange to

of the STG NS

knew what he meant. If he thrust both arms above his head, spread out, and with the fingers spread out, you saw the branching antiers of the elk unmistakably. The wolf sign, the first two fingers of each hand held close to gether and upright at each side of the head, indicated the erect ears of that animal plainly. Not quite so plain, yet plain enough if you are a hunter, was the sign for the mountain bighorn sheep-the two hands, one at each side of the head, describing the outward and forward curve of the horns. The finger and thumb slightly approached and held at the side of the head indicated less obviously the pronghorn of the antelope. The sign for snake was simple, and any one would understand it-the extended forefinger thrust out before the body in a waving line, like the course of the snake in traveling. Not quite so obvious is the sign for "lie, liar, he lies." Here we get back to the ancient symbol of the serpent, which seems to be the synonym for duplicity among all peoples and for all times. The liar sign is made everywhere by the forked fingers thrust out in front of the mouth," or across the body-"He speaks with a forked tongue." This is ancient Indian rhetoric for you, but it is correct. The sign for "truth, it is true," would obviously be the single finger used in a similar manner—"He speaks with a single tongue."

Yet others of the simpler signs are easy of comprehension by the man who is capable of casting off his customary habits of thought and trying to be a child again. Thus, we say a man is in doubt, he wavers mentally, he is shaken in his mind, he hesitates. When

UPON A CATARACT'S BRINK Thrilling Experience of a Voyager on

the Ottawa River.
The horrible experiences of one who has been swept away by some merciless current and finds himself at last at the brink of a cataract may possibly be imagined, but there are few who

survive to relate to us the particulars of such an ordeal. Yet there is one instance where a man was saved at the very edge of the falls.

There are few more imposing bits of scenery in Canada than where the Ottawa River pours thundering and foaming over the Chaudiere Falls. When the water in the river is low, as it is in autumn, there is a fall of about forty feet, but when the river is swollen by melting snows in the spring the apparent depth of the fall is lessened. At any time the rush and swirl of the

In some places the water pours over in a dense and irresistible volume, while at other points a shallow stream will

spray itself over a higher table of rock. On the upper Ottawa are floated booms of logs which feed the large lumber industries of that region. Handling these wet logs is a treacherous business, and it is easy to lose one's footbold and fall into the swift stream. Accidents of this kind occur frequently. The only case that did not have a

them about and draw them in, when he missed his footing and fell into the river. Though a strong swimmer, he could not withstand the current and was swept out into the stream and on toward the falls. Nearing the falls, he found himself still conscious, and it happened that he was being floated over one of those tables of rock where the water was so shallow that he felt Fifth Avenue South and Lane St. himself touch. He struggled to regain his feet, and was successful in so doing, so that he found himself standing in, perhaps, a foot of rushing water, at the brink of the cataract, a great current surging by him on every hand.

But it seemed hopeless. He saw no way of getting to shore, and no one from the shore could get to him. Many people on the banks of the river were watching him and trying to study out some plan to save him. Finally a large derrick was brought to bear, such as is used in building operations. A great arm with ropes was swung out over the current, and when the man had fastened himself securely with the ropes he was raised up high and swung in, just as a large stone would be raised in constructing a building.

#### WALES SETS A NEW STYLE.

Heir to England's Throne Eschews Creased Trousers. This is the new photograph of the Prince of Wales, which has caused consternation among the chapples of New York. It is the proof indisputable of the fact that his royal highness is wearing his trousers without creases and has been wearing them so for some little time. The Prince's trousers are ressed "even all around" so as to give the leg a perfectly cylindrical "set." A Chicago exquisite was asked what effect this change of fashion on the part of the Prince would have on swelldom

in America. He said: "There is no



WALES' NEW PICTURE.

coubt that the Prince of Wales sets the fashion for London and that we follow the London fashlons in general. It is hard to say, however, whether the crease wil go or not. We are largely elastic in our modes. The crease is without question desirable and pretty. I should say that if we wish to we can have creases in our trousers without the consent of any other nation. But if the business once gets a good start it is more than probable that the round leg will come into vogue again. Meanwhile I would advise my friends in the words of Pope:

tried. Nor yet the last to lay the old aside."

An Army Guards the Sultan. When the Sultan of Turkey attends the Friday midday prayer at the route in such a way that he shall be pet in the cacred edifice.

Beer Glasses Regulated by Law. The ordinary beer glass is regulated

Pleaty of Coal in India. India is rich in coal, though little mining has as yet been done in that coun-

The needle you hunt for in a haystack never pricks your finger.

The rich man travels when he will; the poor man when he can.

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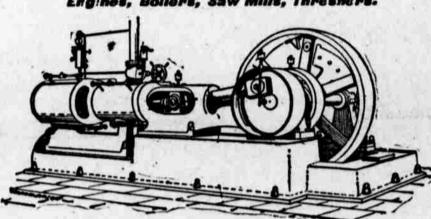
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ILLUSTRATIONS

up readily, just as certain persons learn foreign languages more readily than others. The sign talk was in all cases best used by whites who had been among the tribes from early youth. In some cases it was so habitual that it was employed, as it often is by the Indians, as a regular means of daily conversation instead of spoken speech.

