

# PSYCHE AND SOCIETY

December - 2012

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### Editorial

December 28, 1961

Visited Babu in the afternoon. A member of Parliament from the Congress Party was there to solicit a contribution to his campaign fund. The candidate for Parliament was harijan, an untouchable, from a rural electoral district in Punjab. He was a back-bencher. He spoke not more than once a year in Parliament. He was poor. So poor, in fact, that this morning, when five important visitors from his home district suddenly dropped by, he had to send his servant out to borrow money with which to buy sugar and milk. He had taken the five visitors over to Babu's, so that Babu would offer them something to eat. He asked Babu not to reveal how poor he was. He had big problems.

'I get five thousand rupees from the party to cover election expenses. But our Chief Minister, Kairon, has demanded that each candidate give him five thousand rupees in exchange for his support. So it evens out. Besides, each collector must raise a hundred thousand rupees for the party in his own district. Kairon has demanded it. It is illegal. But who's going to say anything? You know how Kairon is. He will always be re-elected, but the person who protests will lose his livelihood. It has happened many times.

'My campaign costs will be thirty thousand rupees. It is not much, but mine is a poor man's district of untouchables. You know what it costs to be elected! I have to spend five thousand rupees on liquor and women. I can't get by with less. And even so, they'll have to settle for the cheapest girls. Women just get more and more expensive. I have to rent a jeep for six weeks, and jeeps are expensive at election time. I have already hired two agents. They cost me one hundred rupees per month apiece. I'll have to hire more. Publicity and such things also cost money. Then I have to give bribes, too. The money which is left over I'll use to buy votes with. You know a sarpanch here has to spend ten thousand rupees to be elected. He has his expenses and has to get back what he has spent. That is understandable. But that causes the price of votes to go up. The opposition parties try to outbid us. We'll pay such and such a price for a block of votes, they say. Then I have to calm the village leaders and tell them that Congress pays better. But I'm the one who has to pay. It won't be easy.'

When he had left I asked Babu, 'How much does he earn as a Member of Parliament?'

'Four hundred and fifty rupees a month, plus twenty-one rupees a day in allowance for expenses. But only for those days he is here in Delhi.

'In other words, seven hundred rupees a month!'

'Hardly! It's unusual that anyone is present everyday. He must also see to his electoral district.'

'But he has to have thirty thousand!'

'That's the minimum.'

'So how can he be an honest politician and Member of Parliament?'

There is no such thing! ...

## **Twenty-five years study of schizophrenia in a Correctional Home : Logitudinal study**

Dr. Basudev Mukherjee

### **Abstract**

**Aim:** To determine the 25 year follow-up (1987-2012) of only male subjects originally enrolled as undertrial prisoner or convict at Alipore Central Correctional Home, Kolkata-700027 (erstwhile Alipore Central Jail).

**Materials and Methods :** All subjects who were followed up were administered the same research tools which were done at inclusion, namely Present Mental State (PSE-9) and Psychiatric and Personal History Schedule, as recommended by WHO.

**Results:** At the end of 25 years, 47 of the original 1097 subjects were assessed completely. 250 (22.8%) had died and 228 (22.7%) were lost to follow-up during the 25 year period. 223 of the 619 followed up were in partial or total remission. Outcome was good in 27.7%, intermediate in 32% and poor in 49%. More patients were single. No women is compared with this result.

**Conclusions :** Probably this is the only long term follow up study in a Correctional Home set-up from India. Although outcome was not good in those followed up, the numbers who died and could not be followed up causes concern. But it would be an excellent lesson for after care services in future.

**Key words :** convict, undertrial, interview, schizophrenia, follow up, primary care giver.

### **Introduction**

This article has structured in two parts. This is the first part and the second part would be titled 'Correctional Psychiatry: Review in perspective of Alipore Central Correctional Home: A Twenty Five years Study' and is due to be published in the next issue of this magazine. In the next part we will discuss in details the portion of after care in relation to 'Mental Health Act' and Community Psychiatry. In nutshell it is our motto to observe how this can be possible to integrate this huge number of chronic mentally ill patients into the mainstream of society as this is an important part of community psychiatry. One thing we have to be always remembered that the majority (90%) inmates incarcerated in any correctional home are poorest of the poor. They are the marginal population of the mainstream society. They cannot afford themselves to be released from this situation due to dire poverty of themselves and of their families. It is a matter of shame but is a fact that a portion of the inmates get shelter or rehabilitated in this correctional home set up situation from time immemorial.

So in this situation of obvious darkness the role of the primary care givers are very important. They are the flickering light for this poor helpless prisoners. It is truly difficult to get a good primary care giver who can supervise this chronic patients. Though they are the

fellow inmates providing yeoman's service to their helpless community. They always need to be trained, supervised, corrected for any odd situation but it is needless to say that they are much more loyal, agile, live, sympathetic and sincere in providing medical services to their fellow inmates. Actually they can show better empathy for their fellows. They know these chronic mentally ill patients are completely at their mercy. So within various constraints and odd situation they try their level best to provide good services. Actually infrastructure of any correctional home is build up by these long term inmates.

However chronic schizophrenics get shelter in jails, prisons, correctional homes are not a new phenomena. Ever since implementation of Mental Health Act, 1987 no non-criminal lunatics are kept in jails as safe custody. There were a huge number of the same subjects that they had been shifted to various psychiatric hospitals and mental hospitals run by NGO's in the 1990's. However there are still a large number of so called 'criminal lunatics' either convicted or as under trial prisoner suffering as long term incarceration in West Bengal Correctional Homes. Though according to a Supreme Court Rule no psychiatry patient should remain in a custodial set up and time to time there are initiatives to get them released from custody. But the process is complex, hard and multifactorial problems are their to manage the whole situation.

Almost all the chronic psychiatry patients lodged in a correctional home set up for a long term basis are schizophrenics. Mostly they are the victims of the offending situation and they are accused in murder cases. It is natural that some amount of stress of this correctional home environment may precipitate their psychiatric illness. We have seen some immediate reaction of psychiatric disability after admission to prison. But it is unusual to suffer from chronic mental illness due to incarceration. It is the inmate's vulnerability that they suffer from this chronic debilitating situation. As the cases are mostly with the family members so the members are very much reluctant to get them bail out or the trial courts are not prepared to release them. Repeatedly the court asked whether the subject is ready to stand trial or not. So their trial remains pending for a long continued period even for twenty years.

Apart there are some psychiatric morbidity due to stress of incarceration that we will discuss in detail in the next part of our article. We will also discuss about the considerable number of patients those have suffered from cerebrovascular accidents and subsequently manifested with some florid picture of depression or schizophrenic disability. We will also discuss about a considerable number of patients suffering from co-occurring disorder. Here we will only discuss with the chronic mentally ill patients that we come across in correctional home set up.

### **Materials and Methods**

The original study called 'Twenty Five years Study of Schizophrenia in a Correctional Home: a Longitudinal study' included the admitted prisoners who fulfilled international classification of diseases 9th version criteria for schizophrenia. Follow up was done for the last twenty five years by the workers of Pavlov Institute, Kolkata.

### **Study site**

The original study site is Alipore Central Correctional Home Hospital, Kolkata-700027. Here inclusion and follow-up for the last twenty five years is done. Further follow-up was done at

the Pavlov Institute, Kolkata an NGO dealing with care and research. All the data are analysed at both the centres.

#### **Instruments**

Informed consent was tried but it was not possible in all the cases and their families are informed and discussed. The following instruments were administered on patients and primary care givers (trained fellow prisoners).

1. The present state examination (PSE -9) scores are grouped into 15 syndrome entity that are used in the analysis.
2. The psychiatric and personal history schedule has an inclusion and follow-up version. This elicits demographic and historical variables.
3. As most of the subjects are confined for a long period like in-patients so their care givers are trained to observe and document their behaviour accordingly regularly. Even their twenty four hours medical check-up and supervision are also done by this care givers. The author is full time psychiatrist attached to this Correctional Home for the last twenty five years. So all assessments are done by him and the psychologist attached to this Correctional Home.

#### **Results, Features at Inclusion**

Most of the patients are from rural or semi-urban area and all are male members. They have been accused as offender and kept in judicial custody due to the order of court. In due course some of them have been convicted and most of them remain as undertrial. So it happened by chance and not by design. The age ranged from 18 to 65. It is meaningless to make an average. Though most of the patient population are of younger age group *i.e.* 25 to 30 years and majority are illiterate. Almost all are from lower socioeconomic condition, few are from middle class families. Before admitting to custody 87% reside with their families of which 67% were joint or extended and rest are nuclear. About 72% of the sample was single, and 67% had their onset of illness before 25 years. Onset was insidious in 69% cases.

#### **At the end of 25 years**

At the end of 25 years, 47 of the original 1097 subjects were assessed completely. 250 (22.8%) had died and 228 (22.7%) were lost to follow-up during the 25 year period. Among the death cases 49 patients died while in custody and in outside state hospital for natural medical causes and 11 patients committed suicide. 223 of the 619 followed up were in partial or total remission. Outcome was good in 27.7%, intermediate in 32% and poor in 49%. More men were single. No women is compared with this result. Of those who could not be traced, 105 had moved outside their residential address, 19 had wandered away and could not be traced and 37 had moved without leaving any address behind. Some of the patients did not want to make any contact for fear of further incarceration.

