

that intoxicants serve to make the patient forget his struggles but my idea is that they are resorted to for their positive exhilarating attributes.

If we could turn the object-libido to suitable external objects and maintain it there we might achieve a cure in psychosis. It is a well-known fact that female hysterics improve and even recover completely when they have a child to look after. In periodic depression the lucid intervals coincide with the return of interest in pets and hobbies. Psychotics ward off their attacks by taking to fads and social work. In a family with strong psychotic heredity one often comes across a brother who is a food faddist, another who is a social worker, a third who is an obsessional psycho-neurotic, a fourth who is a paranoid and a sister perhaps who is a hysteric. In examining the case histories of these related patients I had often the impression that they were differently reacting to the same morbid hereditary factor. Such a social worker or a food faddist often has breakdowns and develops true paranoid symptoms. With the commencement of recovery the interest in work or in the fad returns.

Unfortunately we do not as yet know the nature of the factors that mobilize the objective libido in these cases and we cannot make the patient go back to his normal pursuits according to our dictations so long as the disease lasts. This process of adjustment is entirely beyond our control. The problem offers a very valuable field for investigation. We are also ignorant of the factors that make the libido turn to the immaculate self. The only way accessible to us lies through the soma. Here also our knowledge is very incomplete and we must know more of auto-erotic repression than at present before we could hope to exploit this approach to the paranoid ego properly.

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LUMBINI

DREAMS OF THE GAROS*

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The Garos are one of the many primitive tribes of India. Mostly they live in the Garo Hills, which is a district in Assam, having its boundary as follows: North—Goalpara District, East—Khasi Hills, South—Mymensingh and Sylhet Districts, West—River Bramhaputra. Its area is about 3140 Sq. miles having a population of about 178000 only. It is a hilly district having small valleys between the ranges covered with dense forest. Timber trees and under growths of various kinds cover the whole district. Wild animals such as elephant, tiger, bear, deer, buffalo, wild dog, bison etc. and also many varieties of birds are found there. There are a few rivers flowing out of this district in different directions and a net work of rivulets all of which flow over sandy beds. They are often flooded during the rains. The Garos make a particular kind of boat which they call *Roong* by carving out length wise trunks of certain trees. They use these boats for fording the rivers and for fishing purpose.

The Garos are of middle height. They are dark in complexion and have dark hair, snub-nose, small eyes and a poor growth of beard and moustache indicating a Mongolian fold. They have no script of their own and the name of their language is also Garo. Some males keep long hairs like those of the females but their number is decreasing. The native dress for males is known as *Gonda*. It is a strip of narrow handspun cloth 4"-6" in breadth and is used like a *Koupin* or a T-Bandage. The female dress is called *Rikhing*. It is a loin cloth also handspun. It is worn round the body hanging from the waist down to the knee, the upper part of the body remaining bare. At the present time the women hardly wear any ornament other than made of brass and other metal, ear-rings and red and black glass-bead neck-chains. Some males also wear ear-rings.

As a class, the Garos are hard working though they remain idle for days at times. Their chief means of livelihood consists in some cultivation of rice, mustard, chilli, etc. and selling timbers, bamboos and other hill products. The latter is the principle source of their

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income. Usually both males and females go out into the jungle in the morning to cut trees for fuel and other purposes and work there together till two hours before sunset. They generally build their houses which they call *Nok* on the slopes of the hills, on piles of wood raised about 3 to 5 ft. from the ground by wooden logs or stone blocks. It is a bamboo construction the roof of which they cover with a particular variety of long grass called *Hamsfang*. All the members of a family live in the same *Nok* excepting the unmarried boys, who live in the common "Bachelors' House" of the village, known as *Nokpante*. They do not use any lamp at night. The hearth fire serves the purpose of a lamp. They take 2 or 3 meals in a day, the meals consisting of rice and dried-fish soup generally and meat dish at times. Spices other than chilli and salt are not generally used by them but they put a little alkali e.g. soda or alkaline ash in the soup. Fat or oil is seldom used.

The Garos live in villages. The village headman is called the *Nokma*. He has servants and orderlies to carry out his commands. The Government appoints a man called *Lasker* who tries cases and settles disputes etc. collects rents through the *nokmas*. A *lasker* has many villages under him.

The Garos have no definite religious system. They believe however in many spirits or gods mostly malevolent in nature to whom they offer sacrifices e.g., ox, pig, goat, fowl, etc. when any particular situation arises.

Seasonal fever, eye and skin diseases and bowel troubles are common among them. At times cholera and small-pox break out in epidemic form in certain parts of the district.

There are 3 main festivals in a year viz. (1) *Galmakdoa* (before sowing), (2) *Rongchugála* (after the rain crop), and *Oangála*. The last is the principal festival and is celebrated after the main autumn crop has been brought home. Feasts and drinks to the accompaniment of music and dance form the chief items in these festivals. The Garos prepare wine from boiled rice and this is freely consumed during the festivals. The villagers and invited people assemble and indulge themselves fully in the mirth,

On the death of a person his effigy is erected and maintained by some clans of the Garos, but not by all. Certain clans keep a *Delang* i.e. they make a small house with bamboo after the death of a member

of the family and they offer food, etc. there for the dead. This *delang* is burnt down during the *Oangala* festival. This ceremony is known as *Delangsua*. The dead body is either buried or cremated.

Kedda operations for catching elephants are carried on in the Garo Hills at intervals of a few years and the Garos work on such occasions as coolies and beaters. Though very expert animal trackers can be found among them, they are as a class very timid and are afraid of coming out of the *nok* in the night.

Their social constitution follows matriarchal system, though practically the father or in his absence the son-in-law who is brought into the family and is called a *Nokrom*, looks after the management of the property and is considered as the head of family. Marriage in the same clan or *Mahari* or *Machong*, as they call it, is strictly prohibited and the father's sister's son is the first choice for a bride.

With these introductory remarks I shall now turn to the dreams of the Garos. The Garos often interpret their own dreams but the interpretations are not necessarily accepted by all the clans. There are different clans and many sub-clans which they call *Mahari* or *Machong*. It was found that the interpretation accepted by a certain clan in a particular village did not hold good for members of the same clan in a different village. The same dream is sometimes differently interpreted in the different clans.

The Garos hold that there can be no sleep without a *Jumang* i.e. a dream, but they say it is very difficult to reproduce dreams because they often forget them on awaking. Not all dreams have meanings with them. Those seen during the later part of night are particularly meaningful. They usually neglect other dreams. Dream to them is an indicator of future happenings, especially of the coming evil. They strongly believe in the truth of their interpretations.

They have a common belief that telling one's dream to others portends evil to the dreamer. So it was extremely difficult for me to collect dreams from them. I have some Garos as my tenants, although otherwise very obedient and docile they refused to tell me their dreams only because of the 'certainty of evil' that would befall them if they mentioned them to me.

One of them who was giving me his dreams refused to say anything on the 3rd day, because he happened to have cut his

hand. He ascribed the accident to the giving out of his dreams to me; on another occasion the Garos of Alakfang who had been communicative before refused to tell me anything about their dreams on the 2nd day because they found that the valley where they had been working was infested with wild elephants and Royal Bengal tigers. This, they told me, was an indication of the sure evil coming on them as a result of telling their dreams to me. No explanation on my part to shake this belief was fruitful.

According to Garo interpretation it is found that about 75% of their dreams are bad dreams i.e. dreams which mean some evil or loss either to the dreamer or to any one of his relatives or village people; the remaining 25% are good dreams in a way. There is only a limited number of dreams which have both good and bad interpretations. It seems that almost every dream evokes apprehension and anxiety unless the material is such as to definitely exclude the idea of danger. The following table gives an analysis of Garo dreams in my collection.

Under Bad Dreams are :—

(1) Death dreams	...	23%
(2) Illness dreams	...	22%
(3) Animal attack dreams	...	10%
(4) Accident dreams	...	5%
(5) Litigation dreams	...	5%
(6) Short life dreams	...	2%
(7) Crop failure dreams	...	2%
(8) Other miscellaneous bad dreams	...	6%
		<u>75%</u>

Under Good Dreams are :—

(1) Good crop and similar dreams	...	9%
(2) Long life dreams	...	2%
(3) Fish and other game dreams	...	3%
(4) Child birth dreams	...	3%
(5) Other miscellaneous good dreams	...	8%
		<u>25%</u>

On investigation it was found that the Garo interpretation of dreams follows certain simple rules, viz.—

- (1) Identity of occurrence, e. g. Blood in dream means bleeding in actual life.
- (2) Direct association, e. g. Building a *Nok* means death of some one. The Garos build a small house called a *Delang* when anyone in the family dies.
- (3) Consequence, e. g. Eating means indigestion.
- (4) Opposites, e. g. Songs and other forms of merry-making means wails and mourning lamentations for the dead.
- (5) Negations, e. g. Fever in dream means the dreamer shall not suffer from fever during that season.
- (6) Symbols :
 - (a) Similarity of forms e. g. Snake means *saloa* (i.e. bark of a tree used as rope).
 - (b) Similarity of function e. g. Coitus means wound by cutting
 - (c) Reversible associations e. g. Rotten animal carcass means death of man. A dead body means successful shooting.
- (7) Unexplained, e. g. To eat sour dish means intelligence.

There are a few other types of interpretation the underlying principle of which I have not been able to find out as yet.

Generally the interpretations are not based on any deep association; they do not appear to have much to do with unconscious mental associations either. Almost all the references are connected with either similarity in form or necessary consequence.

Freudian interpretation of Garo dreams showing fulfilment of repressed wishes has been attempted in this article. Both incestuous anti-social sexual desires and castration fear are traceable in many dreams. In considering these explanations it should be remembered that during festivals promiscuous sexual intercourse is not rare among the Garos, though some sort of privacy is maintained even then.

The following abbreviations have been adapted in the annexed chart of dream interpretation to note the different clans of the Garos.

- (1) A = Abeng clan
- (2) At = Atong "
- (3) G = Gára "
- (4) Gn = Ganching "
- (5) Mj = Matjangchi "
- (6) M = Matchi "

Dream material

Current Bengali interpretation

Remarks
Garó interpretation
Association link

BAD DREAMS:—

- Cutting bamboo
- Felling tree or see a broken or uprooted tree

Death of some person
(A. At. Mj.)

Bamboo for "delang."

Castration
(Father's penis)

DEATH DREAMS—

Death of some person—
Small tree=young
Big tree=adult
(A. At. G. Gn. Mj.)

Association with
"delang."

Castration—
Small tree
=self
Big tree
=Father's

Building a house (Nok)

Son is born to the dreamer or to one of his house or he becomes famous by some act

Death of some person
(A. At. G. Gn. Mj.)

Do

House = Female
body = mother
(getting a wife, mother as wife)

4. Falling of tooth

Loss of money or illness

(a) Death of some person
(b) Wife dies
(A. At. G. Gn. Mj.)

Masturbation or castration

5. Festivals (such as Wangala etc.)

(a) Death of some person
(A. At.)
(b) Rain
(G. Gn. Mj.)

(a) Association with Delangsua during wangala
(b) Drinking liquor during wangala.
Drinking in dream according to Garó interpretation = rain

6. Broken "dao" or other implements

(a) Death of some person
(b) Death of son
(c) Wound by accident
(A. At. G. Gn. Mj.)

(a) Dao and other implement 'aro the only weapons of self protection and also most useful dependable hence the association with wife and son.

Castration

7. Carrying tortoise

(a) Wife or some one of the Nok dies (b) Death by accident (A. At.)
(b) Bamboo tray used for putting on dead body during burial (G. Gn. Mj. M.)

(a) Tortoise meat is favoured as a good dish and served during festivals where available.
(b) Similarity of shape

Child birth

8. Digging earth

(a) Death of some one (A. At.)
(b) Poverty

Burial dig

Coitus with mother

'Baghari,' 'Boal' or 'Chittal' fish

Death of some one
(A. At. G. Gn. Mj.)

Child birth

To be shut up in a Nok

(a) Death of some one
(b) Punishment (Jail etc.) (A. & At.)
(b) Daughtier dies (G. & Gn.)

(a) Delang association
Shut up in the womb

11. Dug-out boat

(a) Death of some one (A. At.)
(b) Coffin (G. Gn.)

Association with coffin

Female body

12. Slaughtering Bull (cow) Pig or goat

Sacrificing goat means the dreamer will be favoured by the Zaminder, Raja or his officers

(a) Death of man, (At. A.)
(b) Gets deer either in hunting or one killed by some wild animal (G. Gn. Mj.)

Slaughter during Delangsua and after the death of some father

Oedipus hostility against father

13. Boat making (dug-out)

Digging for the dead
(A. At. G. Gn.)

Association with the
act of digging for
burial or coffin
Desire to be a
woman

14. Pig sticking

(a) Death of man
(A. At. G. Gn.)
(b) Wife would be kidnapped
(Mj.)

Pig is killed after
death of some one
and delangsu
Homosexuality
with father

15. Rotten animal carcass

(a) Death of man
(A. At. G. Gn.)
(b) Illegal copulation
(Mj.)

Probable association
with the dead body
rarely thrown in the
jungle

Gentleman in a boat

(a) Assistant of God going to
fetch the "Mimang", i.e.
life of man
(b) Out break of cholera
(A. At. G. Gn. Mj. M.)

Civilized people are
considered as big
and powerful people
and the Garos have
some apprehension of
danger from them
hence the Association
with the quasi-
volent spirits they
worship
Parental inter-
course

17. Snake or snake bite

Gets child and
gets money
also wins over
in every field

(a) Death from some mischief
caused by some other
person
(b) Suffers pain
(c) Man is poisoned "Saloe" or
(d) Dreamer, gets the bark of
certain tree used as a rope
for carrying Baskets etc
(A. At.)
(e) Bamboo to carry dead body
(G. Gn. Mj.)

(a)-(c) Association
with the effect of
snake poisoning
(d) Similarity of appe-
arance
Penis, Homo-
sexuality

18. Drying fish

(a) Death of man
(b) Paddy crop rots in the field
(A. & At.)
(b) Good crop
(Mj.)
(c) Mette "Soka" causes to suffer
from fever.
(G. Gn.)

19. Sowing

(a) Burial dig
(b) Animals eat up the crop
(A. At. & Mj.)
(b) Blood of Ox etc. being paint-
ed on the bamboo alter
(G. & Gn.)

(a) Hole in the earth
association with
burial dig
Impregnation

20. Fall from a hill or climbing
the hill or walking in the
jungle

Jungle means
sufferings and
troubles will
end

(a) Unhappy thought concerning
parents death
(A. At. Mj.)
(b) Dreamer becomes widower.
(G. Gn.)

Occasional solitary
wanderings during
bereavement (Ref
To sit on the rock),
Moral fall,
coitus

Songs or other musics

Wails and mourning lamentations
for the dead
(A. At. Mj. G. Gn.)

Meriments during
"Delangsu"

15.

22. To see (1) oneself or (2) the
wife naked

(a) Wife dies and the dreamer
remains alone
(A. At. G. Gn.)
(b) Children die
(Mj.)

(1) Desire to be
a child
(2)

23. Looking round from the tree
top.

Death of parents
(At. Mj.)

Defying father

24. Gun fire

(a) Mette "Khatchi" kills man
(b) Some one does harm by magic
i.e. by "mantras" or by
commanding evil spirits
(A. At. G. Gn.)
(c) Illegal copulation
(Mj.)

