

ances accompanying gestures, finally became the signs of the gestures. Gesture-language is used extensively at the present time by the Canadian Indians and numerous tribes throughout the world. The excellent monograph on this subject by Garrick Mallory has revealed its significance and universal use. Its present use by our native tribes reveals the fact that gesture language will reach farther than spoken language. Having occasion to speak to a white man on the Blood Indian Reserve, I found that the distance between us was so great that I could not make him hear, though shouting loudly, and to add to the difficulty he was travelling from me at a rapid pace. There was an Indian standing close to me, and another beyond my friend, and coming toward him. My red companion with a few gestures secured the attention of the other Indian, and the two natives carried on a conversation in the sign-language, with the result that when the Indian met the white man and he delivered to him his message, my white friend returned to the place where I stood waiting for him. Sound-speech preceded gesture-speech and the latter remained as an aid to fuller and more emphatic expression. We can never know what the first sound-signs were like, but their choice and currency would depend on the success with which they conveyed the meaning intended. Some of these gestures may have served as effective germs of speech, but would finally give place to the highest form of speech, language in the form of symbols and abstract terms.

The distinctive human faculty is the power of speech and thought. Man is distinguished from the lower animals by the faculty of thinking by symbols. Every kind of animal possesses some sort of language which is expressive of animal sensations, and sense-impressions and reasonings. Possessing different sorts of minds, they are able to express their needs and feelings to their kind by vocal intonations, gestures, touch and perhaps smell. The study of the speech of monkeys has revealed the fact that they have three or four inflections of the same sound, each with a meaning of its own. They are able to speak in syllables, the word for food having five or six syllables. There is however a wide gulf between animal and human intelligence and language. Animals have not the human larynx, and the power of human thought; man can learn the language of some animals, and imitate others, but animals are unable to learn the speech of men.

There must have been something in man which caused him first to use his mouth to give expression to the thought of his heart. To say that this was natural in the sense that speech was of human origin, is to