9 of the patients were in hospital for a prolonged period 4 in private hospital, 3 in Kolkata Pavlov Hospital and 2 in Lumbini Mental hospital, Kolkata. Of those who died 32 had committed suicide, 12 inside custody and rest at their residence. The other died of medical illness but the exact cause of death could not be ascertain due to lack of medical records.

#### **Clinical picture**

All the patients were assessed from outside State hospital for their psychiatric problems like Institute of Psychiatry, Kolkata and Kolkata Pavlov hospital. They have been followed up at Correctional Home hospital. Also they have been assessed for their general medical condition like periodical check up of blood pressure, haemoglobin, blood sugar, chest X-ray, ECG, HIV, blood smear examination in fever for Malarial parasite or any other medical conditions. How many days they would be in custody that is prerogative of the judicial system.

In this respect we can claim that the periodical medical check up that a prisoner get in this hospital is remarkable. As we know this chronic mentally ill patients suffer from anaemia so their haemoglobin should be assessed periodically and treated accordingly.

#### **Pattern of course**

129 patients had recovered completely. They did not have any episodes after the first one and were functioning well. Another 22 also did not have any more episodes but had mild residual features. As usual most (396 / 619) had multiple relapses with varying degree of remission between episodes. 123 patients were continuously ill during entire 25-year period.

#### **Treatment**

At the end of 25 years, 94 / 619 were not taking any kind of medication. Of these 94, 52 patients or families felt that they had improved considerably and did not need medication. 17 patients were wandering and hence remained untreated. 9 patients stopped medication and switched over to other alternative forms such as Homeopathy, Ayurveda or some indigenous method.

All the patients were tried with typical antipsychotics, some on atypical and some on a combination of both. 67% patients received antidepressants and mood stabilizers. All the patients were attended and supervised at Correctional hospital psychiatry ward. Later after release as an outreach cases they had been followed up at Pavlov Institute, Kolkata.

Among the patients those who are in the list are still in the treatment as in-patient at the psychiatry ward of Correctional home psychiatry ward. These admissions were necessitated by poor drug compliance and other reasons. It is significant that among this prison population cognitive deficit is conspicuous.

#### **Pattern of course**

Right from the beginning of this study, five course patterns are observed. There are complete remission, remission with residual features, multiple relapses with complete remission, multiple relapses with incomplete remission and continuous illness.

We get 23 patients suffering from co-occurring major seizure disorder and in spite of best treatment effort we could not control seizure attacks of five patients. One patient died at the outside state hospital due to status epilepticus. Another 57 patients has co-occurred substance-use problems. In all co-occurring cases we follow the guidelines of American Psychiatric Association enclosed herewith.

#### **Employment**

Among the population who got relieved (92) from the psychiatry problems 62 are gainfully employed. The rest are still unemployed. Though while in custody all the patients are

supervised to perform their own cleanliness and various common works. Yet it is fact that this chronic ill patients are very much reluctant to perform any work not to say of doing any work with voluntary effort.

#### **Marital status**

14% patients were married but separated / divorced. 18% married and rest are unmarried at the end of 25 years. 9 patients were married twice. That may be the case that due to the period of exacerbation their wife left and again they were married at the period of remission.

#### **Sources of support**

The release prisoners nearly 49% are supported by their joint, extended family (parents, brothers, sisters, in-laws etc.) or their wives. Here one most important thing is that the patients who are long term incarcerated were and are not visited by their family members in the interview. Even when contacted at their home address the family members do not express their willingness to accept them anymore or even deny their existence.

#### **Discussion**

Alipore Central Correctional Home hospital is the referral hospital for West Bengal Correctional Homes. So continuously a significant number of psychiatric patients have been transferred to this Correctional Home for better treatment. In normal procedure they are kept in psychiatry ward after initial screening and treated conservatively so long they have not been consulted with the outside state psychiatry hospital. After consultation and follow up in the usual course they have been transferred to their original correctional home for further follow up. In this sense all the psychiatry patients in West Bengal Correctional Homes specially from periphery areas get the opportunity to be screened and consulted in a psychiatry hospital of Kolkata that is impossible in normal situation for a patient of remote place of district Purulia or Coochbehar.

But after initial completion of treatment whenever they return to their original correctional home there is every possibility that his treatment would be irregular or discontinued. It had been tried to solve the problem with rigorous follow up but due to lack of proper infrastructure the system does not work upto a standard. For this reason a good number of psychiatry patients whether convicts or undertrials are kept in this correctional home for a long term basis. In this way they get a long term psychiatry and medical care in this correctional home.

Here we can discuss in brief something about the need of psychiatry services in correctional home set up. There is a critical need for psychiatric services in correctional set up. Though true incidence and prevalence of psychiatric disability in correctional facilities are quite difficult to obtain. Due to rapid turnover rates it is very difficult to make an accurate epidemiological study even any kind of point prevalence of mental illness in correctional set up is quite problematical. The best way to get the psychiatric illness on regular rigorous screening on first admission to prison. But here also we do not get the family members to corroborate his or her self-reporting data. Those who stay in prison in longer times epidemiological study of mental illness in this setting is more feasible. Despite all difficulties and limitations gradually we become aware that at least 5 to 7% of inmates are suffering from any kind of psychiatric problems. It may be mere personality disorder or serious illness like chronic schizophrenia. If we consider this amount as a contrast to the patients admitted to

psychiatric hospital then it would be much more larger. So we can say in prison population psychiatric disability is at least three to four times higher than the general population.

Nearly 60% of the population those who were released discontinue medication. At the time of release the family members are contacted counselled and a prescription is given to their hand for further compliance. But they ignore the suggestion. The reason is simple – it is a long term treatment program, they are very poor to purchase the medicines regularly, it is difficult for them to make contact with the state hospital where medicines are available free of cost etc.. So in this 25 years follow up period it is impossible for us to state what should be the position of those patients if they continued with this treatment program specially continuing pharmacotherapy.

The process of follow-up was much more difficult. It is natural that when the patients are in acute disturbed condition then only the family members have a search for hospital or treatment. Otherwise in chronic residual condition they totally neglect it. Specially once they have been released they do not want to make any contact with the 'jail person'. This is not only true for psychiatry patients it is true for any patient of correctional set up such as Tuberculosis. They are scared. However local club or resource person was of much help to make the follow-up program successful. In spite of every effort it could be said that it was not possible to supervise a large number of patients those who are out of correctional home in any time period.

In prison the number of chronic schizophrenics are 3.5 percent whereas in general population it is 1 percent. These mentally ill population are much more homeless, unemployed, alcoholic, substance-abusers and victims of physical and sexual abuses before their current incarceration.

Since outcome has been measured in a multi-dimensional fashion, it is natural that a combination of clinical (specially primary care giver's service) and various custodial variables have differentiated between good and poor outcome.

There are some genuine problems or conflicts for a correctional psychiatrist to discharge his professional service to the inmates. These are –

1. Problem of dual loyalty – That it is a double agent problem. Psychiatrist is a part and parcel of the correctional administration and on the otherhand he has some professional ethics that his client expect from him. It is imperative that he would see the best interest of his client.
2. Medical autonomy – Every prisoner has the right to choice about his treatment program. So in various circumstances when the prisoner does not comply with the treatment program the psychiatrist has to face a great trouble. In one side he realises that the prisoner is in urgent need of the treatment on the other side he has to abide by the norms of prisoner's autonomy.
3. Doctor-patient relationship – Here the motto of the psychiatrist is 'do no harm' or acting in patients' best interest. Conflict with patient autonomy needs counselling. Sometimes correctional environment might threaten to coerce professional judgement and actions into meeting security needs rather than the mental health needs of individual inmates. Psychiatrist has to abide by the laws and by laws of security.
4. Confidentiality – Psychiatrists have to maintain certain terms of confidentiality except in cases of suicidal, homicidal, riot or prison escape. Sometimes the inmates are so much

scared regarding the prison situation that they keep mum in every case-history taking situation specially regarding the personal history.

5. Medical records -There are very poor documentation system in all our state hospital set up, so the same condition is prevailing in the correctional homes. In this case we have to train the prisoner how they would keep the records. It is needless to say what a upheavel task it is to keep the records of last twenty five years.

As there is no guidelines from Indian Medical Association or Indian Psychiatric Association so in some problematic situation we have followed the guidelines of American Psychiatric Association and as it is very much helpful for the persons concerned so we excerpt the two guidelines. Here we want to mention that chronic alcoholics are worst neglected in any hospital situation. Nor the psychiatrist or the medical specialist, nobody take for their treatment specially in delerium tremens condition.