Masturbation

Dream material	Current Bengali interpretation	Garô interpretation	Remarks Garô interpretation Association link	Probable Freudian interpretation
<p>TRACK BY ANIMALS ETC.:—</p> <p>1. Kite or hawk snatching away fowl or puppy</p>		<p>Garô interpretation</p> <p>(a) "Marang," i.e. evil, indicative of not going to jungle that day, else tiger devours man</p> <p>(b) Some one comes to select son-in-law</p> <p>(c) Wife or daughter is kidnaped (Mj.) (A. At. G. Gn.)</p>	<p>Fowl and puppy associated with the beloved ones</p> <p>Hostile father</p>	
Storm	<p>Danger-in which the dreamer will be involved</p> <p>(a) Mauled by tiger</p> <p>(b) Elephant kills man</p> <p>(c) Litigation (A. At. Mj.)</p> <p>(d) Paddy is destroyed in the field. (G. Gn.)</p>	<p>(a) Booming of clouds associated with the roarings of Tiger</p> <p>(b) Breakings of trees and forest by storms linked with the breakings of trees and forest by Elephants</p> <p>(c) Storm = troubles</p>	Do	
3. Carrying animals in the arms or pulling it by the rope	<p>(a) Tiger kills cow</p> <p>(b) Good fish will be available (A. At.)</p> <p>(c) Carry goat = Gets gourds in abundance (G. Gn.)</p> <p>(d) Carry or pull the string of cow = One is taken prisoner and tied down (G. Gn. Mj.)</p> <p>(e) Carrying dog = meals beer (G. Gn.)</p>	<p>Similarity in the act of carrying</p> <p>Desire to have a child, desire to be a father (to get father as a child)</p>		
4. Selling animals	<p>(a) Tiger kills animals (At. Mj.)</p> <p>(b) The householder (gets no profit but) suffers loss, that season (A.)</p>	<p>(a) Tiger kills animals (At. Mj.)</p> <p>(b) The householder (gets no profit but) suffers loss, that season (A.)</p>	<p>(a) Association of selling and losing</p> <p>(b) As a consequence of losing property, animals = Desire to get rid of the father</p> <p>Selling small animals = Desire to get rid of the child</p>	
5. Rowing in river etc	<p>(a) Mauled by tiger (A.)</p> <p>(b) Illegal copulation (A. G. Gn. Mj.)</p> <p>(c) During cultivation time such dream means that there would grow grass weed in the field (G. Gn.)</p>	<p>(a) Mauled by tiger (A.)</p> <p>(b) Illegal copulation (A. G. Gn. Mj.)</p> <p>(c) During cultivation time such dream means that there would grow grass weed in the field (G. Gn.)</p>	<p>(a) Temporary track traced on the surface of water while rowing associated with track marked by the kill while drawn by the tiger</p> <p>Coitus</p>	
Bringing down boats from the hill top	<p>(a) Tiger kills man (At.)</p> <p>(b) Gets the carcass of the animal which was killed and taken by tiger (G. Gn.)</p> <p>(c) Copulation (illegal) (Mj.)</p>	<p>(a) Tiger kills man (At.)</p> <p>(b) Gets the carcass of the animal which was killed and taken by tiger (G. Gn.)</p> <p>(c) Copulation (illegal) (Mj.)</p>	<p>(a) Association of the track marked by the kills with that of bringing down the boat</p>	Castration
7. Cutting hair	<p>The man is relieved from indebtedness if he has any debts</p>	<p>(a) Attack by tiger</p> <p>(b) Bear kills man (A. At.)</p> <p>(c) Wild animals destroy crop (G. Gn.)</p> <p>(d) Fever (Mj.)</p>	<p>Eat clean (ଅମୃତ ଖାନ୍ଦ)</p>	
Rolling stone	<p>Vital wound or attack from elephant task (A. At. G. Gn. Mj.)</p>	<p>Some times stones roll down the hills being knocked by elephant.</p>		

Dream material	Current Bengali interpretation	Garo interpretation	Remarks Garo interpretation Association link	Probable Freudian interpretation
Killing fowl or selling a fowl		(a) Attack by tiger (A.) (b) Man dies (anyone) (At.) (c) Wife would be kidnapped (G. Gn.) (d) Kite takes away chicken (Mj.)		
10. One of the "Matchi" clan coming to the dreamer's house		Tiger comes in the village (A. At. G. Gn. Mj.)	Matchi=name of a clan of the Garos. Matcha=Tiger.	
IDENT DREAMS:—				
1. Red cloth or red flower or fermented mollasses	Flower in dreams indicates getting beautiful woman as wife	"Marang"—Loss of blood (A. At. G. Gn. Mj.)	Colour Association (similarity)	
2. Female genital		(a) Loss of blood by cut or other accidents (A. At.) (b) Marang i.e. taboo (G. Gn.) (c) Wife dies (Mj.)	Association with menstrual blood or "marang" i.e. Taboo or the appearance of the genital as a cut	
3. Male genital		(a) Thorn pricks in the body (A. At.) (b) Dreamer becomes widower (G. Gn. Mj.)	Association with the act of penetration during coitus.	
4. Coitus		(a) Wound by cutting (A. At.) (b) 'Darichik' does harm such as fever etc. (Mj.)		
5. Blood		(a) Bleeding (At. G. Gn. Mj.) (b) Fog (A.)	(a) Direct Association (b) Blurred vision as a consequence of profuse bleeding	
ILLNESS DREAMS:—				
1. Coins	(a) Distributing money in dream means profit in some connection (b) Loss of fame and money for some bad work	(a) Illness generally ulcer with worms (A. At. G. Gn. Mj.)	Association with the shape, size and colour of a coin	Child birth
Chilli		(a) Pain in the body (b) Ulcer (c) Eye trouble (A. At. G. Gn. Mj.)		
3. Drinking liquor	Gets child	(a) Fever (A. Mj.) (b) Rains (At. G. Gn.)	(a) They drink liquor, at times to cure fever (b) From the idea of pouring, sprinkling during festivals	Impregnation.
4. Eating food		(a) Indigestions (A. A.) (b) Gets fishes (G. Gn.) (c) Gets money or fishes (Mj.)	Idea of over eating and its consequence	Coitus

10.	Dream matter	Current Bengali interpretation	Cairo Interpretation	Remarks Garó interpretation Association link	Probable Freudian interpretation
5.	Hailstorm		(a) Pox (Chicken or Small) (A.) (b) Others talk evil of the dreamer (Mj.)	(a) Associated with the shape and size of Hailstorms (b) Associated with the shower	
6.	Sun or sun-rays		(a) "Salbaman" (the spirit of the sun) will bite also (b) Swelling of the eyelids and hands etc. (A. At.) (c) Sun = Tiger (G. Gn.)	Burning sensation of the scorching sun is associated with biting	Hostile father
	Fog	Blurred vision the dreamer will be engaged in some untidy work	(a) Blindness (A. At. G. Gn.) (b) Fear of attack by Tiger (Mj.)	Invisibility due to blindness and fog linked together	
8.	"Shingh" fish		Pain in the body (A. At. G. Gn.)	Associated with the result of prickings of the particular fish	Penis
9.	Salt		(a) Cough (A. G. Gn. Mj.) (b) Ulcer or other illness (At.)		
10.	Eat sour dishes		(a) Carrice in the tooth (A.) (b) Intelligence (At.) (c) Pain in the stomach (G. Gn. Mj.)	They have the idea that sour dishes when taken in excess causes troubles in the teeth	
11.	Taking sweets	Earns good name and honour	(a) Purging (A. At.) (b) Pain in the stomach (G. Gn.) (c) Cough or cold (Mj.)	Sweets usually up set their stomach and are seldom taken	
12.	Eating Jack fruit		(a) Purging (A. At.) (b) Pain in the stomach (G. Gn.) (c) Death (Mj.)	Linked with the effect of over eating this fruit	
13.	(a) Eating mango (b) Eating sour mango		(a) Dysentery (A. At.) Poverty (b) Pain in the stomach (G. Gn. Mj.)		Do Do
14.	"Siloon" fish or "Batcha" fish.		(a) Ulcer (A. At.) (b) Good crop (G. Gn. Mj.)	Worms are found in these fishes at a particular time of the year	
15.	Selling Arum		(a) Cough (At. A.) (b) Child birth (daughter) (G. Gn.) (c) Poverty (Mj.)	(a) Associated with the peculiar sensation in the throat when Arum is taken (b) Similarity with gourd	
16.	Selling Jack fruit or mangoes		(a) Purging of the buyer (A. At. G. Gn.) (b) Death (Mj.)	As mentioned before	
17.	Beating	Fever	(A. At. G. Gn. Mj.)	Associated with the effect of beating	Death wish

18. Coming of relations from other village.

- (a) Fever (At. Mj.)
(b) Child birth (A.)
(c) Good crop (G. Gn.)

Coming linked with the coming in the world

19. See the Rajas or hear them calling

- (a) "Dakkaba" (the chief God) works evil (illness etc.) (A.)
(b) Out break of cholera (G. Gn.)
(c) Tiger or Fever (Mj.)

(a) Dakkaba & Rajas linked to-gather—both being thought as powerful
(b) They believe that cholera is caused by a mighty god
(c) The factor of fear links the Rajas with a Tiger

Hostile father

20. Pig bite

- (a) Pain in the stomach (A. At. G. Gn.)
(b) Fever (Mj.)

Ham sometimes causes pain in the stomach

Do

21. Smiles or laughter

- Intentions are fulfilled and hesitations fade away

- (a) Suffering (A. At.)
(b) Mourning wails (G. Gn.)

22. Gourd or vegetable marrow (sweet ones)

- Hydrocoele (A. At. G. Gn. Mj.)

Big hanging things Pregnant womb

23. To see a net

- Blindness (A. At. G. Gn. Mj.)

Associated with the difficulty of seeing through the fishing nets just drawn out of water when water clings to it and appears like a white screen

LITIGATION DREAMS:—

1. Vast water in river or flooding or streams

- (a) (water, current) intention for some work is fulfilled—if he has any
(b) Sorrows and sufferings are coming to an end
(c) River:— Gets a post in some office of rich man or Raja

- (a) Litigation
(b) Grass in the "hadang" (i.e. field for cultivation) (A. At.)
(c) Nok is burnt (Mj.)

(b) Flood comes after rains, and during cultivation time weeds also grow if there is heavy shower

(a) If one can cross the water in dream

- (a) He comes out unpunished from the coming litigation (A. At.)
(b) Long grassy wilds in the cultivated fields which can be destroyed (Mj.)

Successful crossing = coming successfully out of troubles

Child birth

(b) Failing to cross the water

- (a) He would be found guilty and punished in the coming litigation (A. At.)
(b) Weeds in the field can't be destroyed

Failing = to be involved

(c) Seeing such water merely
over the fire.

2. Big fire

(a) If the fire be subsided

(b) If the fire does not extinguish

3. Tortoise

4. Destruction of house by storm

5. Small rivulet

SHORT LIFE DREAMS:—

1. To see or hear of rice being short in stock

To drop sand or rice from the hand

Dreamer becomes a witness in that litigation (A. At.)

(a) One of the relatives of the dreamer becomes involved in illegal sexual connection (A. At.)
(b) Litigation or fever (G. Gn.)
(c) Pain in the body (Mj.)

(a) That news of sexual connection does not spread (A. At.)
(b) The pain can be cured by offering worship (Mj.)

(a) News of such affair becomes known (Such dreams may also mean litigation in connection with such affairs also) (A. At.)
(b) Death (Mj.)

(a) Wife copulates with some other man (or litigation in this connection)
(b) The dreamer purchases a shield (At. A.)
(c) Death (G. Gn. Mj.)

(a) Litigation (A. At.)

(b) Death (G. Gn. Mj.)

(a) Litigation in which others are involved not the dreamer (A. At.)
(b) Gets decree in the litigation (G. Gn.)
(c) Wails (Mj.)

(a) Life is short (A. At. G. Gn. Mj.) or

(b) Poor paddy crop (G. Gn.)

Short life (A. At. G. Gn. Mj.)

(a) Stags etc. eat up the crop (A. At.)
(b) Death wails (Mj.)

Sexual excitement is Sexual desire also called "heat."

Burning and pain linked together
Satisfaction of or successful checking of sexual desire

Unsatisfied sexual desire

(a) Khusim = tortoise, female genital is referred in jokes as khusim

Impregnated womb

(b) Association with the tortoise shell. The shell = The bamboo tray put on the dead body during burial

(a) Continon saying: "storm is passing over him," when in troubles linked with body. "Body is the Temple of God."

Death of mother (caused by the aggressive father)

Female genital

Rice is the main food-stuff to live upon.
Rice = life

Masturbation

Rice = life. So to drop rice to drop life i.e. short life. Bigger grain of sand as is found in the sand bed is similar to rice in form

Stalk of crops left in the field after reaping resembles with the stalk when the ears of corns are eaten up by wild animals

CROP FAILURE ETC. DREAMS:—

1. Reaping paddy harvest

No.	Dream material	Current Bengali interpretation	Garo interpretation	Remarks Garo interpretation Association link	Probable Freudian interpretation
2.	'Puntha,' 'Kalia' fishes, 'Nandi'		(a) Rice plants rot in the field (wifing) (At.) (b) Gets money (A. G. Gn. Mj.)	Similarity of the two with respect to the glittering effect	

OTHER MISCELLANEOUS BAD DREAMS:—

1.	Hains		People speak ill of the dreamer (A. At. G. Gn. Mj.)	Showering abuses	
2.	Fall from a tree		(a) Dropping of leaves of the tree (At.) (b) Falling of hair (G. Gn.) (c) Death (not when he climbs again (Mj.))	(a) May be that they see the harm falling, often (b) Foliage and hair linked together. (c) Worst consequence of such a fall	Moral fall

3.	Hunting	Indicates that the dreamer will be entrusted with some work in which he will freely use lies and cheat others	(a) Poverty: dreamer lives some how on roots from the forest (A. At.) (b) Mette Klatchi catch hold of some one i.e. suffers some disease (G. Gn.) (c) Some one is kidnapped (Mj.)	(a) Usually they go out for hunting to procure food for them. So hunting here is linked with shortage of food (b) They have the apprehension that the macrolent gods are always on the look out to catch hold of some one (c) In jokes they say "woman hunting,"	Homosexuality
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4.	Elephant attacking or killing man	Gets money and number of relations increase	(a) Evil spirit takes away the man (astray) by bluff (A. Mj.) (b) Forest can't be burned for the purpose of cultivation that year. (G. Gn.)		Hostile father
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5.	Entering a house	Victory over enemy	(a) Coitus (A. At.) (b) Some one drowns or some water animals kill a man (G. Gn.) (c) Cholera etc (Mj.)	(House = female body	Copulation or desire to become a child in the womb
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6.	Passing excrements or Urine	(Stool)— (a) Dreamer gets money by some evil means but the amount is spent up (b) Passing urine means child birth	Articles from the house to be lost. (A. At. G. Gn. Mj.)	Body = house things of the house = things of the house	Child birth (to give birth) as a mother (To become a mother)
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II. GOOD DREAMS:—

GOOD CROP & SIMILAR DREAMS:—

1.	Sand bed		(a) The Jangi (i.e. the life) lives happily (A. G. Gn.) (b) Other people get plenty of paddy crop (At. Mj.)	Sand = rice	
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2. Touch sand or walk over it

- (a) The dreamer gets paddy that season.
(A. At. G. Gn.)
(b) Touching sand = purchasing rice
(c) Walking over sand = walking towards death
(Mj.)

OTHER GOOD DREAMS:—

To see or hear that sufficient rice is in stock

Earns money

Life is long
(A. At. G. Gn.)

Rice = Life

4. To take sand or rice or paddy in hand or by spade or carry either of them in any other way

(a) Life is long
(A. At. G. Gn.)

Sand = rice = life

5. To catch or see 'punthi' fish.

Fish in dream means either a beautiful wife or earning money

The dreamer gets money
(A. At. G. Gn. Mj.)

Resemblance of size, colour, etc

6. To suffer from fever.

- (a) The dreamer gets no fever that season.
(A. At.)
(b) Failure of paddy crop
(G. Gn.)
(c) Indicates some good to the dreamer
(Mj.)

7. To catch chill or attack by tiger.

Sunny day
(A. At.)

Resemblance of the Tiger attack = bright golden colour of the tiger skin with the sun's rays

Chill—
Cough. (Gn. G.)
Dumbness. (Mj.)

Tiger—
Sunny day. (G. Gn. Mj.)

8. (a) Dead man.

- (a) There is always a feast when a man dies
(b) They say "I am dead" when they suffer loss in transactions etc.

(b) Dead Animal

- (a) Good fishing
(b) Gets stag in shooting
(A. At. G. Gn.)
(b) Failure in business
(Mj.)