To the "tenderfoot" who first went upon the plains in the old days there plains it was sometimes necessary for were some signs or marks which were early accepted as obvious or generally understood. Thus, he saw a slim pile of rocks upon the edge of some coulee or ravine. He did not know what that meant at first, and the older plainsmen told him it was the sign for water. Not even the plainsmen could tell who first invented that sign or who was the first to employ it. It was "always there."

The beginner on the plains learned other things, among these the fact that the plains were capable of vast distances, which could be traversed better by the eye than by the horse or by the weary human foot. A mile away he saw a horseman riding in a circle-a circle which would appear the same when seen from any direction. He did not know what this meant, but when two days, and so on. These people he was told it said "Come ahead," he did not bother about riding over to the man he wanted to have come ahead He simply rode his circle, just as had the Indians from whom the white men got this plains sign. If the man were on foot and wanted his friends to come shead he signified it by squatting down and rising up a number of times in succession-a sign which looks pretty much the same from any direction. You can see such a sign a mile or more, and it is easier to talk that way than to try to shout over vacant miles of prairie.

The Indians used yet another sign to say "come shead" when secrecy was necessary. This was made by taking hold of the lower part of the blanket or robe which one was wearing and holding it out from the body, then motioning with it in toward the legs-s sign as obvious as the beckoning hand, and visible at a greater distance. A blanket fastened to a long pole and thrust up into the air meant to a moving and scattered party: "Go into camp here." Yet other signals, as for "Attention," or "Be careful," were made by the rolled or folded blanket.

Smoke Signala. The traveler upon the plains in the arly days soon learned the significance the spires of smoke which he somesee saw rising from a distant ridge attack soon" Four arrows at once said

"We attack now." An arrow shot off in a diagonal direction said as plainly as a pointing finger, "That way." Thus it seems that the untutored savage could telephone fairly well at night as well

as in the daytime. In the forests as well as upon the one man to communicate with another while the two were separated by days of time or miles of distance. What boy has not left a slanting stick to tell his companion which path he has taken in the woods? The boy does without instruction precisely what the savage does. When one party of Indians wishes to tell another party where it has gone the leader places a stick, stuck slantwise in the ground, pointing in the direction taken by the departing party. This is an index finger, saying plainly. "That way." But if the newly arriving party saw a cross stick stuck into the earth at right angles to the index it was known, in the language of the

signs, that the first party intended to

travel one day. Two cross sticks meant

could not write a letter to pin upon the

stick, but their message was none the less plain to those who read it. Sign Talk Proper. Such were some of the long distance signals of the tribes, simple and easily understood by all. This is something interesting to study, but it has properly no connection with the sign language used as a common vehicle of communication in conversation. The sign language proper was executed by the movements, gestures and positions of the hands and arms, sometimes of other members of the body. To learn the simple signals of the plains was easy to any one who cared to do so, but the mastery of the sign talk was a matter far more complex and difficult and for some white men the task was too much. Indeed, it seems that there were de-

even among the Indians themselves. Some of the Indian signs are simple and readily understood. When the sign talker straddled his left hand with the two split fingers of the right you caught the idea of "horse" almost at once. When he held the hands thus and advanced them with a series of short, choppy, forward movements, you saw that the horse was going, that it was galloping. When the talker hooked his two forefingers and held his hands up at the sides of his head you saw the

grees of proficiency in the sign talk

shall attack." Three at once said, "We to it, then shakes his loosely extended fingers in front of him. "What is that?" I don't know what that is," he says,

plainly, when you come to think of it.

Now, stop to think what you do with your hand when you say "No!" and say it emphatically. What does the beroine do on the stage when she spurns the villain's suit? Hand palm out, swept sharply down and to the right. It is "No" as plain as can be. Upon the other hand, we all know the implication of the extended hand when it is held in front of the body, as when one shakes hands or is pleased, or says it is all right-the gesture of assent or of concurrence. When the Indian would say "Good; it is all right," he throws out his right hand in front of him, palm down, the edge of the band away from him. When he says "Yes" he snaps his forefinger down upon the hand as he brings the hand quickly down in front of him. It is hard to explain, but when you see him do it you know he means "I've got you."

One will not see so much of the old sign talk among the tribes to-day if he travels among the reservations of the West, for the Indian is nothing if not practical, and he does anything in the easiest possible way. The changes in his life have rendered it unnecessary for him to rely much upon the sign language. There are halfbreeds and Carlisle graduates to interpret for him, and he likes to stand up before the Great Father and make a speech in that way, being always an orator, an actor, and an individual well aware of the full value of stage effect and dramatic action. He does not use the sign language because he does not have to use it. Hence it is now passing away. Scientists are beginning to study it, and are making minute records regarding the old speech of the plains. The United States government and the Smithsonian Institution are doing all they can to learn the old forms. The few trappers and hunters of the past who were once familiar with the sign talk. and who still live to tell us about it are sought out and interviewed carefully. Once a common fact, because it arose from a common necessity, it is now disappearing to join the ancient and soon to be forgotten story of one of the most interesting and most dramatic regions ever known in all the history of

Some of the unhappiest people on earth have more money than they know what to do with.

"Be not the first by whom the new are

mosque in Constantinople the garrison of 30,000 men are stationed along the safely guarded from the moment be leaves his palace until he is on his car-

by law in Bavaria and must hold exactly half a litre, or nearly nine-tentha of a pint.