#### A. Strategies for inmates with co-occurring disorders

1. Services must be focused on the integration of treatment programming by addressing the person's mental health and substance use disorders simultaneously.
2. Each type of disorder must be treated as primary, with a focus on understanding how they interact with each other.
3. Medication must be prescribed with caution. Where circumstances warrant, an inmate not previously prescribed psychotropic medication generally should be detoxified for a reasonable period of time before psychotropic medications are prescribed unless psychotic or suicidal symptoms are present.
4. Psychosocial problems and skill deficiencies should be addressed with individualized programming.
5. Treatment should be integrated with self-help groups and support networks which may be invaluable tools in assisting treatment participants in maintaining their commitment to daily alcohol and drug abstinence.
6. Interentions must be designed for the particular setting, each setting requiring differing intensity, length, and types of services.
7. The presence of co-occurring disorders requires special attention to discharge planning which much address housing and job needs, famly reconnection, and continued treatment.

#### B. Difficulties in the Correctional Population

1. Deficits in communication skills contribute to the problem for correctional psychiatrists, who depend primarily on interview and spoken language for making assessments of the problems and recommending the appropriate intervention.
2. Self-injurious behaviour may be viewed as a manifestation of a depressive disorder, a manifestation of a diminished ability to tolerate stress, a symptom of anxiety, a problem of impulsivity, or a learned behaviour leading to being the center of increased attention from others.
3. Inmates with this combination of difficulties are the most likely to be preyed upon and ridiculed by other inmates.
4. Their inability to process information rapidly or to comprehend instructions, and their low frustration toleranace, and impulsivity may have severe disciplinary consequences.
5. Each inmate's needs must be assessed individually in regard to housing, support, protec-

tion, and observation by mental health and security staff. It is important, however to ensure that inmates with mental retardation / developmental disability and mental illness are not precluded from receiving or participating in services or programs available to all other inmates.

6. Therefore, security and treatment staff alike should have additional training and education on mental retardation\developmental disability in order to minimize the likelihood that behaviours are misperceived as intentional rule infractions or attributed solely to mental retardation while failing to treat a serious mental illness.

#### Prisoners who are lodged Alipore Central Correctional Home are under going treatment as Chronic Schizophrenic on 19.11.12

Sl No	Regd. No	Name	Father's Name	Date of Sentence	Case Reference	Committing Court	Status
1.	5193/A	Sanatan Bhowmick	Sreedhar Bhowmick	20/05/2006S	T No. (6)04, U/S-302 I.P.C	ADJ. 12th Court Alipore	Life Convict
2.		Nemai Majumder	Ram Kanta Majumder	03/12/2010	SC No.113/01, U/S-302 I.P.C	ADJ Durgapur (S. Prasad)	Life Convict
3.	6668/A	Tapan Mitra	Tulsi Mitra	30/06/2010	ST No28/06, U/S 302 I.P.C	ADJ 2nd Court, Bwrwan	Life Convict
4.	9176/A	Ashok @ Bhandila	Singh Sakitpada Singh	12/09/2002	SC No. 56/97, U/S-302 I.P.C	Judge XI Bebh City Session Court Kolkata	Life Convict
5.	3379/A	Debrata Sarkar @ Totan	Bijoy Sarkar	21/08/1996	ST No- 37/95, U/S-302 I.P.C	SDJ, 2nd Court, Hooghly	Life Convict
6.	3901/A	Samir Lal Chatterjee	LT. Mohanlal Chatterjee	27/05/1997	ST No.2(1)80, U/S-302/34 I.P.C.	ADJ.10th Court Alipore	Life Convict
7.		Abdul Mallick	Hamid Momin Mallick	05/03/2009	SC No.107/84, U/S-302/34 I.P.C	ADJ.2nd Court, Burdwan.	Life Convict
8.	8235/A	Shibu Bor	Adhar Bor	29/06/2011	ST No.2(8)05, U/S Part I.P.C.	ADJ 8th Court, Alipore	Term Convict
9.		Mannan Molla	Golam Safi Molla	09/04/2002	STNo.13(1)02, U/S-302 I.P.C.	ADJ,FTC, Diamond Harbour, South 24pgs.	Life Convict
10.	6475/A	Putul Paik	Gangahari	18/12/2007	ST No.51(12)05, ADJ,FTC,2nd Diamond Harbour, South 24pgs.		Term Convict

11.1651/II	Debye bdu Gay an @ Gurupada	Shakti Gay an	18/08/2012	ST No.2(2)II, Sagar PS cas No.84/10,302 I.P.C.	Addl.Dist. Sessions Judge,F.T.C. Kakdpeep, South.24pgs.	Life Convict		21.6070/12	Gouranga Katal	Sudhangshu Katal	19/08/2012	SC.No3(3)10 U/S 436/306	D/Harbour 1st FTC P.S.C. Kulpi	U T P
12.6882?A	Dipak Manna	Asutosh Manna	29/08/1997	ST No. XXXVIII July, 96-U/S 49A/ 302 I.P.C.	Addl. Sessions Judge, 2nd Court Midnapore	Life Convict		22.6069/12	Sailen Adhikary	Bipin Adhikary	26/09/2012	SC No 14(5)12 U/S-N.A	D/Harbour 1st FTC P.S Magra Hat	U T P
13.8601	Gopal Das Bairagya	Shyam Das Bairagya	04/05/2012	SC No. 69/10 ST No.1/11,U/S	Addl.Sessions Judge,Kalna	Term Convict		23.6068/12	Joydeb Naskar	Felaram Naskar	24/09/2012	M/Hat PS. No.267/12 U/S-498A/302	D/Harbour 1st ACJM Magra Hat	U T P
14.7373/A	Phoni Sardar	Ananta Sardar	12/08/2009	STNo.(3)2007, U/S-448/376 I.P.C.	Addl. Dist. & Sessions Judge, Fast track VII Court, Alipur, (S)	Term Convict		24.3930/12	Chanchal Majhi	Suku Majhi	26/04/2012	Jalpaiguri U/S-P.S.C. No.163/12	Jalpaiguri CR	U T P
15.7485?A	Ismail Dhali	Kashem Dhali	25/11/2009	ST No.5(10)06, SC No.82(7)06 U/S-302 I.P.C.	Addl. Dist. & Sessions Judge, Fast track Court, 1st Court, Baruipur.	Term Convict		25.4355/12	Sanjoy Mondal	Sahadeb Mondal	17/07/2012	T/Pukur PSC No.240/12 U/S-380	Alipore ACJM	U T P
16.7511/A	Asan ALI Molla	Late Bishe Molla	19/12/2009	ST No-14(01)08, SC No-38(12)07 U/S-302/34 I.P.C.	Addl. Dist. & Sessions Judge, Fast track Court, Baruipur, South 24 Pgs.	Life Convict		26.457FA/12	MD.Babu	Ajibar Fakir	14/09/2012	PSC No380/12 U/S-14FAACT	Alipore ACJM PS. T/Pukur	U T P
17.8673/A	Khokan Ari	Sudhir Ari	01/02/2008	ST No 112 of March 2004, U/S-302/201/ 342 I.P.C.	Addl. Dist. & Sessions Judge, Fast track Court, Contai.	Life Convict		27.6193/11	Abu Bakkar Jamadar	Abdul Malek Jamadar	25/03/2010	ST 3(3)07 U/S-86/01	D/Harbour 2nd FTC.	U T P
18.6217/A	Pankaj Patra	Late Manmotha Patra	29/06/2007	ST No 554/2006, Bhangur PS C.No 201/2004 dated	Dist Sessions Judge Court, Howrah	Life Convict		28.6077/08	Parimal Ghosh	Birendra Ghosh	13/10/2008	P/Jadavpur 88/08 U/S-399/402	Alipur CJM	U T P
19.3882/A	Babu Mitra	Mahendra Mitra	13/10/1982	SC No-28/82, U/S-302/307. I.P.C.	Ld Metropolotan, 3rd Court, Kolkata	Life Convict		29.6567/04	Pintu @Narayan Mondal	Ranjit Mondal	01/09/2004	ST C.No 2(4)12 U/S-399/402 Tiljala	Alipur 2nd FTC	U T P
20.6072/12	Bablu lal Das	Sudhir Das	26/01/2012	SC No 220/12, U/S 290	D/Harbour 2nd J.M.P.S.C Kulpi	undertrial prisoner (UTP)		30.468/09	Alauddin Halder	Madan Halder	2/01/2009	ST.C.No 4(6)08 U/S-302/307	SC D/Harbour 4th FTC	U T P
								31.4737/12	Md. Safiqul Darjee	Bhola Darjee	16/07/2012	SC No. 125/12 U/S-498A/406	D/Harbour 1st JM	U T P
								32.4771/12	Prabir Kr. Mondal	Tarapada Mondal	04/08/2012	SC No. 269/12 U/S-304	Alipur ACJM	U T P
								33.5530/10	8Soumen Sardar	Suraj Sardar	17/09/2008	ST C.No 2(2)09 U/S-316/08 302	Alipur 2nd FTC Tiljala	U T P
								34.487/09	Tapas Das	Gour Mohan Das	21/01/2009	ST C.No. 7(7)09 U/S-08/09 302/ 304/498A	Alipur 9th FTC R/ Nagar	U T P
								35.4298/12	Manu Ray	Ram Gopal Ray	15/07/2012	CJM C.No 379/12 U/S-354	Alipur	U T P
								36.3756/10	Gouranga Mondal	Sudhir Mondal	01/08/2010	C.No. 2(4)12 U/S-2(4)12 302	Alipur 5th FTC Basanti	U T P