9. The gourd used as drinking vessel etc

Child birth

(a) Long necked

(a) Son
(A. At. G. Gn. Mj.)

(a) Association of penis with the shape of these particular vessel

(b) Similarity of buttock with these ones or the long necked ones being penis shaped. The opposite i.e. short necked ones are taken as opposite sex i.e. female

(b) Short necked

(b) Daughter
(A. At. G. Gn. Mj.)

Uterus

No.	Dream material	Current Bengali interpretation	Garo interpretation	Remarks Garo interpretation Association link	Probable Fruechian interpretation
10.	Catching 'Latcha' fish		Gets paddy in abundance (A. At. G. Gn. Mj.)	This fish is available in autumn when the weather is clear. This clear weather during that time of the year also helps proper yield of paddy crops	Masturbation
11.	'Mahasoul' fish (or massir)		(a) Good crop of maize (At.) (b) Death (G. Gn. Mj.)	(a) There is some resemblance between the two in colour and arrangement of the scales	Child birth
12.	'Ark' fish		(a) Dreamer purchases a drum (At. and A.) (b) Some one is kidnapped (Mj.)		Do
13.	To bring goat		(a) Gets orange (At.) (b) Gets barking deer in shooting (Mj.)		
14.	To bring cow (himself) or bull		(a) Gets stags in shooting (A. At.) (b) Deer eat up crops (Mj.)	Similarity in size and foot prints of cow and sambar	Punishing the Cow=mother, Bull=hostile father
15.	Others taking cow		(a) Gets 'Baghari' fish (At.) (b) Deer eat up others crop (Mj.)	(a) Sambars have some similarity in appearance with cow They tie down cow when it eats up crop.	Do
16.	Selling goat		a) Gets gourd and sells them (A. At. G. Gn.) (b) Meet deer in hunting but can't shoot them (Mj.)		Disposing, rival father (or son)
17.	Vegetable marrow		Fever, purchases goat (for sacrifice) (A. At. G. Gn.)		
18.	Birth of son		(a) Gets gourd that year (b) Brings good luck (A. At.) (c) Gets paddy (G. Gn.) (d) Bad crop (Mj.)	(a) Certain gourd is linked with son, now it is reversed (b) Sons can help the father in his cultivation etc. so help to get better off.	
19.	Birth of daughter		Gets paddy (A. At. G. Gn. Mj.)		
20.	Tall tree		(a) Children become tall in stature (At.) (b) Long hair of women or paddy (G. Gn.) (c) Much wild (long grass) in the field (Mj.) or gets good looking son (Mj.)	Association of size	Father or Father's penis
21.	Carrying gourd or Fong (that drinking gourd-bowl)		(a) Wife becomes pregnant that night (A. At. G. Gn.) (b) Son is born (Mj.)	Fong=Erect penis which is again linked with coitus & pregnancy	Masturbation

No.	Dream material	Current Bengali interpretation	Garó interpretation	Remarks Garó interpretation Associative link (a & b) Colour resemblance	Probable Freudian interpretation
22.	Neck chains of red beads (during cultivation time)		(a) Good crop of chilli that year. (A. At. G. Gn.) (b) 'Marang' i.e. taboo (bleeding) (Mj.)		
23.	(1) Crossing hills or (2) climbing trees	Becomes successful in putting down a violent enemy	(a) Passing examination and win over difficulties. (At. & Mj.) (b) Love and affection (A. At. Mj.) (c) Mette khateni works evil (G. Gn.)	Crossing hills = over coming obstacles & difficulties	(1) Copulation (2) Homosexuality
24.	Anger.				
25.	Tie-ing bamboo		(a) Child birth (At.) (b) Litigation (G. Gn. Mj.)	They cut the naval cord with sharpened bamboo	Castration
26.	White locks of oldmen	The dreamer becomes the leader of many people in some situation	(a) Good cotton crop (G. Gn.) (b) Tiger comes near the village (Mj.)	(a) Similarity of appearance & colour between the two.	

Though the matriarchal system is followed by the Garos, it should be noted that while the property is inherited by *Nokna* i.e. the daughter selected by the parents to be the heir of their property, the management, etc. is always left in the hands of her husband called *Nokrom*. The latter lives in the family of his wife. So in the Garo society also the father practically plays the same role as in our patriarchal society. The Garos never hesitate to beat their wives or otherwise chastise them whenever they think it necessary. After the death of the father-in-law the *nokrom* marries the surviving widowed mother-in-law i.e. the mother of his wife. They explain this custom as a safeguard against the possible marriage of the widowed mother-in-law with some body else, in which case the future issue by her new husband may come to inherit the property. This custom shows a fulfilment of the oedipus wish both of the mother-in-law and of the son-in-law.

In a Garo family, wherever possible, a grown-up boy is taken as a son-in-law by the maternal uncle. Before marriage the son helps the father in all possible ways.

The *Nokma* is the head of the village and has lands under him which he allocates to the villagers for cultivation. Any dispute regarding this among the villagers is settled by the *nokma* and also minor disputes of other kinds are settled by him.

To decide disputes or litigations officially there is also a *laskar* selected by the Government in charge of a group of villages. The *laskar* generally does his duty in collaboration with the *nokma* and the collection of rent is chiefly done by the *nokma*.

The Deputy-Commissioner is the administrative head of this non-regulated district.

The *laskars* having power in their hands are much respected and feared by the Garos.

It is necessary to note that most of gods or spirits as conceived by the Garos are malevolent in nature and are males. There are a few female deities worshipped by them. Whenever there is any disease or some other evil in the village they at once ascribe it to the wrath of some deity and so they try to pacify the particular God causing the evil. Sacrifice is the chief item of worship.

It is natural that highly placed persons like the *laskars* having some power should be represented in dreams as the hostile father. The *nokma* and the *laskar* are both father images.

These *nokmas* and *laskars* are both respected and feared. The Garos are eager to please them. They serve as the prototype of the malevolent male gods usually worshipped by the Garos. This (fear of father) may also explain the unreasonable and exaggerated fear sometimes exhibited by the Garos in connection with trifling affairs. Death wish against the hostile father and a fear of retribution often appears as fear of the spirit of the dead father or of a father substitute.

Usually the female gods are benevolent, though some of them have a malevolent nature. This may be explained by the ambivalent feeling of the child towards its mother.

Fear of the dead is very common among human beings. The Garos say that the spirit of the dead i. e. the *mimang* does harm to them if it finds opportunity to do so.

In memory of the dead they keep a *delang*; some keep an effigy cut out in wood and preserve a bone of the dead, offering foods, etc., for the dead near the *delang* may be taken as an effort to maintain the former relations with the dead so that the spirit may not do them harm.

There is a Garo custom among certain clans of tying a chicken to the toe of the dead body of an adult member. The chicken is killed and thrown away when the dead body is either buried or cremated. This practice may be taken as a castration wish against the father and is probably meant to render his spirit powerless for mischief.

Though in the Garo art motif erect penis and exposed vagina are quite common, Freudian interpretation of their dream materials shows the preponderance of the castration idea. Therefore the penis and vagina motif in art and the very frequent mention of long penis, vagina and copulation in jokes, etc., of the Garos are to be interpreted as reaction formations against this castration fear.

According to the Garo belief there are three kinds of spirits:— (1) *Mette*—god or spirit they worship, (2) *Saksa*—(bhoot or ghost)—evil spirit (a class by themselves) and (3) *Mimang*—spirit of the dead man.

Of these spirits *Mette* is never seen but they are thought of as agents for punishing human beings with diseases and other evils such as crop failure, etc. They are appeased by sacrifice and worship.

Saksa or ghost according to their belief belongs to a separate class which has no connection with our idea of spirit of a dead man. *Saksa* also works evils and is offered sacrifice and worship at times. A *saksa* can take any form particularly animal forms to terrify some

one, and it may vanish at any moment. Sometimes the appearance of a *saksa* indicates that the death of the person who sees him, is near.

Mimang can only make sounds and throw stones at a passer-by from its grave but I have heard people saying that a *mimang* can kill men at times when it is angry so they offer him food, drink, etc. Usually the Garos do not pass by any burial ground after dusk.

It is the custom among some clans to give some ear-rings and finger-rings with the dead body during burial or cremation. These rings are given to propitiate the *Nawang*—a demon who does not allow the *mimang* or the spirit of the dead man to go to its resting place if some such offering is not given to him. The villagers have got to pay their rent, etc to the *nokma* and some-time help him without any return on his part. They are not allowed to live in the village if they do not pay such rents. In social and religious ceremonies the *nokma* is helped by the villagers. The *Gana Nokma* who takes this name with the approval of all the villagers and who has to feed them on the occasion of the investiture of this honour has got to wear ear-rings, bangles, rings, neck chains and pugrie as sign of this distinction. He must be rich and must hold a position of honour among the villagers. He is different from a village *Nokma*. The *nawang* or the demon like the *gana nokma* has to be given rings, etc., and demands recognition and honour though he has no other power to do harm to human beings. So the *nawang* of the *mimang* world is equivalent to the *gana nokma* amongst the Garos.

The Garos have many sub-clans or septs. They take one of the following titles or surnames after their name: *Shangma*, *Marak* and *Momin*. Under each of these there are many sub-divisions which they call *Mahari* or *Machong* or *Cauchi*. These sub-groups are formed on the matriarchal principle. Though no marriage is allowed among the members of the same *Mahari*, thus maintaining exogamy, and though many of the names of these *Maharis* come from some animal, plant, cave, etc, yet it is doubtful whether they should be recognised as truly totemistic. Freud in his book *Totem and Taboo* says, "As a rule it (Totem) is an animal, either edible and harmless, or dangerous and feared. More rarely the totem is a plant or a force of nature (rain, water) which stands in a peculiar relation to the whole class. The totem is first of all the tribal ancestor of the class, as well as its tutelary spirit and protector; it sends oracles and though otherwise

dangerous, the totem knows and spares its children. The members of a totem are therefore under a sacred obligation not to kill (destroy) their totem, to abstain from eating its meat or from any other enjoyment of it. Any violation of these prohibitions is automatically punished."

In the following list it will be found that many of the maharis take names of animals, plants, etc. But if the feeling of awe and reverence about the totem as mentioned by Freud be its essential qualities then it is doubtful whether the Garos could be said to have any Totem at all. With a few exceptions the majority of the Garos deny their origin from an animal or a plant ancestor. They have neither any reverence nor any fear for these totem animals or plants nor do they observe any prohibition regarding them. It may be that these animal and plants were originally invested with totemistic attributes which have disappeared in the course of time.

The following are the names of some of the maharis :—

Shangma	Marak	Momin
Hagedok	Chisim	Richel
Ruram	Nokrek (hill peak)	Remagable
Daring	Drong	Wathrigale
Dajel	Chicham	
Thigiti (fruit)	Raksham (plant)	
Maji	Chisik	
Rema	Dooa (monkey)	
Dukhumi	Mandik (hill)	
Mangsang	Gagra (plant)	
Dopo	Shinal	
Shainfal	Areng	
Darbot	Chamokong (bamboo)	
	Shinthaung (plant)	
Khayoung	Pathang	
Baji	Rangsa (elephant)	
Hattiwara	Rongdi (river)	
Manda (Arum)	Cheran (monkey)	
Hamfang (long grass)	Chapra (plant)	
Tima	Dotleng (parrot)	
Dandaley	Gare (plant)	
Hawai	Macchadee (tiger)	
Rongleck (white)	Pantho (brinjal)	

Khasi (plant)	Mecheng (plant)
Chigicho (floating timber)	Chada
Jambe	Nafak (rivulet)
Balwari (plant)	Damukh (rivulet)
Mongchoram (elephant)	Mrong
Dukhimi	Dajil
Chinal	Hasakra
Mijak (plant)	Nenkhra
Nengbenja	Gaboi
Rongchol	Suangrileang ?
Deo	
Rongmodu	
Nengsot	
Khokshi (basket for carrying fish)	Ajong
Jicham	Shimfang
Daju	Dinajik
Ronkhuak	
Geneng	
Mikhu	
Mankhein	
Mandik	

There are many other mahari, Some of the names are common to Shangma and Marak.

As the word *Taboo* of the Polynesians cannot be properly translated so also the word *Marang* of the Garos. Like *taboo*, *marang* has different meanings such as sacred, consecrated, uncanny, dangerous, forbidden, unclean, etc.

Some *marang* are mentioned below :—

(1) Women cannot touch any thing that men wear and *vice versa* except in the case of husband and wife. This sense of *marang* tallies with Freud's explanation of the "Savage dread of incest".

(2) Bull or pig entering the dwelling house means *marang*. House represents the Female body (mother's body). So this also means in the unconscious a dread of incestuous desire.

(3) Cock crowing from the top of a house. If a cock crows from the house top it is also *marang* according to some. In case

of a hen the symbol is perhaps related to homo-sexuality and in case of cock to incestuous copulation.

(4) In every village there is one particular tree which is worshipped every year whenever there is any outbreak of epidemic. This is *Hasong* worship. This tree is usually a large and straight one. They place some stones at the foot of this tree. This *Hasong* is never touched by any one of the villagers except the *Kamal* i.e. the priest. It is a form of phallic worship of the aboriginals. I am not sure whether the stones at the root of the tree symbolise the testies of the erected penis of the father or whether they stand as symbols of penis of the sons. Both of these explanations may be correct as they mean more or less the same thing.

(5) Bleeding means *marang*.

(6) It is *marang* to touch the water of the pool on the *Romphak* Hill for *Hashigithing* (a god) lives there.

(7) No male member excepting the husband is allowed to enter the *nok* for 4 or 5 days when a delivery takes place.

(8) *Chimetti* i.e. the God of water lives in two springs named *Baljikagar chiring* and *Mangsang chiring*. It is *marang* either to spit in these springs or drink water from there with the palms of one's hand.

(9) There are certain trees which are not cut because *Bolmitti* i.e. God of the plants lives there.

(10) It is *marang* to cut a particular tree having red leaves. Red is associated with blood.

(11) It is *marang* to dream of a red cloth or red flower etc.

(12) The following hills are sacred to the Garos being the abodes of Gods viz. (a) *Domagottok* (hill), (b) *Nokrek Midam* (hill), (c) *Sogengottok* (hill) and (d) *Chutmang* or *Kylas* (hill). Usually they offer worship with fowl egg before going to such places,

(13) Illegal copulation is considered as *marang*.

(14) To abuse or assault mother, elder brother's wife or elder sister is *marang*.

Besides these few there are many others. In fact almost every village has its own particular place or tree or a spring or cave which is considered as sacred with prohibitions attached to them either because some god lives there or some evil befalls on people who disobey the prohibition. The *marang* and the *totem* seem to be different. The *marang* idea resembles the idea of sin amongst illiterate Hindus very closely.

A SUGGESTION FOR A NEW THEORY OF EMOTION*

SUHRIT CHANDRA MITRA

One of the recognised means of solving difficulties and settling disputes is by way of meeting together and having joint discussions. It is on record that our ancient sages used to assemble in a forest in order to discuss abstruse problems of philosophy and religion. The village elders gathered under a spreading tree and conferred together on problems of social equity, justice and morality. Such has been the convention since the dawn of civilisation and such in essence is the method still adopted and followed, though the actual procedure has diverged considerably. Civilisation has introduced complexity as also sophistication. The simple expediency of common deliberation has developed into complicated artifice of organised conferences. And these organised conferences, at the hands of the present highly civilised nations have turned into double-edged weapons, which are wielded as much for solving difficulties as for shelving them, whenever there is occasion for it and for settlement of disputes as much as for their perpetuation, whenever prudence dictates the advisability of such a course. It is not my intention, however, to refer to the thousand and one leagues and congresses, conventions and conferences that are held every year all the world over, some with real intention of solid work and others with the deliberate desire of postponing final settlement. My intention on the contrary is to refer to one of the useful aspects of this academic congress in which we have the privilege of participating once a year. Besides many other function that are served by such annual congresses, it is apparent that they give us a splendid opportunity of taking stock of what we all have done in one complete year. It serves as a barometer recording the height that we have been able to climb since we last met. This periodical searching of heart is as useful for removing misconceptions as it is indispensable for all progress.

