What Am I? A Popular Introduction to Mental Philosophy and Psychology. Vol. II. The Mechanism in Action.

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Source: *The Journal of the Anthropological Institute of Great Britain and Ireland*, Vol. 3 (1874), pp. 530-532

Published by: [Royal Anthropological Institute of Great Britain and Ireland](#)

Stable URL: <http://www.jstor.org/stable/2840926>

Accessed: 14/06/2014 07:25

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MOURNING FOR THE DEAD AMONG THE DIGGER INDIANS.

WHILST taking an ornithological ramble down that grand bit of Nature's scenery, "The Yosemite Valley," in the Sierra Nevada, North California, on the 12th October, 1870, I met with a small party of Digger Indians, consisting of four or five squaws and two men, all half naked, their dirty copper-coloured legs, arms, and breasts being devoid of clothing; and their low, retreating foreheads, with the hair growing nearly down to their eyes, gave them a peculiarly ape-like appearance. They were collecting their winter store of acorns, a large heap of which lay not far from their camp fire. Like all, or most of the Indian tribes I have seen, the hair is worn long. I noticed one of the squaws of this small band had cut her hair short, and the head appeared to be smeared over with tar. On my arrival at the ranch of Mr. Hutchins, the first settler in the valley, I inquired the meaning of the Indian's head being so treated, and was informed by him, and afterwards confirmed by Mr. Cunningham, who had been a long time an Indian agent in that locality, that what I saw was the Digger Indian's sign of mourning for the dead. According to my informant, when a Digger Indian dies, his body is burnt, and his nearest relative collects the ashes, which are then mixed with the thick resinous gum from a pine tree. The hair of the mourner is cut short and the head smeared over with the above preparation, which is allowed to remain till it is gradually worn away. This party had come down from Mono Lake to gather acorns for winter supply. They were repulsively hideous in appearance, and I should think as low a type of the human race as could be met with in any country.

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Austwick Hall, Clapham, Lancaster.

Jan. 5, 1874.

WHAT AM I? *A popular introduction to mental philosophy and psychology.* By EDWARD W. COX, Serjeant-at-Law. Vol. II. *The mechanism in action.* London: Longman and Co., 1874.

WE entered at some length into the merits of this work in a former number of this Journal,* when reviewing Vol. I. The remarks which we then made as to the general character of the book, appear to us to be fully applicable to the present volume, which is of the same high interest to all students of psychology and mental philosophy, as was its predecessor, and in which the subjects treated on in the former volume, are carefully followed up. In the preface to the present volume the author reverts to the length of time during which he has been devoted to the subjects embraced by his work, which formed the

* *Vide ante* "Journal of the Anthropological Institute," vol. iii, p. 123.

topic of a lecture delivered by him before a scientific society forty-two years ago. This fact will add much to the value of his opinions, and give strong additional claim to a careful consideration of the theories which he has advanced.

In the introductory chapter of the present volume, he explains certain passages in the former volume which friendly critics have asserted to be not quite intelligible to them, and also answers some objections made by critics whom he deems to be unfriendly. The subjects of the intelligent motive force, the conditions of existence, and the mechanism in health, are embraced by the second, third, and fourth chapters. Those which follow on sleep and dreaming, and their phenomena, will be read with peculiar interest, and some of the facts here recorded are worthy of deep consideration.

"An ingenious theory was broached by Lord Brougham, that dream did not exist in actual sleep, but only during the instant of semi-consciousness between the condition of sleep and the condition of being awake; and he illustrated it by an instance that had occurred to himself. While upon the judgment seat, and taking note of the argument of counsel, he fell into a doze, during which he was the actor in a dream, whose events would have occupied many days, the time seeming like many days to his mental consciousness. Waking with a start, he found that the speaker had not completed the sentence he was uttering when the doze began, and the ink that had written the last words was not yet dry upon his own note-book. From this he argued the dream occurs only in the act of falling asleep, not in the sleep itself." (Pp. 45, 46.) Serjeant Cox, however, proceeds to point out the fallacy of the argument. The extent to which the mental faculties are exerted during dreaming, is described by our author, and the process of dream accurately traced. The chapter "of some of the phenomena of sleep and dream" is one of peculiar interest. Well authenticated facts in relation to this subject are cited, while those of delirium and insanity are touched upon. Mr. Serjeant Cox remarks here that, "The really unsettled state of opinion, even among experts, proves conclusively the absence of that positive knowledge, which can only be obtained from a vast collection of facts." (P. 107.) And he adverts to "the conflict of opinion in relation to insanity, given by experts in the witness-box when sanity is in question. No two are found to agree in their definitions of insanity. They are in direct conflict as to the acts that indicate insanity." *Ibid.* What one pronounces to be a proof of insanity another regards as a no less conclusive proof of sanity! Indeed, "according to the one sort of doctors no one could be proved to be sane; according to the other, it would be impossible to prove any man to be mad." (P. 108.)

"Natural somnambulism" is a topic of deep interest to the generality, and is fully and ably discussed in the work before us, and several well attested cases are detailed to illustrate the subject. "Artificial somnambulism," how it is produced, and its peculiar phenomena, are also treated upon. Dr. Carpenter's theory of "unconscious cerebration" is acutely discussed. And the writer's own

theories with respect to "psychic force" are developed and explained in the concluding chapters of his work, adducing authenticated accounts of experiments tried, and winding up with an able summary of his argument.

On the whole this volume, as well as its predecessor, is of great value, and is well deserving of perusal by every student of anthropology, especially in the highest departments of the science; while to the general reader it will be found to be full of interest, as well as fraught with instruction throughout.