37.	Ashit Mondal	Lt. Haripada Mondal	11/03/1993	SC 24(6)95, Kulpi P.S. C.No89/93, U/S-325/3041.P.C.	Ld. Addl. Sessions Judge, 2nd Court Alipur Dist.24 Pgs.(S)	U T P
38.	Manick Chandra Halder	Joydab Halder	02/01/1994	SC 20(2)95 Baruipur P.S. C.No 13(1)94, U/S-302 I.P.C.	Ld. Addl. Dist.& Sessions Judge, 4th Court Alipur Dist.24 Pgs.(S)	U T P
39.	Sambhu Mondal	Nilkanta Mondal	28/11/2006	ST12(4)09, Kashipur P.S. C.No 84/06 U/S-376F I.P.C.	Ld. Addl. Dist.& Sessions Judge, 2nd FTC. Baruipur, Dist. 24 Pgs. (S).	U T P
40.	Bhupendra Das	Kundan Das	04/01/2009	SC 61(7)09, P/Jadavpur P.S. C.No.72/09, U/S-302I.P.C	Ld. Addl. Dist. Judge, 1st FTC, Alipur, Dist.24 Pgs(S)	U T P
41.	SK. Habib	Karam Ali	30/04/2011	Sonarpur P.S. C.No.299/11, U/S-498A/302 I.P.C.	Ld. Addl. Chief Judicial Magistrate, Baruipur, Dist. 24 Pgs (S)	U T P
42.	Bhola Biswas @ Bidhan	Narendra Nath Biswas	18/01/2011	SC 64(9)09, KLC P.S C.No.10/09, U/S-304 I.P.C.	Ld.Addl. Dist.& Sessions Judge, 3rd Court, Alipur Dist.24 Pgs (S).	U T P
43.	Rameswar Murumu	Bankim Murumu	17/10/2010	Salbani P.S C.No.58/10, U/S-148/149/307/353/186/120B/121/121A/123/124A IPC 25/27A Act. 3/4E.S. Act.16/18/20 UPA Act.	Ld. Chief Judicial Magistrate UTP Paschim Midnapore.	U T P
44.	Azad Bepari	Abdul Rouf	23/05/2004	SC 35(2)12 Metiabruz P.S. C.No.157/10, U/S-399/402 I.P.C.	Ld. Addl. Sessions 2nd Judge, Court, Alipore Dist,24 Pgs(S)	UTP.
45.	Mamud Rahaman	Manirul Haque	20/12/2011	Bhangore P.S. C.No.456/11,	Ld. Addl.Chief Judicial Magistrate	UTP

46.	Manick Bauri	Sankar Bauri	09/04/2011	SC 5(9)06, Khatra P.S. C.No,08/04, U/S-302IPC.	Ld. Addl. Sessions Judge, FTC,Khatra, Dist, Burdwan	U T P
47.	Lakshman Murmu	Dasso Murmu	17/07.2012	ST XXIX(2)06, Gopiballabpur P.S. C.No.48/02. U/S-Not available.	Ld. Fast Track Court Jhargram.	U T P
48.	Sk. Mofijul	Sk Aribul	18/08/2012	GR No.204/93, U/S-3(a) Rup Act 66	Ld. Judicial Magistrate, 1st Court Paschim Midnapur.	U T P
49.	Akthar Ostagar	Mantu Ostagar	25/07/2012	D/Harbour P.S. C.No. 296/12, U/S- 302 IPC	Ld. A.C.J.M. D/Harbour, Dist.24 Pgs.(S).	U T P
50.	Soren Murumu	Leda Murumu	05/10/2010	SC 06/11, Kalna P.S. C.No.230/10, U/S-302 I.P.C.	Ld. Addl. Sessions Judge, Kalna, Dist. Burdwan.	U T P
51.	Dibendu Gayen @	Shakti Gayen	26/11/2011	ST 2 (2)11, Kalna P.S. C.No.230/10, U/S-302I.P.C.	Ld.Addl. Sessions Judge, Gurupada Kalna, Dist. Burdwan.	U T P
52.	Sanjoy Das	Piyari Lal Das	14/02/2009	ST 2(11)08, Tiljala P.S. C.No.139/08, U/S-302/326/34 I.P.C	.Ld. Addl.Sessions Judge, 1st. FTC, Alipore, Dist 24pgs.(S)	U T P
53.	Anowar	Muslim	18/04/2011	Nodakhali P.S. C.No 126/11 U/S-14 F.Act.	Ld. Judicial Magistrate, 1st Class, 8th Court, Alipore.	U T P

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## What is meant by Svabhava : Chattopadhyaya and Needham

Ramkrishna      Bhattacharya

Debiprasad Chattopadhyaya's *Science and Society in Ancient India* (1977) impressed Joseph Needham as much as had his *Lokayata* (1959). But there was one point on which Needham had some reservations. A series of letters relating to the doctrine of *svabhava* (lit. own being) and further discussions in person (when Chattopadhyaya visited Needham in Cambridge) are of seminal importance to the student of Indian philosophy and more particularly of the philosophy of science.

Chattopadhyaya (1977) has made much of the doctrine of *svabhava* in relation to the CS, although he does not associate it specifically with the Carvaka, but with materialism of another sort. He knew that, unlike the Carvakas, the CS (1.26.10) speaks of five elements instead of four, and the physician-philosophers' views concerning the rise of consciousness are quite different from the Carvakas' (Chattopadhyaya 1992, 41-43). Chattopadhyaya proceeds from the notion: *svabhavavada* = "the laws of nature" = causality, and then equates causality with materialism which is = scientific temper or science consciousness. It is difficult to accept this series of equations in view of the basic complexity around the word, *svabhava*. What does it really mean: causality or accident?

*Svabhava* is said to be one of the rival claimants for the title of the first cause (*jagatkarana*) along with *kala* (time), *yadriccha* (chance or accident), *niyati* (destiny) etc. in the *SvUp* 1.2 (c. sixth century BCE). Here the distinction between *svabhava* and *yadriccha* is clearly made. However, in course of time, we find *svabhava* becoming a synonym for *yadriccha* in Asvaghosha's *BC* (9.58-62) and *Sau* (16.17). At the same time *svabhavavada* came to entail inactivism, *akriyavada* and total denial of the efficacy of human endeavour. The typical example of what *svabhava* means was the sharpness of the thorn. In the *Nyayasutra* (4.1.22-24), this very idea is set to imply *animittata* (absence of any efficient cause). It is in this very sense that *svabhava* is used in the *Mbh*, Mokshadharma Parvadyaya, Santiparvan (12.172.10-11, 12.224.50, 12.230.4). So it is impossible to avoid the conclusion that *svabhava* could mean both *hetu* and *ahetu*, causality and accident. In any case the implication of *svabhava* is more problematic than it appears at first glance. It is quite impossible to employ a single word or even a single phrase to convey the complexity inhering in the world.

In a personal communication to Chattopadhyaya (dt. 15. 12. 1978, as yet unpublished) Joseph Needham emphasized the relation between *svabhava* and the Chinese concept of Tao, and mildly objected to the phrase "laws of nature" in translating *svabhava*: "On the other hand, I am not at all sure that the translation of "laws" of Nature for *svabhava* will meet the case. I suspect that one should not go beyond some expression like "innate thus-ness" or the "essential nature of things". As you will remember, in Volume 2 of "Science and Civilisation in China", we made a rather thorough investigation of the question of whether

the conception of laws of Nature had ever arisen in Chinese civilisation, and we decided in the negative. This was on pp. 518 ff. Later we revised the presentation somewhat for a lecture at the Hatfield College of Technology in 1961... I now suspect that the rather silly metaphor of "Laws of Nature" could have arisen only in the monotheistic civilisation of the "People of the Book", i.e. the Hebrews, Christians and Moslems. We also suspect that it may have had considerable heuristic value at the time of the scientific revolution, but we doubt whether it played more than a minor part in that context. For us, the over-riding factors which gave rise to the scientific revolution in Europe and not in the Asian civilisations, were the concrete social and economic conditions and structures of these respective societies; and not so much intellectual factors – though we would never want to deny the importance of these. I haven't consulted any Sanskritists here about the best translation of *svabhava* but I can't help wondering whether it did not imply something like the Tao in Chinese thinking, i.e. the indwelling naturalness which makes things to be as they really are. At one time I thought that this might have something to do with Indian *Rita*, a word which I don't find in your index.'

Chattopadhyaya himself in his *Lokayata* (1959) had often spoken of the Vedic concept of *rita* and the Chinese concept of Tao (See the general index of *Lokayata*). In his study of the philosophical background of the ancient Indian medical texts (1977) he, for reasons best known to him, omitted all references to both *rita* and Tao, and concentrated wholly on *svabhava* as "laws of nature". Needham was of the opinion that such a concept could only develop in monotheistic civilisations. Chattopadhyaya, however, was reluctant to admit this view (Chattopadhyaya 1987, 144-45).