Mr. Shastri, the President of the Psychology Section of the last Science Congress has given us an excellent resume of what has

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so far been done in this land of ours in the field of psychology proper. Observation of mental phenomena and scientific study of their growth, development, and decay are tasks that demand a considerable quantity of patience on the part of the investigators and require a large amount of time for approaching even approximately close towards completion. It is unnecessary for me to emphasise the special difficulties that hinder progress in mental sciences, as compared with the physical ones. Besides the internal limitations that are imposed on us by the very nature of the materials to be studied in the mental sciences, there are, I think, still two serious external obstacles that lie on the path of their progress, so far as our country specially is concerned. One is, to describe it very moderately, an extreme unwillingness to recognise either the utility or the suitability of the application of scientific and experimental methods in the sphere of the mental sciences. It is no secret that there are still persons, eminent philosophers and, curiously enough, distinguished scientists who are not obsessed with a super-abundance of love for the so-called scientific psychology. The poverty of the results that have so far been obtained by the experimentalists in this sphere is pointed out by the former as a justification of their attitude, while the latter watch with a certain patronising air our attempts at manipulation of the methods which they consider to be their special prerogative. I venture to hope however that both these attitudes, the doubting as well as the patronising, have begun to wane; and for the factors which embolden me to build this hope I would refer to the fact that you, who emphasise the philosophical aspect of psychology have decided to choose a representative of Psychology to preside over your deliberations and have afforded him a warm welcome in your midst. Secondly, that psychology has made a place for itself and occupies an independent section in that annual meeting of the scientists, *viz.*, the Science Congress is surely an indication of the growing recognition of the claims made by psychology to be considered as a scientific subject.

Though happily this phase of doubt and nervous hesitancy, suspicion and perhaps jealousy are gradually passing away, it is and will be, so long as it lasts, responsible for the second external obstacle that I have referred to above. If the authorities nurture these feelings in their breasts, it is natural that they will be chary of affording full facility and freedom in the matter of mental sciences and will be nervous about sanctioning funds for psychological

experiments, as capitalists would be shy of investing money on doubtful enterprises. It is not surprising therefore that psychological laboratories are not plentiful in India. It is still less surprising that real constructive work in this field has not as yet been able to create much effective stir in the international world and that modern India has not up till now succeeded in making tangible contribution in the field of this experimental investigation. Still I do not think that Boring is justified in making no mention in his voluminous *History of Experimental Psychology* published in America towards the end of 1929, that there are laboratories in India especially for the study of psychological problems and that there are journals here exclusively devoted to psychological researches, extracts from and references to which are made in American and Continental publications and periodicals. I used the terms modern India above advisedly, because anyone who has taken some pains to search through the ancient and mediæval Sanskrit writings that have been handed down to us, whether they be grammar or poetics, drama or poetry, literature or philosophy will find such psychological observations as would remind him of the latest of the modern theories and so penetrating analyses of mental states as would leave the most modern introspectionist wondering. I feel that it should be the duty of at least a group of workers in psychology in India to ransack this precious heritage of ours, stored up often in unknown books or little known pamphlets and rescue for the benefit of us all, the eastern as well as the western psychologists, those psychological gems that are lying hidden there. Dr. G. Bose in his Presidential Address in 1930, you will remember, attempted to demonstrate how the whole Hindu philosophy was dominated by the psychological outlook. What he showed there in broad outlines and general terms can be verified even in particular topics and minute details.

It was my desire at first to illustrate in this address of mine what I have just said above with reference to one dominant psychological topic of the present day, the topic, *viz.*, of *Feelings and Emotions*. But circumstances over which I had no control compelled me to cut short the time that I thought of devoting to the subject. Hence regretfully postponing for a future occasion the presentation of what the Indian psychologists thought and said about the question of emotions, I shall in the present paper attempt to evaluate the various suggestions and hypotheses that have been from time to time advanced to explain

what it is that we feel when we feel and what really happens when we are burning with rage or trembling with fear.

There are reasons for selecting this as the theme of my address, and some of these are personal ones. Somehow, since boyhood, probably due to the pressure of the ethical atmosphere under which I was brought up and through the influence of the educational ideas that were current at that time I learnt to set a high value to intellect and to place feelings and emotions amongst the lowest of all human possessions. I was sophisticated enough to make myself believe that it was only persons with poor development of the intellectual capacities who could abandon themselves to emotional excitements. While I could pity and forgive the so-called low born people for their emotional conduct and sentimental outbursts, I had nothing but a supercilious contempt for those intellectual and cultured people who allowed themselves to be guided in their lives by anything save Reason. I can recall to my mind the deliberate attempts that I made to suppress all feelings and passions and let me hasten to add that I remember also the regret that I experienced later when those efforts of mine for one period of my life at least became successful to a certain extent. This view of emotion and consequent attempt at suppression continued even when I was familiarising myself with the classical books on psychology. For in most of these books the author after paying a due homage to scientific method towards the beginning, and mentioning in their introductions that the psychological facts are to be differentiated from the ethical and the philosophical ones proceeded systematically to consider almost all psychological topics from the philosophical standpoint and sought for the solution of most psychological problems in the ethical domain. That suited my rationalistic outlook of that period. It was only when I began to study Abnormal Psychology that I came to realise how unduly one-sided and extremely inadequate the prevailing traditional views about emotions were. The tremendous significance that emotions have for the life of man has hitherto failed completely to be duly recognised or has been but most dimly realised. And even where there was some consciousness about the importance of feelings there was wanting the proper technique as also the scientific method for taking up their investigation. It occurred to me that even the attitude that I had taken up so long and the outlook on life that I had developed had both been shaped to a large extent by the influence

of those feelings and emotions which I pretended to myself to have completely subjugated. It is natural that this would rouse my interest and make me curious to know more about the subtle ways in which feelings and emotions influence mental life. That is the personal reason for the choice of this subject. Let me hope that this brief personal note will not offend you. In discussions of psychological problems, personal experience, you will all agree, is a factor of the utmost importance and cannot with impunity be ignored. That I plead as my justification for placing before you these details of my personal life.

There is noticeable in the modern academic world a keen interest in the study of feelings and emotions and an unusual effort to understand their workings from various standpoints. The holding of the Wittenberg Symposium is an evidence of it. Thirty-four eminent psychologists of international fame have grappled with diverse aspects of his problem and have made their valuable contributions towards its solution. No one would find better materials to start a fresh discussion on the subject than the volume on *Feelings and Emotions*, edited by Carl Murchison and published in 1928 by the Clark University Press. It makes a present to the world of the considered views and mature opinions of the leading psychologists of the day on the question of feelings and emotions. Therefore I need make no apology in accepting this book as representing the current academic position with regard to the question at issue and in beginning my own thesis with a rapid survey of its contents.

When founders or accredited representatives of different school of psychology are invited to deliver lectures on the same psychological topic, it may easily be conjectured that each will emphasise his own particular viewpoint and discuss within the limits of the time allowed such other schools as he seriously considers to be his rivals. The present symposium is no exception and accordingly we find different viewpoint urged with great force and cogent arguments. Jastrow who accepted "the uninspiring role of an unofficial guide to the realm of emotion,"¹ after suggesting that emotion has something to do with movement, because the words "Motive, emotion, and motion are of one psychological as well as philological family,"² proceeds to narrate the various shifts of scenes and plots of the story of the emotions in the

1. *Feelings and Emotions*, Clark University Press, 1928, P. 24 | 2. *Ibid*, P. 24

motions in the motion picture of modern psychology."³ He is an admirable story-teller it must be confessed but I am afraid that the style of the narration betrays that the narrator is rather agitated over the story. He is often in the humorous vein and sometimes in the sarcastic even. He has his full fling at psycho-analytical findings but is at the same time too ready to use Freudian metaphors. He agrees, however, that Freud is a notable name in the emotional renaissance. The problem that shapes itself into his mind at the conclusion of his story is essentially a practical one "how to harmonize the life of feeling and of thinking in one living symphony."⁴

Spearman's new method for investigating the springs of action reveals that besides the intellective 'g' there is another factor of wide generality prominent on the character side of mental activity; a result that is corroborated by the discovery of Aveling that volitional decision is an act *sui generis*, neither cognitive nor conative. Spearman thinks that we are returning to something curiously like the original 'Logos' of Plato.

One of the most systematic theory of the essence of feeling has been presented by Krueger. He has no doubt about the fundamental nature of the problems of feeling for psychology and is quite convinced about "the originality, productivity, and all-determining power of the emotions."⁵ His synthetical total conception of feelings, though when first presented in 1906 was declared to be incomprehensible even by Stumpf, does not appear to be so difficult of comprehension now, because one aspect of it, *viz.*, the Gestalt aspect has recently forced general attention. All things even those which we can differentiate by comparison "always grip into one another and around one another in the greatest elaboration. And every time it is, without exception, imbedded within a totalwhole, by which it is penetrated and more or less completely enclosed. Feelings are the qualities of experiences of this totalwhole."⁶ All these total qualities have something in common, *viz.*, their inability to be indifferent or in other words their 'warmth' or 'weight'. And these qualities may be on pleasantness unpleasantness, tension, relaxation and "many other tintings, shadings and forms of flight of total experience. They cannot be limited by number and, until some future time, cannot be completely classified."⁷

3. Ibid, P. 24

4. Ibid, P. 36

5. Ibid, Pp. 59-60

6. Ibid, P. 67

7. Ibid, P. 69

As regards the question whether such a description of feeling does not eliminate the difference between emotional and non-emotional Krueger answers, "It is certainly a fact that feelings, (e. g., of excitement without an object, of excitement resembling fury, or purely moody excitement) always pass over into qualities of more circumscribed and, primarily, of less organized part-complexes, e. g., into the consciousness of that about which I become excited, of that for which I hope, of that which I seek or of which I am afraid; and, conversely, it is a fact that the one set of events is, moreover, qualitatively related to the other. The conception of the feeling-like is necessary in order to designate those phenomenological similarities and transformations."⁸ He then demonstrates by reference to the ordinary incidents of our life as also to experiments in the laboratories, the consequences, the corollaries rather, that follow from his definition of feelings, *viz.*, the universality, the qualitative richness and the variability and liability of feelings. He suggests finally that what is needed to systematise all these new and varied significant problems and methods is the idea of mental totality, "on the one hand, totality of inner experience (des Erlebens), above all, of the emotions; secondly, totality of the universal coherence of function; and thirdly, totality of their structural foundations, foundations of the mental and finally of the psychophysical structure."⁹ There is in every individual a constant urge to form shapes and shapes are determined and penetrated by feelings. Every individual is endowed with a great number of inherited adjustments of their behaviour to regularities in the environment. These are the part structures. They are plastic and "are changed by the shaping, restoring, and combining powers of the total organism equally as well by the powers of the larger social one. In diseases, bodily or mental crises, in revolutions, they can fall to pieces or fully demolish themselves."¹⁰ Psychologists should by no means rest satisfied with the juxtapositions of infinite dispositions, shape-phenomena or artificially produced forms of structural reactions, but should go deeper and enquire into the mysteries of this drive towards Ganzheit or totality. A broadening of the outlook is necessary and attempts should be made to co-ordinate the various results of experiments and facts of experience in one systematic whole.

I postpone detailed consideration of the theory at present and pass on to Kiesow's discussions about the feeling-tone of sensations. He rejects Stumpf's theory of feeling-sensations as also Ziehen's sensualistic

8. Ibid, Pp. 69-70

9. Ibid, P. 82

10. Ibid, P. 83

interpretation of feelings. Considering Wundt's theory he agrees that feeling in an element of mind essentially different from sensation. Though he accepts some of the criticisms that have been levelled against particular aspects of Wundt's theory by Titchener and Kuelpe, he radically differs from the latter psychologists as regards the question of the number of elementary feeling qualities. He is convinced "that the old pleasure-displea-ure theory has not a wide enough outlook to embrace the variety of experience of feeling. Only upon the foundation of the multi-dimensional system can the problem of feeling, so important for the comprehension of our whole psychic life, be finally solved."¹¹ Experiments on little children and observations on the lower forms of life lead Kiesow to conclude that sensations and feelings appear together from the beginning and the former have not developed out of the latter.

Washburn is concerned with the question as to when and how emotion interferes with thought and when it aids thought. Her motor theory of thought offers a good solution of the problem. Pillsbury discussing the utility of emotion is confident "that all learnings, all of what we call instinct, except the vanishing portion that can be ascribed to chain reflexes, is determined by affection or emotion"¹². But as to exactly how emotion determines all these we are still ignorant.

Claparede in his lucidly written article takes up the functional position and finds a distinction between feeling and emotions in this that the former are useful in our conduct while the latter serve no purpose. The James-Lange theory raises the difficulty, "why, if the emotion is only consciousness of peripheral changes in the organism, is it perceived as an 'emotion' and not as 'organic' sensations?"¹³ Claparede answers because "The emotion is nothing other than the consciousness of a form, of a 'Gestalt,' of these multiple organic impressions. In other words, the emotion is the consciousness of a global attitude of the organism."¹⁴ "What the consciousness seizes in emotion is, so to speak, the form of the organism itself—that is to say—its attitude."¹⁵ The emotion contains in itself its own significance and is a mixture of adaptive and non-adaptive reactions of which the proportions vary. Howard restates the functional theory.

Dunlap opines that it is only the visceral changes that are demonstrable in emotions. Therefore these are facts and the emotions

11. Ibid, P. 101 | 13. Ibid, P. 128 | 15. Ibid, P. 129
12. Ibid, P. 123 | 14. Ibid, P. 128

are not. These visceral changes serve as the general background against which external objects appear. This background is dynamic, *i.e.*, has the characteristic of releasing or affecting responses terminating in muscular activity.

Prince thinks that many of the mysteries of emotion disappear if it be conceived as energy. "Under certain conditions men are known to perform feats of strength and endurance of which they are incapable in everyday life. They seem to tap a reserve of energy! I think that in such conditions it will be found that they are in an emotional state of exaltation, or ecstasy, or some sort of state when all inhibitions of emotion are dissociated, cast off, and the throttle of energy is thrown wide open allowing the driving force of emotion full play."¹⁶

Albert Weiss is convinced that unless the casual implication in the mental processes is dropped and attempt is made to develop a generalization from which we can deduce the Stimulus-Response relations, feeling cannot be an important topic in psychology and he concludes, "From the scientific standpoint feeling is a relatively unimportant category because it does not enter as a causal factor in bio-social adjustment."¹⁷ "The problem of emotion becomes that of determining the conditions under which non-specific activity interferes with the development of bio-socially specific action, or of determining the relation between the internal energy regulating mechanism and the bio-social adjustment."¹⁸

Among the Special Problems in the Psychology of Feeling and Emotion that have been discussed in Part II of the book, we find that Buehler suggests that there is no necessity for going beyond the Pleasure Principle in explaining the plays of children. Some of the forms of movements themselves are endowed with pleasure and Buehler calls such pleasure Function Pleasure. McDougall distinguishes between feelings and emotions by their functional relations to conative activities which they accompany and qualify. Feelings arise from and are conditioned by the degrees of success or failure of our strivings, whereas emotions proper are prior to and independent of success or failure.

Seashore suggests phono-photography as a new approach to the psychology of emotion and proposes a new programme. Stratton pleads

16. Ibid, P. 168 | 17. Ibid, P. 185 | 18. Ibid, P. 190

for recognition of excitement as an undifferentiated emotion. Woodworth considers the various principles of classification of emotions and concludes that we need must seek a basis of distinction in the external situation. Carr finds the differentia of emotion in the relatively unco-ordinated and somewhat chaotic course of events in the emotional reactions as contrasted with the orderly and co-ordinated character of non-emotional adjustment. Hoisington says that "the affective experience is in its essential character a kind of pressure."¹⁹ and attempt to localise pleasantness and unpleasantness. Gault gives us the results of a very interesting series of experiments on deaf-mutes regarding pleasurable reactions to touch stimuli but the observations do not suggest anything in relation to the theory of pleasurable reaction.

