

mals seem to possess this beyond civilized humans. He believes that birds easily communicate to other birds by direct mind, or psychosis, suggestion which is easily understood and sufficient for bird living.

He also believes that primitive Indians possess to a marked degree this so-called psychosis power. Indians talk by facial expression and poise ten times more than one unfamiliar with them could believe. Among his notes Dr. Beede has the story of an Indian woman who attended church in Bismarck, North Dakota, and told Dr. Beede what a wonderful sermon the minister preached. She knew no English, but caught the sermon by the facial expression and poise of the speaker. Afterwards, on seeing the minister, Dr. Beede found that the Indian woman was correct.

This woman showed large psychosis power. And a horse knowing his owner in a moment seems to indicate the same. Most battles between animals are merely a test of psychosis power and strength without physical force. And the same is true of Indians. He once saw Trapper Johnson and a Crow Indian face to face in this manner for two hours (The Crow Indian came to kill Johnson) and Johnson (a Scotchman with remarkable psychosis powers) won out; and the Indian collapsed.

In numerous cases a wild animal completely overcomes its prey by psychosis force before seizing it. With the inventions of weapons and various machinery, this psychosis power tends to diminish. Regardless of terms or definition, by psychology we mean some sort of a mind process or life process with a function in guiding or aiding its possessor; and we do not mean the mere scholastic analysis of things. Whatever the life possibilities in "reason," reason in humans has

been so much and so long specialized for gaining or corraling what others produce that we can hardly determine its life-teleos function by observing it in humans. Popularly it means ability to elbow one's way ahead. Gumplovitz and other psychologists believed that reason is not the main mind trunk, but that something that might be called **feeling**, had not this term gained a narrow sense, would better express the mind trunk. A human seeming to have a psychosis capable of easily influencing or controlling the moving faculties and resulting acts (for good or bad) of others seems to have a forceful psychosis, which need not be unassociated with reason at all, but may play with reason remarkably well.

"Education" (meaning booking rather than immediate contact with objects, as in the Indian careful and well planned training) and "civilization" (meaning a type of culture largely determined by cities) seem to lessen the human psychosis. This psychosis is probably best when it is extrovert and not when it is introvert.

The Indians acquire a large amount of information both in the field of natural history and biology. Dr. Beede says that he once demonstrated to the satisfaction of two competent investigators that an old Indian knew more of the aforementioned subjects than the average University professor who specializes in those branches. Dr. Gilmore also states that the Indians know much of the subjects of biology and natural history, and he has known some of them who had made fairly good deductions in the field of geology.

The foregoing statements apply almost wholly to the Sioux Indians of North Dakota, and the same may be said of the bird and flower songs. At least we have little knowledge pertaining to the prevalence of nature songs in other tribes.