Referring again to Chattopadhyaya's work (1977) Needham later (1980) writes: 'A key word in the ancient Indian literature is *svabhava*, which could be translated as "inherent nature", "innate thus-ness", or "the essential nature of things". It must have had close relations with *rita* and even *dharma* in some senses, meaning "the Order of Nature" or the way in which Nature works, all recalling Tao in Chinese. The physicians were seeking the pattern-principles in Nature, the ultimate reasons (ultimately of course inscrutable) why things are as they are and behave as they do' (Needham 1980, 25).

Needham in this context makes another significant observation regarding the Chinese rendering of *svabhava*:

'It is interesting to see how these Sanskrit words came out when the Buddhists philosophers needed to translate them into Chinese. *Svabhava* was rendered as *hsing*, and defined as embodied cause, the unchanging, independent, self-dependent, fundamental "nature" behind the manifestation or expression of anything. Sometimes this was amplified as *tzu hsing*, "the primary germ [verb. sap.] out of which all material appearances are evolved, the first source of the material world of phenomena"... Other more curious locutions were *ssu-pho-pho* and *tzu-thi-thi*, "own state", essential or inherent property, innate or peculiar disposition, natural state or constitution...' (Needham 1980, 25).

It is rather surprising that Needham seems to have agreed later (1986) with Chattopadhyaya's view of *svabhava* as "laws of nature", although the eminent Sinologist preferred to use the phrase, "the Order of Nature" along with it (see above). Referring to Chattopadhyaya's treatment of *rita* in *History of Science and Technology in Ancient India* (vol. 1), Needham writes in his Preface to this work:

"Again, all that has been written here about *rita*, that ancient Indian concept of the Order of

Nature, its pattern and organisation, self-originating and underlying all that happens, is well worth reading. The concept is somewhat analogous with what in Chinese we call the Tao, or *li*, also self-originating, *tzu-jan*. Apparently it was not characteristic of the Indus Valley civilisation but rather to be found in the Rigveda and such works. As a recognition of the regularity and uniformity of Nature it was certainly wisdom, but it had to be fleshed out with specific theories about natural phenomena, and these to a large extent arose out of technological practice. Of course it was the ancestor too of what today we call "laws of Nature", those laws which Westerners once thought of as due to the will of a transcendent creator deity, but which are now regarded as descriptive rather than prescriptive' (Needham 1986, vii).

Chattopadhyaya was highly gratified to see that, after a long discussion with him in Cambridge (when he visited Needham, as he says, to learn from him something about the history of science and technology), Needham had "constructively reconsidered" his views (Chattopadhyaya 1987, 145-46).

Two points are to be noted here: (a) acting upon Needham's comment in his personal communication, Chattopadhyaya brought back *rita* to the interpretation of *svabhava* in the second volume of his history of science and technology in ancient India (1991) and (b) Needham, having heard from him the evidence of Indian philosophical literature, modified his views on *svabhava* insofar as it was a concept related to *rita*. Strangely enough, none of them refers to the Buddhist idea of *pratitya-samutpada* in this connection.

In his later work (1991) Chattopadhyaya discusses in detail the place of *svabhava* in Lokayata, Samkhya and Nyaya-Vaisesika, and comes to the following conclusion: 'We have seen that it (sc. *svabhava*) formed an important feature of the new intellectual climate ushered in the Second Urbanization and further, notwithstanding differences among the modern and medieval scholars of looking back at it, the concept itself at least foreshadowed what came to be known in later times as the Laws of Nature' (Chattopadhyaya 1991, II:69-70) (Emphasis added).

All these qualifications and modifications in the statement betray how tenuous Chattopadhyaya's conclusion is. *Svabhava*-as-accident is as much a part of ancient classical Sanskrit works (such as the *BC*) as *svabhava*-as-causality. It is no use blaming some modern and medieval scholars. For one thing, in Indian literature two apparently unrelated ideas, one cosmological and the other ethical, inhere in the changing concept of *svabhava*. If it stands for causality, the ethical corollary would be activism; if, on the other hand, it stands for accident or lawlessness, the corollary would be *akriyavada*, inactivism. *Svabhava* has no room in the major epistemological and metaphysical questions that form the greatest part of the philosophical debates in ancient and medieval India. Add to this the problem of relating *svabhava* (whether as chance or as causality) to the Carvaka/Lokayata materialism, the confusion becomes worse confounded. And if one cares to bring in the issue of *svabhava* vis-a-vis Samkhya in this connection, the result will be a perfect mess (see Johnston 1937, 68-70; Chakravarti 1951, 43, 234; Bedekar 1957, 146-47).

Needham (1980, 25) tells us that *svabhava* in the Chinese tradition invariably stands for causality alone, not *ahetu*. Yet right from the first century CE the word *svabhava* in Sanskrit literature, both medical and non-medical, is used more often than not as a synonym for accidentalism or something not subject to cause-effect relations and hence leading to inactivism.

Apparently neither Chattopadhyaya nor Needham noticed (or refused to consider) that

outside the medical tradition (and even inside it, cf. CS, 1.1.25), *svabhava* did have a meaning, not only different from causality but diametrically opposite to it. Such a meaning is encountered both earlier and later than the time of the compilation of the CS and the SS. Chattopadhyaya summarily dismisses the evidence of so many writers speaking of *svabhava* as synonymous with chance or accident: 'There was a tendency in medieval India to interpret *svabhava-vada* as simple denial of the causal law and some of the modern scholars follow suit' (Chattopadhyaya 1991, 55-56). The sources he mentions are Santarakshita, the Naiyayikas, Louis de La Vallee-Poussin and Gopinath Kaviraj.

This view is palpably inadmissible. Even if we accept that that *svabhava* stands for a naturalistic approach to disease and medicine (as Chattopadhyaya, I think rightly, shows), the fact remains that both inside and outside the medical literature very often it represents pure accidentalism, although atheistic and pessimistic in intent (as for example, in CS, 1.25.22-25). *Daiva*, *adrishta*, *karman*, and *niyati*, it should not be overlooked, all have a strong basis in causality: an as-you-sow-so-you-reap kind of inexorable and inevitable relation between one's action and its consequence. *Yadriccha* and *hatha*, pure accident or chance (*hatha* is used to suggest accident in the *Mbh* and to denote chance-finding or serendipity in both the *Mbh* and *YTC*), on the other hand, should have no room in the list of *jagatkaranas* inasmuch as both of them imply denial of any causal relation between two events, as both consider it impossible to establish any such relation at all. Both in the cosmological and the ethical domains, *svabhava-as-causality* is, however, different from all other "first causes" in one vital respect: it does not operate like an agency outside the material world but inheres in every material object, sentient or non-sentient, organic or inorganic. *Kala*, Time, on the other hand, operates from outside in accordance with nothing but its own course.

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## What I Require From Life

J. B. S Haldane

Margaret Fuller, a New England mystic, once said. "I accept the universe." To which Thomas Carlyle remarked, "Gad, she'd better." I have got to accept the universe as it is. I must not require the impossible, and I shall do harm rather than good if I try to imagine perfect things in a perfect world. But given the world as it is, I can say what I may reasonably hope both for myself and for others.

I was born in a peaceful age, and in my youth I looked forward to a life of peace. Since 1914 I have been living in a heroic age, and I see no prospect of surviving into another epoch of peace and quiet. So I must try to make the best of the time in which I live. What do I ask for myself? I assume that I have food, water, clothes, and shelter.

First, work, and a decent wage for my work. Aristotle defined happiness, not as a sum of pleasures, but as unimpeded activity. I want work which is hard but interesting, work of which I can see the fruits. I am exceptionally lucky because I can choose my own work to a large extent. If I want a respite from science I can go and be a war correspondent, or write children's stories, or make political speeches.

So I enjoy a good deal of my second requirement, in fact vastly more than most people. But I want still more, particularly more freedom of speech. I should like to say and write what I think about Lord Blank's newspapers, Mr. Dash's pills, and Sir John Asterisk's beer, all of which are poisonous. The law of libel prevents me from doing so.

I require health. I don't mind an occasional toothache or headache, or even an acute

illness every seven years or so. But I want to be fit for work and enjoyment in the intervals, and to die when I can work no longer.

I require friendship. Particularly I require the friendship of my colleagues and comrades in scientific and political work. I want the society of equals who will criticize me, and whom I can criticize. I cannot be friends with a person whose orders I have to obey without criticism before or after, or with one who has to obey my orders in a similar way. And I find friendship with people much richer or poorer than myself very difficult.

These four things are general human needs. For myself I also demand adventure. Life without danger would be like beef without mustard. But since my life is useful it would be wrong to risk it for the mere sake of risk, as by mountaineering or motor racing. As a physiologist I can try experiments on myself and I can also participate in wars and revolutions of which I approve. By the way, love of adventure does not mean love of thrills. I spent six weeks in Madrid during the recent siege. The only thrill that I got there was from reading Rimbaud's poetry. The satisfaction of adventure is something much more solid than a thrill.

There are other things which I desire, but do not demand. I like to have a room of my own with some books, good tobacco, a motorcar, and a daily bath. I should like to have a garden, a bathing-pool, a beach, or a river within easy reach. But I have not, and I bear up quite happily.