Part III deals with the Physiology of Feeling and Emotion and contains three articles by the recognised authorities on the topic, Cannon, Beckhterev and Pieron. Cannon maintains that the view which accords with the pertinent physiological facts now available is that emotional experiences "are produced by unusual and powerful influences emerging from the region of the thalamus and affecting various systems of cortical neurones."²⁰ Beckhterev sees "that the basis of this states designated as feelings and emotions is alterations in the composition of the blood. Hence, the ultimate source of these states must be found in the functions of those organs which can quickly alter the chemical composition of the blood. Such are the organs of internal secretion."²¹ He approaches the study of human being by the Reflexological or Bioconscious method which he describes as "the study of the external expressions of a person under the assumption that these expressions of a person are reflexes conditioned by corresponding excitation. These reflexes are determined by brain processes, for every subjective state presupposes a brain process."²² He thinks that to the three emotional reflexes enumerated by Watson must be added the two further reflexes which denote biological satisfaction and biological dissatisfaction respectively and mentions in conclusion that he has developed a Reflex Therapy which has been successfully applied both to the elementary phenomena of general neurosis as also to complex annoying acts. Pieron concludes that emotion "consists essentially in an abnormal discharge of nervous energy, discharge which exceeds the amount which can be used for the normal reactions of

the individual and which occurs even when there is no occasion for reaction. It consequently involves a diffusion of excitatory impulses into the viscera, which, on the whole, seems to be not only useless, but harmful, and even pathogenic, adding its own ill effects to the nervous exhaustion which results from the excessive expenditures of discharged energy."²³ The expressions of emotion occur only among those higher animals whose associative nervous centres are well developed.

The Pathology and Psycho-analysis of Feeling and Emotion is discussed in Part IV. Pierre Janet demonstrates that in all cases of Melancholia, fear of action is an essential element. Fear of action involves first of all a check of action and one characteristic of this check of action is that it refers not only to the action itself but even to the slightest beginnings of that action. "Now, since the desire is nothing but the beginning of the action, more or less complex on account of the efforts added to them, these patients check their desires and, as far as it is in their power, suppress them. The neurotic not only refuse to eat but claims he need not eat because he is not hungry and has no appetite."²⁴ This suppression of desire is responsible for the fact that the patients cannot any more imagine any satisfaction or consolation and therefore the future appears to them as a black hole. In this flight from action there is another curious phenomenon which Janet describes as the "inversion of acts and feelings." Wanting to do one thing the patient does the contrary. In order to explain such absurd conducts Janet attempts to formulate some laws under the title 'regulation of action.' He reminds us that action is the essential psychological fact and that action, moral life itself, require large expenditure of forces. All those melancholies, with pessimistic judgements, victims to fear of action are psychological weaklings. The acts they are able to perform even when their fear of action does not stop them are little, not numerous, slow and imperfect. Besides, we notice in those patients all the physiological signs of exhaustion, all the disturbances of the functions of the central nervous system."²⁵ He tells us further that what is found in an exaggerated form in these patients is found in similar forms in all individuals.

Carl Jorgensen suggests that fear, happiness, sorrow, want, anger, shyness may be considered as fundamental elements of our emotional life. Adler concludes that feelings are never independent expressions and never in themselves real arguments for actions but are always in

19. Ibid, Pp. 236-37 | 20. Ibid, P. 267 | 21. Ibid, P. 271 | 22. Ibid, P. 276

23. Ibid, P. 294 | 24. Ibid, P. 303 | 25. Ibid, P. 308

connection with the whole. The most important single factor in an individual is a feeling of inferiority and this and the social feeling are connected with, and belong to, the life plan with which they must agree. "If we judge a feeling separated from other expressions and the style of life, we recognize only the physiological factors. For a psychological understanding we must know the goal towards which the feelings run."²⁶

In Part V, which deals with Feelings and Emotions in Children, Stern considers Ernstspiel and affective life he finds that "in the affective life there are gradations in various directions ; in addition to the gradations of affective intensity there is also a gradation of affective seriousness, There are feelings, which, in spite of their intensity, are non-serious or semi-serious ; and there are feelings, which, in spite of their serious coloring, are of low intensity."²⁷ Katz attempts to trace the development of conscience in the child as revealed by his talk with the adults.

In Part VI, we have Feelings and Emotions in relation to Aesthetics and Religion. Langfeld finds that "art production starts with some sort of conflict which cannot be resolved by direct action in the so-called world of reality."²⁸ He mentions that Freud has also referred to it. Similarly in æsthetic appreciation too, emotional reaction is a necessary characteristic though we have learnt to practise a control over our responses.

Jaensch shows that that the kind of religious feelings that a person experiences and the standard of valuation that he adopts are only the expression of the type to which he belongs, the two broad types being the 'I' type or integrated type and the 'S' type or the synæsthetic type. The characteristic of the former is *Einfuehlung* and of the latter is *Zufuehlung*.

Gruehn thinks that of the two tasks of the psychology of religious feelings the first, viz., the analysis of the fundamental elements and structures of religious life may be regarded as solved. The experimental psychology has known "that religion, or what is ordinarily understood as religious feeling, is a specific compound, synthesis, or Gestalt, in which the two groups just mentioned appear in intimate fusion with each other. It is at the same time self-function and mental operation."²⁹ It is the second task which now confronts us, viz., "the unitary arrangement

of the most important religious feelings and the deeper understanding of all the immense variety of forms of religious life from the newly obtained points of view."³⁰

In the VIIth part, Brett has given us a very short sketch of the historical development of the theory of emotions and in the VIIIth part Terry had drawn attention to the importance of training emotions and the danger of neglecting our duties in guiding the emotional development of the children.

After this hasty and certainly inadequate survey of almost all the chapters of the book we turn at last with great relief to the very first article of the Symposium, which we deliberately omitted at the beginning. With refreshing candour Bentley asks there whether the subject of emotion is after all still anything more than a mere chapter heading in the text-books of psychology. In putting the question in that form he has boldly given expression to what many a less vocal worker in the field felt but dared not utter. I wonder if after the close of the Symposium, Bentley has felt any necessity of changing his views or modifying his attitude. Has he, for example, been able to find that the diversity of opinions has lessened to a certain extent or to satisfy himself that the problems have approached nearer solution ?

But whether we are satisfied, with the present position of the problem or not, there is one question relating to its past career which interests us. The present conflict may be explained by the fact that the scientific interest in the subject of emotion is of comparatively recent origin and it may be that we have not as yet discovered the proper method or the right technique of studying this particular phenomenon. What I would like to enquire, however, is why emotion did not so long receive that amount of attention from the psychologists, which by virtue of its importance in the mental life of man it so richly deserved and why has it suddenly become such a fascinating problem as to call forth even a Symposium on the subject by the most eminent psychologists of the day.

The answers most commonly given are that feelings and emotions are such peculiarly elusive states of mind that they do not subject themselves so easily to objective study as other mental states do. It is difficult to engender in the laboratory a real virile emotional state in the subject's mind for the purposes of experimental study. For these reasons though interest was not lacking results were

26. Ibid, P. 320 | 27. Ibid, P. 328 | 28. Ibid, P. 347 | 29. Ibid, P. 380

30. Ibid, P. 381

so few. I maintain, however, that these are only half truths which though partially serving to answer the first part of my question fail completely to account for the sudden accession of unprecedented interest in the problems of emotions. The answer should be sought elsewhere. To me it seems that the explanation at once becomes easy if we only remember that renaissance of emotion in psychology has coincided with the discovery of the unconscious by Freud. This coincidence is not an accidental one, as Jastrow has said, but it has more significance and greater consequence than Jastrow would like to admit. It is this one single fact that has been primarily responsible for the impetus given to the study of feelings and emotions. Freud took the lid off the mind and all that lay hidden underneath became revealed. The gates were opened and the prisoners at once escaped. The individual became conscious of the powerful emotions that move him and psychologists were compelled to pay attention to them. In other words the newly released emotions spread over all and everybody had to take notice of them. At the same time that Freud was reconstructing theoretically the individual man after ridding him of his repressions, the world was practically carrying out the task of reconstructing itself and removing its own repressions. The war ruthlessly broke down all barriers with the consequence that the elemental passions of mankind and their forceful emotions, repressed so long by the process of civilisation dashed out of the caves in their unmitigated virility. A surer test and a better experiment no psychological theory had found before. Freud was fortunate as no theorist ever was that just as he was beginning to forecast the inevitable consequences of unnatural repressions the world staged a large scale experiment, unsurpassed before in its magnitude, to put his bold assertions to test and to prove his fundamental assumption to be valid.

I have drawn your pointed attention to these historical events because it is my earnest desire to emphasise the fact that emotions in their pure and original forms were not accessible to us so long and therefore a proper perspective for their study was not hitherto obtained. Titchener in his *Text-Book of Psychology* has said that man boasts of being a thinking animal, but how little in reality does the average person think in all his life; he goes on almost always accepting facts uncritically and conforming to traditions unreflectively. Similar remarks, I think may be made regarding the average person's emotional life. How

little real emotion does he feel in all his life! His feelings are mostly a matter of habit and his emotions are regulated by the conventions of society. How is it possible under the modern conditions of life to experience the rich varieties of emotion with all their different nuances and shadings? The emotions that have been studied so long in the laboratories or by professional psychologists are only skeletons or are at best but feeble and considerably attenuated forms of their originals. Psychological research with the help of biology and physiology has done much to point out the external and environmental conditions under pressure of which the manifestations of emotions have gradually changed their forms. But not until the study of abnormal minds in the neurological clinics and mental hospitals began to make itself felt, did the nature of emotion as such receive the legitimate attention that it deserves and emotion find its proper place in psychological investigations. It was never properly realised before, for example, that what is expressed as undue resentment of A towards B, may only be an indication of the strong attachment that the former feels towards the latter. While the forms as also the transformations of the expressions of emotions have been studied with great success by able physiologists the subtle and manifold sublimations of the emotions themselves have only been very dimly apprehended as yet.

If all that I have said above be true, as I believe they are, the first remark that I would make with regard to the book *Feelings and Emotions* as a whole is that too little and unduly limited space has been allotted to psycho-analytical findings. The grouping together of psycho-analysis with the pathology of feeling and emotion into a separate part may be justified by the fact that the psycho-analysts have so far dealt mainly with pathological cases, but it should not go unchallenged if it betrays any unwillingness on the part of the organisers of the Symposium to recognise that psycho-analysis has any contribution to make to normal psychology. The psycho-analysts are mostly medical men and naturally it is the diseased minds that often approach them and which they get frequent opportunities of studying. It is not their fault, therefore, that they have not as yet made adequate contribution to the traditional topics of psychology. It is the duty on the other hand of the academic psychologists now to try to assimilate the large mass of new informations that the former have placed before them and to attempt to incorporate

them into the general body of scientific knowledge on psychological matters. The habit of keeping the eyes shut and pretending that there is nothing to be seen is as detrimental to the cause of science as it is useless in the case of ostriches. I do not know, of course, whether any invitation was issued to Freud, Jones, Brill, or other eminent authorities of this school of thought to join the Symposium. All that I can do in this connection is to express on behalf of a very large body of workers I am sure, a deeply felt regret that a book so valuable in itself in all other respects should be lacking in the most essential article of value. Absence of proper proportion among the different organs is fatal to beauty, however beautiful the individual organs might be. That is what has happened with this book. Every single article is a beauty in itself, but that which would have given life to all brought them into an organismic relation with each other, reconciling their oppositions and synthesising them into a unity, is entirely missing.

After this general remarks with respect to the book as a whole let me take up for consideration some of the individual articles. I shall confine myself mainly to the first part of the book which deals with the general problems of feelings and emotions, because my primary interest here lies in the attempt to formulate a general theory of emotion rather than consider the many special problems connected with it.

From the standpoint of descriptive psychology Krueger's treatment of the subject is one of the finest specimens of keen observation close thinking and logical consistency. His one attempt is to keep as rigidly true in his description to observed phenomena as possible. Though his own article is presented in rather a difficult style, partly due to the limitations of translation, the essence of his theory has been made clear by the questions and answers that followed the reading of the paper by Dr. Schneider. His theory is based on one fundamental observation which cannot be seriously questioned by anybody, *viz.*, that at any moment our experience is always of a complex total consisting of parts organised into one whole. Feelings, he says, are the complex qualities of the experienced totality. There is a continuum of qualitative changes in our experience and therefore feelings can pass over steadily from one into another and even change into its qualitative opposite. There is no limit to the kinds of

feeling that can be experienced. The Gestalt principle is adopted but it is subsumed under another inclusive principle of Ganzheit. His conception of the feelinglike forms of experience reminds us of similar conception in our system of thought, *viz.*, *Rasabhas*, *Chidabhas*, etc., and the urge towards totality that he assumes is of special value as an explanatory principle.

I must confess, however, that I have some misgivings as to whether I have properly understood Krueger's theory. I feel for example that no attempt has been made to bring the manifold varieties of feelings which according to him we experience into relation either with the varieties of complex totalities or with the drive towards Ganzheit. Does he imply that feeling is the background of all experience when he speaks of the "*bewusstseinerfullende Breite*, a spread which fills consciousness completely."³¹ Are feelings the functions of the complex totalities or is it the feelings that are responsible for the degree and the quality of the organisation that the parts have achieved in the total whole? It is true that there is a continuum of qualitative change in the experience of a normal man but there may sometimes be serious disruption of this continuity as is evidenced in the cases of double personality or multiple personality. Besides, it seems that Krueger has entirely disregarded the unconscious factors which are partly responsible for bringing about the apparent phenomenal continuity of the normal man's experience. The role of feelings in the socio-cultural development of mankind has been ably depicted but the part that emotions play in the mental development of the individual has not, I think, been sufficiently touched upon. I hope my revered teacher will not take any offence if I record here the total impression that I formed after the perusal of his contribution to the Symposium. It seemed to me that he was rather too pre-occupied with the totality concept and was more anxious to demonstrate the applicability of the concept to feelings also than to give us an analysis of the feelings themselves. Even his very description of feelings seems to be deductions from the concept.

Claparede's defence of the peripheral theory of James-Lange is clever but it misses the point of the objection. Can we, for example, describe in a similar way, our perception of 'redness' as the consciousness of a form of nervous impression? Physiologically we may say that these organic changes accompany the emotions that we experience but that

does not give us any idea as to the quality of the experience as such. All attempts at a purely physiological explanation of emotion are, entirely one-sided. No one can be unmindful of the highly interesting and immensely valuable physiological researches that have been conducted by Cannon, Bekhterev and others in connection with emotion. The scientific world is indebted to them for their contributions. But we agree whole-heartedly with Prince when he tells them and the Behaviourists, "Godspeed to you. Go as far as you can go; but you are bound to come up against a stone wall somewhere, sometime, and you have finally got to come to conscious experience."³²

From the functional standpoint, Claparede considers emotions as a regression of conduct and Howard maintains that it is a state of disruption. There are some who emphasise feelings as the characteristic of emotions, but Howard thinks that neither the sensation elements nor the feeling elements are in the focus of consciousness in an emotional state. We shall, however, have occasion later to one idea of his which he expresses in the following sentence. "The affective tones which introspectionists describe—or try to describe—are probably present in all our experience."³³

Feelings have been distinguished from emotions on various principles. Claparede says, "Feelings are useful in our conduct while emotions serve no purpose."³⁴ Also that feelings and emotions are distinguished not only by their quality and their intensity but also by their depth. "The pain which a pinprick causes me may be much more intense than the pain which is produced by the news of a shipwreck of a boat full of passengers, but the latter is assuredly a deeper pain."³⁵ McDougall maintains that in a developed individual the feelings are always complex and never oscillate between mere pleasure and pain. This complexity has been introduced as a result of the development of the individual's cognitive power, as a result of his having learnt, *i. e.*, to look before and after and pine for what is not. These complex feelings however are to be distinguished from the emotions. The former are conditioned by the degrees of success and failure of our strivings whereas the true emotional qualities, are prior to and independent of success and failure. "The true emotions, on the other hand, must be supposed to be of very much earlier appearance in the evolutionary scale,"³⁶ than the

complex feelings. The complex feelings might have developed later and therefore can be distinguished from emotions, but what about the simple feelings? What according to McDougall would be the criterion of differentiation between simple feelings or those that he describes as primary, and the emotions?

Some have suggested that feeling is passive while emotion is an attitude involving a reaction to a situation. Undoubtedly this is verified, as Titchener says, in certain forms of emotion but there are intermediate cases where this is not attested.

The only difference which we can reasonably assume to exist between feelings and emotions is a difference in complexity. Feelings and emotions are species of the same mental genus; the former may under certain conditions assume the form of the latter and the latter similarly may degenerate into the former.

It is a commonplace in psychological text-books that attention destroys feelings and emotion paralyses thought. Feelings can never be objects of presentation, as Ward has said and Washburn has discussed the relation between emotion and thought according to her motor theory. But the implication of this very obvious facts of daily observation seems to me to be of more-farreaching consequence than is generally recognised. That emotion can be controlled by thought and that thought can be paralysed by emotion may be put into this form that both of these mental states cannot be simultaneously present in the individual's experience. If we assume that these are but two kinds of transformations of the same limited amount of energy, the fact becomes explainable that one can develop or gain in intensity only at the cost of the other. And that is what I maintain commonly happens. Normally none of these forms assumes such intensity, *i. e.*, draws so much energy unto itself as to leave no supply for the other kind of transformation. But there are extreme cases and it is then that we observe the above mentioned phenomena of thought controlling emotion and emotion paralysing thought. In training our children it had been the fashion so long to emphasise the exclusive culture of that kind of the transformation of the mental energy which underlies the intellectual development. The baneful effects of this procedure have been made apparent by modern students of child minds and the danger of neglecting the emotions has been pointed out in this book by Terry. It is a truism that children are

32, *Ibid.*, P. 19234, *Ibid.*, P. 12636, *Ibid.*, P. 20333, *Ibid.*, P. 14635, *Ibid.*, P. 133

more emotional than the adults and the savages more so than the civilised. My contention is that both phylogeny and ontogeny illustrate this fundamental fact that feeling or emotion is the primitive mental characteristic out of which and at the expense of which all others have developed. The type of thinking and the outlook on life that a man, whether normal, abnormal or super-normal develops in later life is determined by the way in which this original feeling nature of his has been treated. Titchener's definitions of affection as unclear sensation fits in with the theory that a wise man is he who has transcended the tyrannies of passions and emotions. It need not be assumed, however, that I subscribe to this definition of wisdom; what I am seeking to convey is that the growth of the intellectual powers can only take place at the expense of the emotional equipments.

Consider, for example, perception. That perception is not conditioned by external factors alone is not a novel statement to make. It has been observed that a bush may easily be perceived as a bear under the stress of fear. But there need not be any highly excited state emotion to transform the object of perception. What happens in an intense form in that exaggerated state of emotion takes place in normal proportions at the ordinary state of feeling—at the state which Krueger would perhaps describe as the feeling-like state. Numerous quantitative experiments have recently been performed both here and abroad on the lifting of weights and all have testified to the great influence that the attitudes play in the perception of weights or in the perception of the difference between weights. By simple tests and easy methods Bose demonstrated the same phenomenon in some other cases of perceptions.³⁷ Perception being an interpretation of a clue, as Hollingworth has defined it, must vary with the variation of the interpretation. And nothing is so obvious as that the powers of interpretation possessed by different persons vary according to their age, sex, training and temperament. In other words the interpretation differs in accordance with the original feeling equipment and the way in which it has been modified.

Common observation points out similar differences between man and man as regards other manifestations of intellectual activities, e. g., memory, etc. Differential psychology has attempted precise measurement of these differences and has sought to express them in quantitative

terms. But it is psycho-analysis that has demonstrated the role of feelings in producing these differences. The psycho-pathology of every day life explains particular slips of memory or lapses of language, etc. But the application of this principle to all such cases of a single individual will easily account for the type of memory that the person possesses. In describing cases of affective transfer and affective expansion Titchener came very near recognising this influence of feelings on our thoughts and daily activities but as he, out of methodological considerations, determined not to transgress the conscious field of experience, he deliberately refrained from taking the final step; to the satisfaction of many it must be confessed, but at the expense of sacrificing America's leadership in academic psychology. Titchener was one of the greatest personalities in the recent history of psychology and his influence was not confined within the boundaries of America alone. I am often tempted to indulge into speculating as to what profitable and useful course academic psychology would have taken to-day had he for once cared to look at the psychological problems from an angle different from the one that he chose to be his own. Incidentally I would like to mention here, though it does not strictly belong to my thesis proper, that I have never understood the abuse which the Titchenerian psychology has been subjected to, by some of the more modern schools of psychological thinking. I do not mention Behaviourism here for I have already formulated before my views regarding it. Gestalt psychologists are dead set against all analysis and claim to have given the death blow to the Titchenerian psychology on the question of movement perception. Perception of movement they maintain cannot be explained by analysis of the experience. I fully agree with the Gestaltists but I would like to point out that Titchener himself recognised the difficulty in explaining on analytical principles the fact of the continuity in movement perception. He has, therefore, suggested that besides the elements involved, there is another thing to be taken into account, viz., the 'cortical set' of the observer which translated in psychological terms would mean his 'attitude.' And this is precisely the word which the Gestaltists use in explaining the fact that all observers do not perceive the *phi*-phenomenon. They themselves have been constrained to admit that there must be an attitude on the part of the observers for perceiving movement before they can observe

37. Bose—Is Perception an Illusion? *Ind. J. of Psy.*, Vol I, 1926, Pp 135ff

the phi-phenomenon. Analysis must always remain one main task of all sciences, whether physical or mental, and analysis must be carried on up to the point of mere abstraction. Ether and electrons, atoms and ions are conceptual constructions, necessary and useful. So are sensations and affections. The former are not rendered valueless nor is the analytical method proved abortive by the fact that the physical world is one continuous stream of interrelated events, and any cross-section of it is a Gestalt and a total-whole. Similarly the analytical method will continue to render useful service to the mental sciences although our experiences are always total wholes.

Let us, however, return to our theme. I have made it sufficiently clear, I hope, that I regard feeling as at once the back ground and the source of all our experience and is the essence of what we call mind. Consciousness forms only a part of mind, a very small part as is now known, and therefore cannot be properly regarded as the essential characteristic of it. That is my first assumption. My second assumption is that this mind is dynamic in nature. Now none of these assumptions are novel. The former is as old as Plato and the second is current coin in most of the modern psychological schools. The combination of these two yields the concept of 'dynamic feeling' which may be described as a yearning. Plato calls this the Eros or Love and Freud describes it as the Libido. The goal of this Eros according to Plato is Immortality or Eternal Happiness. For happiness is what all men desire. Of the Libido the goal is the satisfaction of itself by overcoming the conflicts that the Ego has inevitably to meet with by virtue of its living amidst natural and social surroundings. Bose maintains that Wish, taking it in its usual sense, is the primal factor in mental life and actions are prompted by the fact that there is always a repressed wish contradictory to the one in the conscious field.

All these views, however, can be reconciled if a third assumption be made regarding the aim of the Eros or Libido or Wish. Let us assume that mind is at first a vast store of potential energy in a state of perfectly stable equilibrium quite content and at harmony with itself. The external world enters this mind through the channels of the senses and makes impressions on it. The equilibrium is at once disturbed, and the harmony destroyed. Some of the potential energy is changed into kinetic form and activity is initiated in order to regain the lost

equilibrium and the disturbed harmony. I suggest, therefore, that the fundamental yearning of the Ego is for that harmony which it has lost simultaneously with its coming into the world. Pleasant is the primal state of harmony, the disturbances are unpleasant. I would define pleasantness as simply the experience of the harmony and unpleasantness as the contrary experience. A perfectly harmonious state free from all disturbances is the *Anandam* of our shastras. The world does not cease to act but goes on continuously to inflict itself on the Ego with the result that the original harmony, first disturbed by the act of birth, cannot be fully gained again except at the cost of life itself. It would seem therefore that there is a yearning in every man even for that blissful state of lifelessness itself. And I take it that that is what Freud describes as the instinct for death. Various are the means adopted by the mind to retain and realise even some sort of temporary harmony amidst the incessant attacks from different quarters. It is the main task of psychology to study these ways and means, surrogates and subterfuges that are employed by the mind for regaining the Paradise that has been lost. Habits develop of meeting, with the least disturbance of harmony, particular stimulus or groups of stimuli in particular ways and that is Perception.

Out of these conflicts of activities arises Reason also. It is a special modification of the uppermost layer of the mind as it were attempting to serve the purpose of preventing extreme dislocations of the harmonious arrangements within. It is however one of the biggest Rationalisations of Nature, as it pretends to be what it is not and has succeeded for generations to impose itself on all as the only saviour of mind. It even went so far, some centuries ago, as to claim a divine origin and to insist on its fundamental difference from all other properties of mind, *i. e.*, from all other means by which mind attempts to reach the state of harmony again. But I particularly remember here a relevant passage from Hobhouse where he says, "We might parry the question whether animals reason by asking whether man reasons, and there would not be wanting plausible grounds for answering the latter question with a negative."³⁸ Besides, the mode of behaviour of reason itself unmistakably testifies to its fundamental identity with the primal yearning for harmony. Not only has the course of its evolution been promoted by that yearning, but even when

38. Hobhouse—*Mind in Evolution*, 1917, P.347

it works for itself without reference to any specific demand from outside, all that it seeks is harmony. For what else is Logic but an effort to establish consistency either with the various premises themselves or with the premises within and the world outside?

Different schools of philosophy, as different intellectual systems, are but different ways of rediscovering lost harmony. Herbart, the great champion of reason, found the task of metaphysics to be, freeing the general ideas from the contradictions that they contain. He named his philosophical treatise on education as *The Aesthetic Presentation of the Universe*. Is not the term 'aesthetic' significant? Kant's great mission was to bring back to philosophy that harmony which she had lost by the conflict of the two opposing schools of thought, viz., Rationalism and Empiricism. Hegel's dialectic is the continued attempt to establish a Synthesis between the Thesis and the Antithesis. The view has been expressed that progress always proceeds by way of over-emphasising now one aspect and then another. Without subscribing to the implication of the word progress, I readily agree with the view, for that only illustrates my fundamental conception. According to the principle of harmony the disturbed equilibrium caused by the over-emphasis of one aspect must necessarily be sought to be counterbalanced by the subsequent over-emphasis of the previously neglected aspect.

It is unnecessary for me to refer to Aesthetics for the support of my contention. For harmony is universally accepted as the keynote of all artistic creations and aesthetic appreciations. I shall only refer to Langfeld where he speaks of conflict as giving rise to artistic creation. "The conflict is a state of unpleasantness, which frequently goes over into an emotion, and this conflict (or unpleasantness, if one agrees that the terms are identical) is the urge towards continued action, whether 'real' or in fancy, until an adjustment is made. Such an urge is present in artistic production."³⁹

Religion is another attempt at escape from the emotional disturbance. The religious minded man finds solace and the solutions of all his troubles in the tenets of religion. Because these tenets assure him of the possibility of reaching that perfect state of harmony again which he has been seeking all his life.

Social reformers and political leaders are alike actuated by the desire

to remove maladjustments and secure justice. Classwar is the modern slogan; that only reveals the particular phase of the disturbed equilibrium to which emphasis is just at present laid. If justice here means the removal of the political and the social inequalities, it only tantamounts to restoring harmony between different classes which, therefore, once more illustrate the point I am seeking to draw your attention to.

Now if collective activities of groups of men verify the assumptions that I have made they are still more exemplified in the actions of individual men. Add it is in the understanding of these actions that psychoanalysis has rendered the greatest possible service to us.

Psychology was so long concerned with the conscious experiences only, though every psychologist vaguely felt the necessity of assuming the existence of something in the mind beyond the conscious sphere. I remember to have been told by a devout christian who taught me psychology that beyond consciousness, there is the subconscious and outside that, the unconscious. Three concentric circles were drawn by him representing the limits of the three spheres; the area of the inmost circle represented the conscious field, the narrow space lying between this circle and the second the subconscious while that between the second and the third, narrower still, pictured the unconscious. And that was all that I ever heard from him about these levels of the mind. It was of course assumed by him then, as it is still pretended to be assumed by other, that is indeed almost all that can be reasonably said about these spheres. It follows, of course, as a natural corollary to the principle of harmony that conservatism will die hard in every sphere of life and in all systems of thought. But the situation is worse still in the case of psychology because "its fundamental problems are so deeply interwoven with man's deepest interest hopes and passions!"⁴⁰

We have however realised now, thanks to the genius of Freud, that there are more things in the mind and in its workings than were dreamt of even a few years ago by the academic psychologists and the professional teachers. We have come across the Censor and have recognised the repression machinery at work in the subterranean depths of the mind. We have heard of defence mechanisms and projection methods. Defence against what? Against the anticipated or the actual disturbance of the loss of harmony. The persistent urge to maintain the equilibrium eternally is the emotion of Love. Perpetually rejuvenating itself by union

39. *Feelings and Emotions*, P. 348

40. Klemm—*History of Psychology*, Eng. Trans. 1914, P. 2

with another and acquiring fresh strength to meet the incessant demands of life that is the essence of it, and biologically considered it is the *sexual impulse*. When this effort or any other effort made to recover the harmony is obstructed we are in *anger*. We are in *despondency* when an unexpected event suddenly disturbs the equilibrium we are in a dangerous situation and the consequent loss of harmony is *fear*; when an expected danger threatens the equilibrium we are in a state of *anxiety*. So the various forms of emotion are but different attempts made to recover or maintain the equilibrium that is lost or threatened.

These are in broad outlines what happens in normal life. The various conditions under which the original yearning for harmony assumes the different transformations, which we describe by the different names of the emotions have just begun to be more fully studied. Psycho-analysis and abnormal psychology will give us by and by more materials to build up a systematic theory about them. The latter gets plentiful opportunities of studying the exaggerated manifestation of the emotions and their inter-relations with each other. As Janet says, "and don't let us forget that the disease only magnifies facts which exist in everybody. Doubtless, veritable melancholia is a disease, but sadness in its most simple form is, after all, identical with melancholia and contains the same fear of action."⁴¹ The former, though now still confined to pathological cases will one day I am convinced be a method of studying normal minds too. I have once before pleaded for the recognition of psycho-analysis in the text-book of psychology as a legitimate method of obtaining normal psychological data.⁴² I take this opportunity of once more pleading for the same cause. It does not benefit anybody to remain wilfully ignorant. And when that is done and psycho-analysis is taken more seriously by the psychologists, than at present, psychology will not be the dry and dreary subject, divorced from life as it now is, and the subject of emotion will no more be a mere chapter heading in its text-books.

Let me present here once more in very general outlines the tentative theory relating to the emotional life of man that I have attempted to propound above. It might also be described as a theory of the mental life as a whole. Because my very first assumption is that feeling constitutes the essence of mind. Every mind is a store of energy, the nature of which is not at present known. Minds differ from one another

41. *Feelings and Emotions*, P. 309

42. Mitra—*Psychology and Psycho-analysis*, *Ind. J. of Psy.* Vol. V (1930), Pp. 191ff

in their potentialities as, to give a physical analogy, the differences in shapes of the contained water are conditioned by the differences in the structure of the containers. The original fundamental feeling of mind is the feeling of harmony. Pleasantness is the experience of this harmony. This harmony is first disturbed by the act of birth: simultaneously with that act the external world begins to thrust itself on the mind. Unpleasantness is the experience of this disturbed harmony and therefore is later in its genesis than pleasantness. This is in agreement with the view of Bose. Says he, "I would urge that originally all wishes are pleasurable and it is only when they are in conflict that unpleasantness arises."⁴³ Mind yearns for the lost harmony and action ensues to bring it back. Actions produce changes in the external world and these again have their reverberations on the mind. And so the conflict continues. Complexities develop in the procedure in which the external world acts on the mind and complications arise in the modes in which the mind seeks to defend itself against the violation of its harmony and for the recovery of the lost equilibrium. Thinking develops as a mode of defence and of reaction. As all things made of clay bear the characteristics of clay so thinking reveals its inner nature in its efforts after consistency and harmony. The yearning to go back to the original state of harmony is the Death Instinct and that to maintain it for all times is the Sex Instinct. Says Plato, "having none of the divine unchangeableness it (Eros) feels the necessity of sustaining itself by continual self-propagation. This propagative impulse is love.....So Love is, generally speaking the endeavour.....to fill itself with what is eternal and imperishable, to generate something enduring."⁴⁴

Not only thinking but other methods are also resorted to. Suppression and Repression, Introjection and Projection are some of the means utilised by the mind for gaining its end. These have been elaborately studied by the psycho-analysts. When a certain degree of balance is somehow maintained we have a normal mind. When the methods adopted fail in their object we have pathological cases and dissociated minds.