I am an exceptionally lucky person because I get a good deal of what I want, and can work actively for the rest. But most of my fellows do not enjoy what I regard as essential requirements. And I cannot be completely happy while they are unhappy.

I want to see every healthy man and woman can the planet at work. But everywhere outside the Soviet Union there is unemployment, though very little in Sweden. I am a socialist because unemployment, at least during times of depression, is an essential feature of capitalism. I want the workers to see the fruit of their own work not in profits for others, but in their own and their friends' well being. My main personal complaint is that my work is not applied. I discover new biological facts, but no use is made of them, because although the community would benefit, no individuals would make profits from their application.

I want to see the workers controlling their conditions of work as I control my own to a considerable extent. Most work is dull, much of it is unhealthy and exhausting. This need not be the case, and I believe will not be after a few generations of democracy in industry. How pleasant work can be is shown by a simple fact. When we have time and money to spare, two of our favourite occupations are hunting and gardening, the work of our palaeolithic and neolithic ancestors respectively. I am a socialist because I want industry to be controlled by the workers. Freedom should begin in the workshop.

I want to see every man and woman as healthy as possible. This implies food, housing, and medical attendance of the quantity and quality which human biology demands and modern technique can supply.

I want to see the end of class subjection and sex subjection. Only so will the equality which is the condition of fraternity be achieved. Since the main barriers between classes and the main reasons for the subjection of women are economic, I look to a revolution in the economic field for their end.

I am a socialist because I want to see my fellow men and women enjoying the advantages which I enjoy myself. I know that socialism will not confer all these advantage in an

instant, but if I live to see capitalism overthrown and the workers in power through most of Europe I shall die happy.

Certain things are lacking in my life of requirements, notably peace and security. It is futile to require things which one is most unlikely to obtain. Fascism is a living reality, and fascism, as Hitler and Mussolini explicitly state, and prove by their actions, implies war. War is spreading at present. I sincerely hope that it will not spread over the world, as it spread in 1914 to 1917; but I do not look forward to perfect peace till fascism is dead.

I fully realize that peace and security are rightful aims, and that my own desire for violent adventure is probably merely an adaptation to the age in which I live. I am a child of my age, and all the worse for being one. I therefore demand security rather than adventure for others.

I have said nothing about many things which I desire to see, such as a spread of education, and an increasing application of scientific methods in all branches of life. From what I have seen in Russia and in Spain I do not doubt that these and other good things would follow almost automatically if our class distinctions were abolished.

To sum up, for myself I require food, warmth, work, liberty, health, and friendship. For the society in which I live I require socialism.

Supplementary to my requirements of life are my requirements of death. Of all men whose deaths are recorded, I consider that Socrates' was the most enviable. He died for his convictions, when he could easily have survived by betraying them. He died at the age of seventy, still in full possession of his faculties, but having completed all the work which he could reasonably hope to do. And he died laughing. His last words were a joke.

I do not require of death that I shall be as fortunate as Socrates. A death which fulfils all the three conditions of his is very rare. But if I can achieve even two of them I shall have done well, and though my friends may lament me, I trust that they will not pity me.

[From *Keeping Cool* (1944)] P A S

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## European Feudal and Renaissance Literature

D.D. Kosambi

[The following note by D.D. Kosambi was first published in *New Age* (monthly), October 1958. To the best of our knowledge it has never been included in any collection of his writings. Readers are requested to read this note in conjunction with Kosambi's essay on the author of Sanskrit epigrams, Bhartrihari (*Exasperating Essays*, Poona, 1957) and his introduction to Vidyakara's *Subhashitaratnakosha*, edited by Kosambi and V.V. Gokhale (Harvard, 1957).]

Some readers of an essay on Bhartrihari (see my *Exasperating Essays*) were puzzled by a seeming inconsistency. In a passing reference Shakespeare's dramas were assigned a class basis of the rising proto-bourgeoisie. If so, why do the plays so often portray high nobility, and rarely the bourgeois? Can we really ascribe any class basis for Shakespeare other than the feudal? The question is of importance in learning to distinguish between form and content, between the superficial mould and what has actually been poured into it. The original literary sources are readily available to anyone who may wish to verify the following brief analysis for himself, at leisure.

The main assertion hardly needs proof. Shakespeare made a comfortable living (without court or baronial patronage) out of the theatre as a business, where a penny counted as such whether from the apprentice or the lord. The plays and their author grew in literary stature only with the growth of the new class. Though his principal characters are so often kings, princes, and leisured aristocrats, the characterization is not done in the manner in which feudal nobility and royalty liked to visualize itself. This may be seen by contrast between the Elizabethan dramatists and the *Chanson de Roland* or *Orlando Furioso*. Honour and prowess were essential for a feudal noble while the villain who lacked these qualities had to be painted in dark monochrome, as for example 'false Ganelon.'

With Shakespeare, those parts (such as Hamlet) that call upon the finest histrionic ability are far removed from the older princely concept. Hamlet does not challenge to mortal combat the usurper king, murderer of his father and seducer of his mother. The prince of Denmark takes his revenge as carefully as the head of any successful trading house, with all the hesitations, doubts, need and planning for evidence that this new type of humanity would have shown. *Richard III* is a villain, but of unfeudal complexity in his overriding ambition as no knight, true or false, of the Round Table could be. The tricky Jewish usurer Shylock is heroic in his desire for revenge against insults to his race, human in love for his daughter, and pathetic in his sorrow. One could never put him into the Charlemagne cycle nor the Arthurian. One hero of the plays who could fit into the uncomplicated antique mould is Othello; but his story is purely that of a jealous, easily duped negro condottiere for the merchant republic of Venice.

We know today that the inspiration for these heroes who are above every traditional moral restraint comes indirectly from Machiavelli's *Principe*, with its new Renaissance prince to whom murder, ambush, poison and betrayal were frankly normal, convenient tools for policy. That book supplied (in manuscript copies, even before its general publication) the theory upon which Thomas Cromwell and the officers of Henry VIII sequestered the great ecclesiastical foundations in England, thereby putting a considerable amount of most useful capital into the pockets of the new and rising gentry. It was the same book which inspired Marlowe and is ultimately the ancestor of Nietzsche's superman – originally, the man who unhesitatingly tramples all social conventions into the mire of limitless personal ambition. Yet, at the bitter end, Marlowe's Dr. Faustus paid for his wonderful fling with his precious soul like any upright bourgeois, where Goethe's Faust cheats the devil's painful contract.

Finally, when the most fantastic adventure was to be sought, Shakespeare did not send his people to quest after the Holy Grail, or a-tilting just to break a lance but cast them upon an unsuspected isle in the far seas. Such isles were then being discovered by intrepid voyagers who did not let the thrill of magnificent adventure into the vasty unknown interfere with their insatiable appetite and keen scent for profit and loot. Feudal prowess, on the other hand, was meant to impose respect for the upper class upon the common people, discovery or invention play no official part in it.

To break with tradition, however, new discoveries in the western hemisphere and the fabulous wealth of the America did not suffice by themselves; the rise of a new class was necessary. Spain retrogressed with the Inquisition. Its most appealing lay figure, Don Quixote, is after all a failure and misfit, precisely because he tried to experience the adventures then fashionable in feudal literature. The plays of Lope de Vega fail to move us in spite of their

prolific elegance. In England itself, the older trend survives in Lyly's *Euphues* which models the punctilious but empty superficialities of a courtier upon Castiglione's *Cortegiano*. Spenser's *Faerie Queene* with its unquestioned literary merit looks backward. The reason why John Donne is read rather than Spenser is precisely because his philosophy and its expression are both more acceptable to the bourgeoisie. In the same way, when the Sanskrit *mahakavya* tradition is analyzed, it shows devotion not to the gods and to religious life but to the feudal rulers whose life is lived in idealised form by Rama, or some other Puranic deity. PAS

## How the Soviets Fight Crime

Hiren Mukherjee

[Hiren Mukherjee (1907-2004) was an oldguard of the communist movement in India. A well-known orator and Parliamentarian for many decades, he was active in the Indo-Soviet friendship organisations and used to contribute regularly to the organs of the FSU (Friends of the Soviet Union) during the 1940s and in the Indo-Soviet Cultural Society afterwards. We reprint below an article that should interest the reader of PAS. Ed. PAS]

It is good to remind ourselves from time to time of the Soviet attitude towards crime and of what the Soviet Union has been doing in regard to those who have strayed from the path of good citizenship. From all accounts, the achievement of the Soviets in this direction has not only been dramatically arresting, but has far-reaching implications as well. The Soviets want punishment to be genuinely reformatory, since the social context is largely responsible for crime, and that given proper assistance the average criminal proves himself to be no worse than the normal citizen and can return usefully to normal life if no stigma continues to be attached to him. As a consequence of this attitude, the judiciary in the Soviet Union takes a direct interest in the penal system, the idea being that no legal official can do his work properly if he can persuade himself to ignore the fate of people for whose destiny he is so largely responsible. There is, further, the insistence that as far as is possible, the prisoner should be allowed to live a full life, that he may not come to lose that self-respect which is essential to his personality. All prisoners, therefore, must do normal industrial work and receive normal wages, for work, after all, is the basis of self-respect. They have the right to vacations, to practically unlimited and uncensored correspondence, to a generous allowance of visits. They must have leisure, but not the sort of vacuous interlude which prisoners elsewhere can expect. Prisoners are even allowed, in their leisure, to attend classes in the University. Professor H.J. Laski met in Soviet prisons two men who, while still serving their sentences, has qualified respectively as a lawyer and a chemical engineer in Moscow University. All prisons are fitted with wireless, not for the delectation of prison officials, but for the prisoners themselves. Classes in cultural and vocational subjects are another feature of the creative use of leisure. Facilities for gymnastics, libraries, dramatic performances, concerts for and by the prisoners, prison newspapers which publish without hindrance the prisoners' complaints—these are some of the features of the Soviet prison system. Prisoners do, besides, have a sense of self-government. They can express themselves in their news-

papers and they have not the terrible haunting sense of being always under the supervision of an unfriendly eye. No wonder that men with long records of convictions have become successful engineers, lawyers, civil servants; some have entered the Red Army and amply justified their choice. A determined effort can, in the right atmosphere, restore a man's lost self-respect – such is the practical discovery made by the Soviet prison system.