This view I venture to hope reconciles many a conflict both among the academic psychologists and among the psycho-analysts. Thus the fundamental yearning may be identified with the 'w' factor of peSarma and others of his school. This yearning however

43. Bose—*Concept of Repression*, 1921, P. 55

44. Zeller—*Plato and the older Academy*, Eng. Trans, 1888, P. 193

is not felt by us consciously as such. It remains therefore as the unconscious drive. Hence the necessity and importance of studying the unconscious remain. That feeling is the background of all our experience and colours them all is perhaps the view of Krueger too, as also of Dunlap who however insists only on the physiological aspects of emotion. Howard also mentions this in the quotation already cited. That it is best to consider emotion as a form of energy has been said by Prince. That there is a rich variety of feelings is not denied but this theory accords a special importance above all to pleasantness and unpleasantness. There is no difficulty in recognising Excitement as an undifferentiated emotion for which Stratton has pleaded. The theory is not opposed to physiological methods in psychological studies but is not convinced about the sufficiency and the adequacy of such procedure. Along with the Gestaltists the totality of experience is admitted but analysis is not necessarily denied. A meaning is found for the phrase 'unbalanced mind' in connection with abnormality. Besides, Freud's Libido, Jung's Compensation, Adler's Inferiority Complex and Bose's Opposite Wish all may find a place here without needing the slightest modifications. This I consider to be one of the theory.

But let me not be dogmatic. Whether the theory has any feature in it worthy to be noted at all or not I leave it to this distinguished body of psychologists to judge. I have freely and frankly told you how I have felt about this question of feelings and emotions. It is for you now to evaluate and adjudge. In bringing this address to a close allow me, ladies and gentlemen, to thank you most sincerely for the honour that you have bestowed upon me in asking me to preside over the Psychology Section of this Congress. I thank you also for the very patient hearing that you have throughout given me. I do not forget the warm reception and the kind hospitality that you have extended to me. Thanking you once more for all these and expressing my deep obligation to you for them I now bid you good-bye.

OBITUARY

BIMAL CHANDRA GHOSH: 1874-1948

By the death of Dr. Bimal Chandra Ghosh on Sunday the 11th January, 1948 at the age of 73, India has lost one of the distinguished educationist and a sincere social worker.

Dr. Ghosh was born at Allahabad on the 28th July 1874. He received his early education at Lucknow appearing at the Matriculation Examination at the age of 12. At the age of 17, he took his M.A. degree from the University of Allahabad and joined the Bareilly College as Professor of Mathematics and Physics. Afterwards he went to the Hyderabad College (Sind) as Professor of English. He secured a State Scholarship in 1896 and proceeded to England with the avowed object of appearing at the I.C.S. Examination. He entered the Cambridge University and won a scholarship after passing an examination in Bengali literature. He then changed his mind and got the Tripos in Science and Mathematics in 1900. On his return to India he settled in Calcutta. He served for some time as Professor of English and Mathematics at the City College. Shortly after he again sailed for England and obtained the M. B. B. C. degree of the Cambridge University. After his return from England in 1909, he was appointed Professor of Physics at the Vidyasagar College and later he became the Vice-Principal and finally the Principal of the College. He retired from service in 1941. During the period of service in the College he organised the Science Department. He drew the attention of the College authorities to the importance of teaching psychology and succeeded in prevailing upon them to start intermediate psychology classes. He was connected with the Department of Psychology, University of Calcutta as a part-time lecturer and with the National Medical Institute as Professor of Physiology. He held the posts until his death. He earned the reputation of being a successful teacher of thousands of students, medical and non-medical. He was elected President of the All-Bengal College and University Teachers' Conference in 1941.

Dr. Ghosh became a Councillor of the Corporation of Calcutta in 1927 and subsequently was elected Alderman a post he occupied for many years.

Dr. Ghosh was a member of the Indian Psycho-analytical Society and of the Indian Psychological Association. On behalf of the Indian Association for Mental Hygiene he delivered series of lectures on Mental Health. He was a leader of the Nababidhan Brahma Samaj—a religious body with progressive ideas.

Dr. Ghosh was a man of wide interests. He led a very simple life devoid of pomp and grandeur. His benevolence to students and friends would ever be remembered. He lost his second wife Dr. Edith Ghosh, M.B. in January 1947 under tragic circumstances. He has left behind him two sons, numerous friends and admirers and thousands of students to mourn his loss.

A. DATTA

BOOK REVIEWS

Technique of Psychoanalytic Therapy—By SANDOR LORAND, M.D. (International Universities Press, New York, 1946) Pp. 251.

The book is based on the instructions imparted by the author to advanced students of practical psycho-analysis receiving their training at the New York and the Philadelphia Psycho-analytic Institutes. The author has also incorporated in this book certain articles published by him in the different psycho-analytical periodicals. Although the book is mainly intended for candidates doing control work in psycho-analysis it is sure to appeal to a wider circle of readers. The book is very pleasant reading and the author has the same lucidity of expression as is to be found in the writings of his own teacher Ferenczi.

The author's technique deviates in many directions from that of orthodox school. The active therapy of Ferenczi has been further elaborated and the author does not even hesitate to advise the analyst to take up the role of the guardian in certain cases showing weakened ego reactions. As Dr. Lorand himself notes, other analysts and teachers may not be in full agreement with him regarding the technique advocated in the book. After all, the justification for the adoption of any particular line of action in analysis does not lie on any theoretical dogma but on the actual result achieved. Judged from this standpoint the author seems to have been eminently successful with his cases. It is to be noted, however, that modifications of the standard technique that have proved satisfactory in the hands of their originators may turn out to be actually harmful in inexperienced hands. It is best, therefore, for beginners to stick to tried orthodox methods and to leave the modifications for adoption by experienced workers only.

The instructions that are specifically meant for the trainees are likely to be more useful to them than the chapters that are based on articles published by the author in the different periodicals for the consumption of the general psycho-analytical reader. In the discussion on counter-transference one misses an adequate treatment of the love attitude so often seen in young trainees towards patients of the opposite sex. Experience shows that counter-transference of this type forms one of the commonest stumbling blocks in the case of the beginner. Again the book would have been more useful to such students as have no opportunity of personal guidance by the author had he given fuller directions regarding the way in which the analysis is to be

conducted. They would have been able to compare their own methods with those recommended by the author. It is not clear whether the author follows the orthodox method of noting down the free associations or advocates a passive listening attitude on the part of the analyst during the analytical hour. These improvements can easily be effected in the next edition. The book is bound to be very popular.

G. BOSE

Anti-Semitism and Mass Psychopathology—By ERNST SIMMEL, M.D. (Reprinted from *Anti-Semitism: A Social Disease*, Inter. Univ. Press, N. Y., 1946).

The author holds that anti-semitism as manifested in mass movements is a mass-psychosis. Unrestricted aggressive destructiveness under the spell of a delusion and in complete denial of reality is its characteristic expression. The author believes that it resembles the paranoid form of Schizophrenia. According to him the mass thinks and acts irrationally because of a regressively disintegrated ego-system. The ego, by submerging itself into a pathological mass, saves itself from individual regression. So apparently normal individuals react like psychotics under the spell of mass regression. The author accepts the Freudian view that the psychological process that results in the unification of the mass, manifesting itself in the merging of ideas and action impulses, grows out of mutual latent homosexual ties among the individual members of the mass. He also believes that their ego behaves as if it were immature as a result of super-ego weakness and so cannot feel the pangs of conscience.

The author suggests a long-range and a short-range programme to combat the menace of anti-semitism. The primary aim of the long range programme is to influence the educational processes of the individual as well as of the society for the development of a lasting, reliable, strong super-ego for which the basic preparation occurs during the first five years of life. The aim of the short-range programme on the other hand, is to make the public immune to anti-semitic propaganda which breeds hate and destruction by counter-propaganda.

This treatise devotes a considerable space to the exposition and development of fairly familiar psychological views but still it is greatly interesting as it utilises our modern psycho-analytical knowledge in the cause of civilisation.

K. C. MUKHERJI

ABSTRACTS

Observations of a Training Analyst—By Hans Sachs. (*The Psychoanalytic Quarterly*, Vol. XIV, No. 2, 1947)

The experience of an analyst does not always depend upon the amount of time spent and the quantity of materials studied. The truth can sometimes be acquired in a flash of insight. In the present state of civilization it is rare to come across a person who is practically free from psycho-neurotic trends or their equivalents, hence the difference between the analysis of training candidates and of neurotic patients is negligible.

In the selection of candidates for training it is unnecessary to insist emphatically on honesty, reliability, etc., they are pre-requisites for entering into every profession. Foremost among the special qualifications that the analyst should have is the faculty of access to and the will to face his own unconscious. Unavoidable resistances there may always be, but only when these are powerful enough to inhibit an intimate acquaintance with the mechanisms and the contents of the unconscious the prognosis is inauspicious for the making of an analyst. Rigidity of character, inherent narrowness of outlooks, tendency to avoid emotions and to withdraw from areas in which they come prominently into play are discouraging trends. It is an ideal requirement to postulate that the candidate should be 'normal'—the ideal is unattainable. The main point should be to see that integration of the personality is not too much disturbed. Persons suffering from severe obsessional neurosis, therefore, as also these with psychotic trends, psychopathic types or those with anti-social tendencies are decidedly undesirable. It is paradoxical that there is a group that is unfit for the career of an analyst because there are too few psycho-neurotic symptoms. The freedom from discernible neurotic symptoms depends on firm repression with consequent inability to reach the unconscious and incapacity for understanding its utterances. It should be realised that it is impossible to study successfully the unconscious of others and then put it aside; neither is it possible to go on analysing always and everywhere. Only those whose interest in the sources and motivations of human emotions and behaviours is paramount will learn to maintain a balance that is not gained at the expense of knowing

the unconscious. To those who are impatient for quick therapeutic effects psycho-analysis will prove to be only a burden and a deadweight.

Full reasons for the fundamental rules of technique should be given to the candidates and harmful errors and damaging misconceptions should be corrected. The subject of transference is best ignored until the course of analysis leads to it. All discussions should be confined to the specific points involved and should not overflow into discussions of general theory.

The analyst should not have his mind fixed on the ultimate purpose of training analysis but should rather concentrate his attention on the current problems that arise. The analysand may or may not read psycho-analytical literature during the course of the analysis but should be warned of the false belief that such study will shorten the analytic procedure.

When the candidate acknowledges spontaneously without reservation or need for persuasion that the analysis he has undergone marks not the end but the beginning of his analysis that its most important function is to enable him to go on with his own analysis indefinitely; that he must continue, correct, make profound his own analysis in order to meet adequately the demands of his analysis may be considered to have come to an end and the analyst may feel his work has been accomplished.

S. C. MITRA

Psychoanalytic Insight into Insomnia—By Simon Rothenberg (*The Psychoanalytic Review*, Vol. XXIV, No. 2, 1947).

Insomnia is distinct from general sleeplessness having the following special features: (i) unawareness of the deeper causes of affliction; (ii) persistence over a prolonged period of time; (iii) attempts at rationalization of the difficulties of life and (iv) fear of losing mind, doing some harm or dying from exhaustion. Insomnia is such a specific symptom complex that it may be regarded as a distinct type of reaction. According to Freud, the sleep and dream functions are active rather than passive processes of the mind involving the wish to withdraw from reality into a state of primary narcissism. Later on he supplemented his view by his death-instinct theory. By death-instinct he meant the urge in all living protoplasm to return to its original undifferentiated state of inorganic existence. According to Federn, falling asleep

initiates the return of the ego cathexes into the id or to the prenatal non-existence. Jekels tries to correlate sleep with the death-instinct theory. He bases his theory on that of Grotjahn and French who postulated "the existence of a cognitive-ego function which never vanishes during sleep." He regards "the cognitive-ego function as concerning itself with all the parts of the personality such as the super-ego, the id and the bodily ego, becoming aware of the impending threat to the collapsed bodily ego, and therefore abruptly arranges for awakening." According to Jekels, "there of a deeper meaning inherent in sleep; namely, that of dying." Besides confirming the theory of Federn, he adds to it the conception that sleep is a danger to the existence of the ego, since it has been reduced to the undifferentiated state of the id and therefore experiences a mortal threat, an anticipation of death. His essential contribution is that dying is imminent in sleep and that awakening function is inherent in all dreams.

Two cases are cited. The first is that of a woman of 55—a nurse suffering from severe insomnia for 9 years. She slept on an average of two or three hours at night and had great fear of suicide. She attempted various remedial measures but to no effect. The cause of the trouble she thought, was a shock she suffered on learning that one of her female patients committed suicide. A number of dreams brought out the salient features of the causes of her trouble. After the death of her father, she was brought up by her mother who was an aggressive woman. She became hostile to her mother for punishing her. She was mentally disturbed not only by the behaviour of her mother and husband but by that of her children also. The trauma of her patient's suicide served to mobilize her guilt feeling from the death-wish of her mother and husband and brought about the fantasy that she would die in the same way. The fear of falling asleep represented a return to her mother's womb.

The second case is also of a woman aged 52 years, suffering from insomnia for about a year. She slept at most 3 or 4 hours a night and had great difficulty in falling asleep. She used a great many hypnotics with little effect. The cause of her trouble she gave out, was the behaviour of her maid whom she reproved for her conduct. Her emotional conflict was best understood from her dreams. After the death of her father she was brought up by her mother. Her elder sister appeared to her to be her mother's favourite. At the persuasion

of her mother she married a man whom did not love. Sexually she was frigid towards him. The reason of her marriage was to escape from the difficulties at home with her mother and sister.

The two cases cited supply sufficient material for the formulation that the unconscious factors operate in insomnia to prevent the restoration of instinctual balance through sleep functioning. Psychoanalytically insomnia represents a temporary suspense of the ego-feelings from reality, a blocking of the return of the ego to the id. Such a disturbance of the psycho-biologic function can only take place as a defense mechanism to anxiety and involves the entire structure of personality. Insomnia is therefore a neurotic process. The repressed unacceptable thoughts become reactivated by similar emotional situation. In the cases cited long standing hatreds and guilt-feeling which were outwardly inhibited from expression and except for occasional dreaming which indicated the presence of anxieties, the death-wishes for those they might have loved remained deeply repressed. Insomnia began after the suicidal incidence in the first case and the bad behaviour of the maid in the second case (Identification); but in both the cases the patients attempted at rationalization of the righteousness.

Freud's theory raises certain difficulties in understanding the problems of sleep and wakefulness. By ascribing an active psychic, in place of a purely passive process to sleep, he really attributed to it a quality of modified wakefulness, but maintaining at the same time the idea that sleep was a withdrawal from reality and a blotting out of the outside world. The theory moreover does not look upon sleep as a bio-psychic function of the organism for the restoration and renewal of the instinctual balance, not as a means of rest from the burden of wakefulness. Freud perhaps realised the difficulty when he remarked that the nature sleep is still an enigma.

Freud's assignment to the mental ego of the wish to sleep might be regarded as the expression of the intentionality of the total personality. But as such the theory does not say anything about the kind and measure of sleep to be obtained at any one time. The quality of sleep to be had is dependent upon the integration of the various parts of the personality with that of the instinctual urgency of the sleep function. Thus from the practical standpoint it is better to conceive of a state of 'being asleep' rather than that of sleep. The former can be classified into (i) the state of being asleep, (ii) the state of being asleep

but being aware of it, i.e. dreaming and (iii) the state of being disturbed in sleep, restless sleep. This view-point gives an easy access to the understanding of the pathology of sleep.

A. DATA

Mohave Orality: An Analysis of Nursing and Weaning Customs—By George Devereux. (*Psychoanalytic Quarterly* Vol. XVI, No. 4, 1947)

The oral stage is an important one in Mohave life, and the tribe is aware of some of its implications. Children are nursed for several years. Hence the oral stage overlaps the onset of the oedipus. Children whose mothers lack milk are nursed by older sisters or by the maternal grandmother, who is subjected to a galactopoeic treatment. Children who have to be weaned because of the mother's pregnancy are thought to be jealous of the unborn, and to make themselves sick from spite. They are treated by shamans who admonish them to be generous. Children are not really fully 'born' until they are too old to be strapped to the cradle-board. Since nursing is part of the reproductive cycle, it is thought of in a serious frame of mind, whereas coitus is spoken of with levity. Yet some jokes about nursing exist. One of these shows the equation of the breast with the testes. Milk is equated with semen, which 'feeds' the foetus.

Despite prolonged nursing the Mohave likes to have fantasies about the denying mother. This is partly due to the poor housekeeping of adult women, who, perhaps by reducing ad absurdum the passive coital role imposed on them, refuse sometimes to be active givers. This elicits sadistic reactions, i. e. the Mohave states that medicine-men and certain monstrous children are prone to bite the nipple.

Masculine genital sexuality cannot seek partial oral gratifications. Cunnilingus is absent, as is the oral stimulation of the sex-partner's breasts. Women are permitted to engage in oral coitus, and fellatio is frequent. From the masculine point of view this may represent the nursing of the frustrating mother: "That is how you should treat me." Mohave women appear to swallow the sperm. Homo-sexual males do not seem to practise fellatio. Kissing was unknown in aboriginal times, and even today few Mohaves kiss either their children or their sex-partners.

Yet, on the whole, the Mohaves are oral optimists and hence capable of being generous givers. Their ego-structure is a solid one.

Many of them are heavy eaters, but they are capable of enduring hunger uncomplainingly. Few Mohaves are alcoholics, although many of them drink, occasionally at least, to excess.

Oral sublimations are numerous: Saliva plays an important role in shamanistic therapy and in witchcraft. Singers and orators, as well as wits, are much admired, but people with viciously sharp tongues are frequently criticised.

Most Mohaves reach the genital stage, and though very promiscuous, have high standards of honesty, kindness and generosity. This is noteworthy, since early oral gratifications are numerous, and toilet-training most lenient. On the other hand genitality and ego-maturity are consistently encouraged. This material, as well as data from other tribe, causes one to question the validity of the assertion that instinctual frustration is a condition of educability. The Mohaves train their children not by frustrating pre-genital and genital drives, but by encouraging psycho-sexual maturity. It is an education in terms of gratifications, rather than in terms of frustration, which shapes secure and mature personalities. 'Civilised' people have much to learn from some 'primitives' about techniques of child-training.

AUTHOR'S ABSTRACT

NOTES AND NEWS

- During the session of the Indian Science Congress held at Delhi in January 1947 the Indian Psychiatric Society was formed including almost all the leading practitioners in Psychiatry and the Heads and senior staffs of nearly all the mental hospitals in India as its Fellows and members. The object of the Society is to train up more men and women for treating, nursing, attending and otherwise dealing with mental patients and to improve the standard of such treatment in India. Further particulars may be obtained from the Hony. Secretary, c/o European Mental Hospital, P. O. Kanke, Ranchi, India.

* * * * *

The Psychological Clinic at the Carmichael Medical College, Belgachia, Calcutta started by the Indian Association for Mental Hygiene for the benefit of persons suffering from mental troubles, completed its thirteenth year on the 31st December 1945. It remains open regularly from 8 a. m. to 10 a. m. on Tuesdays and Thursdays excepting public holidays, and treats outdoor patients only. Dr. G. Bose is in charge of the Clinic and is assisted by Dr. N. De, M.B., D.T.M., M.R.C.P., D.P.M. and Dr. S. N. Banerjee, B.Sc., M.B., D.P.H. in the work of the Clinic. The Social Psychiatric Work of the Clinic in the form of home visits etc. is conducted by Mrs. Parul Chakravarty, M.A.

The Clinic also imparts instructions in Abnormal Psychology, Psychiatry and Psychiatric Social Work to the post-graduate students of the Departments of Psychology and Applied Psychology of the University of Calcutta, the candidates under training of the Indian Psycho-analytical Institute, medical students and to others interested in the subject. Demonstrations and clinical lectures on various aspects of mental disease and on Psycho-analysis were regularly given by Dr. G. Bose, Dr. N. De and Dr. S. Banerjee.

During the year under review 107 new cases received treatment at the Clinic; 37 old cases were also treated during the year. The average daily attendance of patients was 5 of which 2 were new cases and 3 old ones.

The following were the types of the new cases :—

Anxiety Neurosis 7, Dementia Præcox 19, Depression 4, Involutional Depression 2, Enuresis 3, Epilepsy 10, G. P. I. 6, Homo-sexuality 1, Hypoglycæmic Syndrome 1, Hysteria (Anxiety) 3, Hysteria (Conversion) 6, Impotence 4, Insomnia 1, Manic-Depressive Psychosis 1, Mental Deficiency 9, Mepacrin Psychosis 2, Migraine 1, Psycho-neurosis 1, Paraphrenia 1, Paranoia 16, Phobia 2, Problem Child 4, Puerperal Insanity 1, Stammering 2.

* * * * *

An International Congress of Mental Health will be held on 12th to 21st August 1948 at Central Hall, Westminster, London S. W. 1. The Congress will consist of the following three Conferences :

1. International Conference on Child Psychiatry under the auspices of the International Committee for Child Psychiatry.
2. International Conference on Medical Psycho-therapy under the auspices of the International Federation for Medical Psycho-therapy.
3. International Conference on Mental Hygiene under the auspices of the International Committee for Mental Hygiene with its incorporated and allied bodies.

The fees for attending the Congress will approximately be £2 for the Conference on Child Psychiatry, £2 for the Conference on Medical Psycho-therapy, £4 for the Conference on Mental Hygiene and £6 for the whole Congress. Social events, visits of interest and an Exhibition will be arranged. The official spoken languages of the Congress will, it is hoped, be English and French. The Conferences may divide into smaller discussion groups for detailed work, the results of which would be brought before the main Meeting by the Rapporteur of each group. It is expected that in every country preparatory commissions should be set to work discussing the different topics fully. The material they send in advance or bring with them will ensure the success of the Conferences.

The following is a tentative programme of the Congress. The organisers will welcome suggestions for improvement and amplification of the programme.

INTERNATIONAL CONFERENCE ON CHILD PSYCHIATRY

Theme : FOUNDATIONS OF MENTAL HEALTH IN CHILDHOOD

DAY	MAIN TOPIC	SUBSIDIARY TOPICS
Aug. 12th Morning	Personality Disorders of Childhood in relation to Cultural Patterns and Family Background.	Race, Culture and Society, Family Life, Psychotherapy for Children.
Aug. 13th Morning	The Child Psychiatrist and Education Problems.	Handicaps : (a) Somatic (b) Affective (c) Cognitive and their Inter-relations, Selection and Guidance for Life Work.
Aug. 14th Morning	Security and Freedom in relation to Social Adjustments.	Economic and Environmental factors, Psychiatry and the Law Group Sentiments.

INTERNATIONAL CONFERENCE ON MEDICAL PSYCHOTHERAPY

Theme : GUILT

DAY	MAIN TOPIC	SUBSIDIARY TOPICS
Aug. 12th Afternoon	The Genesis of Guilt.	The Freudian view, The Jungian view, The Philosophical view, The Religious view.
Aug. 13th Afternoon	Guilt and the Dynamics of Psychological Disorder in the Individual.	The relation of guilt to anxiety, Guilt and Reparation, The methods of dealing with Guilt in the Individual.
Aug. 14th Afternoon	Collective Guilt.	Anthropological and political approaches, Psychological and religious solutions.

INTERNATIONAL CONFERENCE ON MENTAL HYGIENE

Theme : MENTAL HEALTH AND WORLD CITIZENSHIP

	MAIN TOPIC	SUBSIDIARY TOPICS
Aug. 16th	Problems of World Citizenship and good Group Relationships.	Socio-psychological criteria of a good Society. Patriotism and wider group sentiments. Ascertainment of Public Opinion and means of disseminating information.
Aug. 17th	The Individual and Society.	War-time experience. Economic Security. Cultural Clashes and Fascist Infection.
Aug. 18th	Family Problems and Psychological Disturbance.	Social Development of the Child. Marital and Family Mal-adjustment. Social Anxiety and Fertility.
Aug. 19th	Planning for Mental Health ; Organisation, Training, Propaganda.	Official and Voluntary Organisations. The Mental Health 'Team' and training for each aspect of the work. Public Relations and Mental Health.
Aug. 20th	Mental Health in Industry and Industrial Relations.	Human Relations, Morale, Incentives, Vocational Guidance and placement. Industries especially liable to morale problems.
Aug. 21st	Practical Conclusions and Recommendations.	

Persons desirous of joining and taking part in the Congress are requested to contact early the Organiser, International Congress on Mental Health, 39 Queen Anne Street, London W. 1, England.

INDIAN PSYCHO-ANALYTICAL SOCIETY

ANNUAL REPORT FOR 1947

During the year under review among other activities of the Society was the publication of a quarterly journal named *Samiksa*.

MEMBERS AND ASSOCIATES

During the year under review the number of members was 17 and the number of associate members was 50.

FINANCE

The total income of the Society together with the balance of the previous year amounted to Rs. 4623-1-11 and the total expenditure under different heads was Rs. 4510-1-9 leaving a balance of Rs. 113-0-2. (vide App. A).

BUSINESS MEETINGS

The 25th ANNUAL GENERAL MEETING was held on January 30, 1947.

1. The Annual Report of the Society for the year 1946 was adopted.

2. The following gentlemen were elected office-bearers, members of the Council and of the Board of the Institute for the year 1947.

Dr. G. Bose	...	President
Dr. S. C. Mitra	...	Secretary
Mr. T. C. Sinha	...	Librarian
Mr. H. P. Maiti	...	} Members of the Council
Dr. N. De	...	
Mr. A. Datta	...	Asst. Secretary
Mr. D. Ganguly	...	" "
Mr. C. V. Ramana	...	" Librarian
Dr. H. P. Mehta	...	" "
Dr. B. C. Ghosh	...	} Members of the Board of the Institute
Mr. H. P. Maiti	...	
Mr. G. Bora	...	
Dr. N. De	...	

3. The budget of expenditure for the year 1947 was passed.

4. Dr. Ajit Kumar Dev was elected an associate member of the Society.

COUNCIL MEETINGS were held on Jan. 16, March 13, May 29, July 7, Aug. 1, Oct. 9 and Dec. 18. The following important items of business were transacted :—

1. Mr. Inder Narain and Mr. Ramanlal M. Patel were elected members of the Society.

2. Dr. T. R. Kulkarni, Mr. Shib Kumar Mitra, Dr. R. M. Nayak, Mr. R. J. Chinwalla, Dr. Sourindra K. Ghosh, Mr. Rajpal Bhatia, Mr. K. C. Mukherji and Miss Myra Sen were elected associate members of the Society.

3. Resignations of Mr. C. V. Ramana and Dr. H. P. Mehta as Assistant Librarians were accepted.

4. Dr. B. K. Bose was elected Assistant Librarian for the rest of the session.

5. Messrs R. J. Chinwalla, R. B. Shah and B. X. Tsatos were declared to have duly passed the Certificate Examination.

6. Mr. Bijoy Singh Nahar, M. L. C. and Mr. Sudhir Kumar Mandal, Attorney-at-Law were elected members of the Lumbini Park Managing Committee.

7. The following resolutions were passed :

Resolved—That from 1948 the subscription rate for members be raised from Rs. 30/8/- to Rs. 40/-.

Resolved further—That from 1948 the subscription rate for associate members be raised from Rs. 6/- to Rs. 15/-.

8. Donations of Mr. Biswanath Sarkar and Mr. S. Senadhera were thankfully accepted.

A GENERAL MEETING was held on Oct. 11, 1947. The resolutions passed by the Council on 13. 3. 47 regarding increase in the subscription rate were confirmed.

SCIENTIFIC MEETING

Oct. 11, 1947. The following paper was read by Dr. N. N. Chatterji :

“Ingestion and Excretory Megalomania.”

PUBLIC ACTIVITIES

Mr. M. V. Amrith wrote popular articles on psycho-analysis. Dr. S. C. Mitra, Mr. H. P. Maiti and Mr. B. Desai gave radio talks on psycho-analytical topics.

Mr. T. R. A. Pai as editor-in-charge regularly published the monthly journal *Human Affairs*.

INDIAN PSYCHO-ANALYTICAL INSTITUTE

During the year under review the number of candidates under training was 15 of which 7 were doing control work.

Training and control-analysts—Dr. G. Bose, Mr. H. P. Maiti, Mr. Edith Ludowyk-Gyomroi, Dr. S. C. Laha and Mr. T. C. Sinha.

Training-analysts—Dr. S. C. Mitra, Mr. K. L. Shrimali and Mr. M. V. Amrith.

LUMBINI PARK MENTAL HOSPITAL

The Hospital completed the 7th year of its existence on the 15th February 1947.

Outdoor :—During the year under review the total of daily attendance was 6929 (6488 general and 441 mental) of which 1925 were new cases (1808 general and 117 mental). The following were the types of mental cases :—

Anxiety Neurosis	...	...	1
Dementia Præcox	...	...	41
Depression	...	...	4
Drug Habit	...	...	1
Epilepsy	...	...	4
Fugue	...	...	1
General Paralysis of the Insane	...	...	2
Hysteria	...	...	6
Manic Depressive Psychosis	...	...	10
Mental Deficiency	...	...	4
Mepacrine Psychosis	...	...	1
Obsessional Psycho-neurosis	...	...	5
Paranoia	...	...	35
Psycho-neurotic Symptom	...	...	1
Stammering	...	...	1

Indoor :—103 mental cases were admitted. The following were the types of cases :—

Anxiety Neurosis	...	...	1
Dementia Præcox	...	...	46
Depression	...	...	3
Drug Habit	...	...	1
Epilepsy	...	...	3

At a Council Meeting held on the 19th February 1948, Mr. Basil X. Tsatos was elected a member of the Society ; Dr. Sudhindra Nath Sinha, M.B., Brahmachari Ramesvarn and Mr. Indira Kanta Sarma, M.A. were elected associate members of the Society. Mrs. Vidya U. Maniar and Mr. Asim Kumar Pal were admitted to the Indian Psycho-analytical Institute as candidates ; and resignations of associate memberships of Dr. S. B. Pal and Mrs. N. Barwell were accepted.

At a Council Meeting held on the 12th March 1948, Dr. Sachin Bose, M.B. was elected an associate member of the Society ; Messrs. R. B. Shah and R. J. Chinwalla were permitted to do control work ; and resignations of membership of Dr. Gopeswar Pal and Mr. Mohanlal Ganguly were accepted.

Addresses of New Associate Members

Brahmacari Ramesvarn	S. R. S. Vidyalaya, Chandrapuram, P. O. Chandpur-Nanhkar, Muzaffarpur
Indira Kanta Sarma	Kharmanchak, Bhagalpur
Sachin Bose	20 Bolai Singhee Lane, Calcutta 9
Sudhindra Nath Sinha	37B Ballygunge Place, Calcutta 19

Change of Address

Mofassil-uddin Ahmed	Chittagong College, Pakistan
Samiran Banerji	9/2B Palit Street, Calcutta 19
R. K. De	2 Gokhale Road, Calcutta 25
Sujan Krishna De	38 C Nilmani Mitter St., Calcutta 6
C. V. Ramana	The Menninger Foundation, 3617 W 6th Ave., Topeka, Kansas, U. S. A.

LUMBINI