#### “THE ROAD TO LIFE”

We in India have not had an opportunity of seeing a remarkable Soviet film. “The Road to Life.” It was a factual description of how the G.P.U.—dreaded by all who have been concerned, directly or indirectly, in counter-revolution, for treason to the Revolution is the gravest crime in Soviet penology—performed the almost impossible feat of restoring to citizenship numbers of those who were apparently lost to any sense of civic duty. In 1925, hundreds of thousands of homeless waifs, the sad product of civil war, foreign intervention and famine, were scouring the cities and towns of the Union. Djerjinski, the head of the OGPU, was given the task of “liquidating” this formidable problem. In the course of the ensuing seven years, these hundreds of thousands of apparently incorrigible vagrants – boys and girls, all of them – were with a considerable amount of success, “reconditioned”. The task, of course, was not easy; rebuffs for the reformer were only too plentiful; but Djerjinski and his colleagues had the courage to persevere, they were convinced that when the young vagrants had been removed from corrupting influences, cajoled and sometimes even intimidated into accepting the type of work likely to appeal to their minds, and given the means of subsistence, they could yet be salvaged for society. They were not wrong in their hope, for a remarkably large proportion of the once home-less and thoroughly mischievous waifs have already made good as citizens.

#### A REMARKABLE EXPERIMENT

As illustrations of the Soviet attitude towards crime, may be mentioned only two remarkable experiments which have been more than justified by results. One is the *Bolshevo*, a unique reformatory settlement which, Sidney and Beatrice Webb assure us, go further, alike in promise and achievement, towards an ideal treatment of offenders against society than anything else in the world. Nearly a thousand inmates are accommodated in this establishment situated on the country estate of an expropriated millionaire, and combining manufacturing production with agriculture. Criminals from every part of the Union are shown there that a life of regulated industry and recreation, with as much freedom as is practicable, is more pleasant than the always precarious life of crime and beggary. Prisoners, after a certain period, are allowed to have their wives with them, and each family is allotted its own home-stand. Some find their wives in the settlement; many refuse to leave even on the expiration of their sentences. The Webbs, Professor Laski, D.N. Pritt, K.C., and many others have visited this settlement and found it a most inspiring example of how crime can be tackled. *Bolshevo*, besides, is not the only institution of its kind; there were in the Soviet Union in 1935 ten other settlements on the same plan.

#### THE WHITE SEA-BALTIC CANAL EPIC

Perhaps even more remarkable than prison reforms or child rescue work, is the constructive work of the Soviet authorities in connexion with the building of the White Sea-Baltic Canal.

A large proportion of the work was done by men sentenced to imprisonment for such offences as robbery, embezzlement, assault, and homicide. There were even many technical specialists recruited from among persons convicted for counter-revolutionary activities. These convicts serving their sentences did not behave as conscripted labourers; they rose to the height of the occasion, they had as lively a sense as the others that they were engaged on a work of great public utility. The great Soviet writer, Maxim Gorki, described this almost incredible experiment in glowing terms : “Out of the ranks of law-breakers of 15 years there were salvaged thousands of highly qualified workers and more than 100 agronomists, engineers, physicians and technicians. In bourgeois countries such a thing is impossible. ... Man is by nature quick-witted and it is very seldom that stupidity is conditioned by one's physical make-up. More often than not, it is the result of bourgeois class violence. Among the tens of thousands there were many who at once grasped the importance of such a work for the state, and the physically healthy were eager to exert themselves. The widely flowing rivers and the swamps of Karelia, her fields and woods covered with huge boulders – here was something to struggle against”. On the successful conclusion of this tremendous experiment decorations were awarded to dozens of the convict labourers; the sentences of 12,484 were wholly remitted, and of 59,516 others partly remitted. The White Sea-Baltic Canal was not merely a great engineering feat; it was a triumph in human regeneration.

The Soviet system has not altogether escaped criticism. The treatment of Kulak counter-revolutionaries has been usually pointed out by liberal sticklers as one of the blots on Soviet prison administration. In saying this, however, one must not forget that many convicted of “wrecking” and similar activities – the famous Ramzin group of engineers, for example – were treated with the greatest consideration and were returning the compliment by placing their expert knowledge at the service of the community. Former wreckers have been specially rewarded by the Soviet Government for having displayed great creative initiative and outstanding work. Sidney and Beatrice Webb found, for instance, in 1932 the best room in the best hotel which they thought was reserved for them to be meant really for a Russian specialist who had been sentenced to a long term of imprisonment for counter-revolutionary activities, but was then working for the trust with which he was formerly associated. The Soviet system, thus, is something unique in the world. Whoever cares for the welfare of the community would heartily applaud such achievement, particularly when one sees in Fascist countries even in normal times a revival of medieval forms of punishment, of which the Nazi practice decreed by Hitler, of beheading by the axe is the ferocious symbol. It is not necessary, of course, to think of the Soviet system as perfect. Not every brick can be in place when the structure of a new world is painfully being reared. But when the new world emerges before our eyes and fights with undying glory the cruel challenge of Fascist barbarians, we shall be less than human if we fail to be inspired by the heroism and determination of its makers.\*

\*For the purposes of this article. I have borrowed heavily from Sidney and Beatrice Webbs' “Soviet Communism”; Lenka von Kroeber's, “Soviet Russia Fights Crime”, and H.J. Laski's “Law and Justice in Soviet Russia”.

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## Sunil Janah (1918-2012)

Subhendu Sarkar

With the passing away of Sunil Janah in Berkeley, California on 21 June 2012 Indians have lost yet another of the remaining handful of individuals who not only bore witness to but also took an active part in an important episode of Indian history, the turbulent days of our struggle against British imperialism leading up to the birth of an independent nation. What remains of many of such patriots are their writings (mostly in the form of memoirs) that transport us to the times they lived in. In case of Janah, however, it is his documentary black and white photographs which bring alive the annals of the past.

Born at Dibrugarh, Assam on 17 April 1918, Sunil Janah was educated at St. Xavier's and Presidency Colleges before entering Calcutta University for MA in English literature and a degree in Law. His father, Sarat Chandra Janah was a Calcutta High Court advocate and wanted his son to follow in his footsteps. But Sunil had other interests in life. Quite early in his youth he developed a passion for photography and started learning the art from some eminent photographers of the day like Shambhu Saha (whose photographs of Rabindranath Tagore are very well-known). Besides, he was drawn towards leftist politics and became a member of the All India Students' Federation (AISF) led by the Communist Party of India (CPI). It was at that time that he developed a warm bond of friendship with leftist intellectuals like Kamakshi Prasad Chattopadhyaya, Debi Prasad Chattopadhyaya, Samar Sen and Ramakrishna Moitra. Soon his interest in both art and politics found an outlet when he caught the eye of Puran Chand Joshi (1907-1980), the first General Secretary (1935-47) of the CPI when the latter visited Calcutta (now Kolkata) in 1943 after the infamous Bengal famine broke out. Imperial policy and hoarding of food grains by profit-mongering Indian merchants brought about the Famine that claimed more than three million lives. With the purpose of reporting the tragedy, Joshi wished to visit the Famine-stricken villages. He wanted to take, along with him, Chittoprasad Bhattacharya (1915-78) for drawing sketches and Janah for taking photographs.

The visit to the Bengal countryside was to transform Janah's life for ever. He experienced, for the first time, the horrors of the man-made disaster and felt the need to work for the Party in the days to come. His photographs were published in the weekly Party organ, *People's War* and circulated all over India and the world, bringing him instant fame. Soon after Joshi left Calcutta, Janah went to take photographs of starvation in Orissa.

Joshi persuaded Janah to quit his English studies and join party headquarters in Bombay (now Mumbai) to work as a whole-timer. Receiving twenty rupees a month (of which ten rupees went to the common kitchen), Janah stayed in the Bombay commune for six years. It was there that he became intimately associated with the Progressive Writers' Association (PWA) and the Indian People's Theatre Association (IPTA). His photographs depicting worker and peasant demonstrations and meetings, the revolt of the Royal Indian Navy (RIN) sailors, the horrifying communal riots in Calcutta, the Communist movement and

the struggle for independence began to appear first in *People's War*, and then later in *People's Age*. Because of his talent and reputation requests were made to him by the Congress Party, the Muslim League and the National Conference in Kashmir to photograph their meetings and conventions. This helped Janah to become familiar with all the major contemporary political leaders whose portraits he took quite regularly. In 1945 he was approached by Margaret Bourke-White, the noted American photojournalist of *Life* magazine. They developed friendship and covered the famine after it had spread to Rayalaseema and Mysore in South India. Both of them also documented the communal riots in Noakhali and Calcutta in 1946 and the events following Gandhi's assassination in 1948.

Joshi was a great mass organizer who also shared personal relationship with his comrades. He was soon to discover talent that would not only help the party in its formative period but also make his protégés excel in their chosen fields. Janah was one of the many young people he gathered from the fields of art and literature and engaged either directly in party work or the cultural movement headed by the PWA or the IPTA. Janah was entrusted to work on the editorial board of the Party journal (which published photographs and illustrations in a sophisticated manner rare in those days) and was given a 35mm Leica camera (earlier he had a Rolleiflex) to use. Photography for Janah became political work and it went on to influence his style. Many of his photographs are in the 'heroic left' mode—photographs shot from a low angle that rendered his subjects a larger-than-life dimension. Of course, the twin lens Rolleiflex camera dictated this style which involved shooting from the waist level but Janah was also aware of a similar style used by Soviet filmmakers like Sergei Eisenstein and Vsevolod Pudovkin.

The adoption of a militant party line in the second congress in Calcutta in 1948 under the leadership of B T Ranadive (1904-1990) changed things for Joshi and his close associates. Joshi was severely criticized for advocating unity with Indian National Congress under the leadership of Jawaharlal Nehru and, as a result, lost the post of General Secretary and was first suspended and then expelled in 1949. Janah, like many other Joshites, shared the same fate. No longer involved in party work, he settled down in Calcutta, founded the Calcutta Film Society (together with Satyajit Ray, Chidananda Das Gupta and Harisadhan Das Gupta) opened a photography studio and began working on commercial and personal projects, though never losing faith in socialism.

When on assignments for the party Janah had developed a habit of staying back at the places where the political meetings were held and photograph ordinary people. The idea behind taking photographs of the people in their villages was to show whom the party worked for. It was this kind of photography that he continued with in the 1950s after losing party membership. Gradually these photographs came to represent a record of contemporary socio-economic conditions of the millions of Indians. Besides, Janah photographed independent India's new industrial enterprises (steel plants, coal mines, power plants, railway engine factories and dams). In fact, all of Janah's photographs, taken together, came to represent an epic document of the last decade of the freedom struggle and the first decade of free India.

Moreover, ancient Indian temples and monuments and dancers like Shanta Rao, Ragini Devi and Indrani Rahman caught Janah's creative eye. But perhaps the most important landmark of his photography career after independence was the photographs of all the major

Indian tribal communities. Together with the noted anthropologist, Verrier Elwin, Janah covered the length and breadth of the country in search of tribal men and women in natural surroundings. These photographs have been published by Oxford University Press in his *The Tribals of India* (1993) and some of them also feature in D D Kosambi's *An Introduction to the Study of Indian History* (1956). Janah's other books include *The Second Creature* (Signet Press, 1949) and *Dances of the Golden Hall* (ICHR, 1979). His magnum opus, *Photographing India* is to be published by OUP very soon.

Together with his wife, Shobha, who was a medical doctor, Sunil Janah moved to England in 1978 and stayed in south London till 2003. Then they settled in the USA. Janah continued to work until 1980, when due to the onset of glaucoma he had to give up photography. He was awarded a Padma Shree in January 2012; the government of India made a mistake since Indira Gandhi had given him the same honour in 1974. Embarrassed, the government upgraded it to a Padma Bhushan. Being sightless and living life almost like a recluse, Janah spent the last years preparing his new book with the help of his son Arjun, refreshing his memories of the past and reaffirming his belief in socialism. **P A S**

## **The Future of Mind of an Artist : Conjecture of *Monobid***

Dhirendranath Gangopadhyay

Mind of an artist is sensitive and emotional and mind of a scientist is analytical and thoughtful. This is an age-old idea. We find scientific analysis about this idea for the first time from Ivan Petrovich Pavlov. In the course of biological evolution gradually man has acquired many new characteristics. Such as the faculty like speech or the ability to use vocal symbols that has been gradually acquired by brain. After we have acquired the power of speech, it become possible to generalize all the sensations and thus we can develop speech-centered thinking, analysis, reasoning etc.. It is the animal instinct to express motor response emotionally receiving the sensations from five special senses. But human nature is to receive this symbols and analyze it in the higher cortex and then respond intelligently according to situations. In most individuals this two virtues i.e. emotion and intelligence are evenly balanced. Emotion-feeling and intelligence are the two layers of the brain and consciousness. 'Objective reality' can be reflected into the brain in two ways. When we apply reasoning and intelligence the exact nature or imagination of the matter is reflected into the brain. There is no relation between this objective conception and subjective feeling.

Special standard of the idea of a matter is determined by emotion. It is not possible to create any emotion without any idea. So it should be remembered that any idea however small it is it would create an emotional impact. Any action or activity heavily depends on emotion but when we want to make a genuine conception of any reality then we have to depend on intelligence. Emotional intelligence guide a person for correct pathway of action. Generally we avoid a place infested with poisonous snake to protect ourselves, that is the sound judgement. But if we react in this way seeing a rope or a non-poisonous snake it

would be called an incorrect judgement. Everyone would suggest that this kind of behaviour should be corrected immediately. For any individual intelligence and emotion are the two essential and required characteristics to keep balance of the brain for any normal usual day to day activity.

Many people are there who are exceptional. Either intelligence or emotion is preponderance in their personality type. One of this group resides in the world of abstraction. Concrete construct and emotion donot influence to their self. They only realize the exact external world by analysis with reasons.They deprive themselves from the usual colour of affective feeling of daily life. They are not abnormal but uncommon. Their brains are of scientific personality type. But it would be a gross generalization if we think that almost all the scientists are of this type. What we want to say that they have preponderance of Pavlovian second signalling system in their brain.

In the other pole there are artists who are emotional brain type. Generally reasoning and rationality do not touch their emotion. Abstraction and generalisation do not guide their activities. There are preponderance of emotion or Pavlovian first signalling system in their brain. Though this bohemian characters are not unique for the artists.

Due to irreconcilability of gradual evolution from primitive state of man to the class society naturally there is division of two faculties like intelligence and emotion. So there is this type of split-consciousness and dual activities of this two faculties. Everybody consider artist and scientist are of two different types. Art and literature have been created based on sorrows and sufferings, worries and anxieties, fear and bad ideas, free imagination of man. On the contrary the scientific study is done in the isolated room of laboratory where there are only reasoning and rationality and there emotion and feelings are not indulged. However it seems that the objective of art and literature is to shake the mind specially its emotional part and the duty of science is to supply facts from outside world and to sharpen the intelligence based on this facts.Sometimes ago it was assumed that humanity and humanism can only be truly represented by 'humanities' or classical art and literature. The knowledge of this classical literature is the compass of navigation of our way of life. On the other hand the scientific study and research is the individual whims and there is no relation of this activities with the day to day lifestyles of man. Scientist resides in an isolated ivory towers without keeping any connection and communication of the general people. Uptill now the artists are not interested regarding the activities of the scientist. This can be said about the condition of Europe after Renaissance.

Not to say of any mention in aesthetics or ethics, in that period it was some common ideas of people and literary stalwards regarding life-philosophy of individuals and society that creating determination of value-premises of life there would no requirement for its activity with science .

Mostly this idea began to change from first half of Tweentieth Century. Scientific discoveries have always influenced the quality of life of man and his social system. But the general people are directly aware of this facts for the last few decades. Though the influence of physical science become obvious but the influence of biology, sociology and psychology are not easily understood for many days.

Today science or scientist are not neglected in art and literature.

In industrialise countries not only in the field of production, each and every sphere of life

is influenced by science, so much so that we can say the life philosophy is chiefly influenced by scientist. General knowledge of science are not only essential for a litterateur but it is reflected in many ways as some significant metaphors and symbols in their art and literature. Relativity, quantum, positron, genetics, libido are not some mere words but some useful significant poetic symbols and metaphors that have been regularly used in our literature. It would be wrong if we think that the litterateur do want to be familiar with the laws and data of psychology for just mere inquisitiveness. He wants to know what is going on at the depth of our mind from the study of psychology. Today's scientist is the hero of short stories and novel. The mental conflicts of nuclear scientist is the subject matter of the tragedy of modern drama.

The estimation of value premises of psychological judgement of organic and social matters are the theme of today's literature. In the capitalist countries there are chiefly two trends in the literature regarding science-influenced materials. One trend is science fiction where superficial information regarding science based on imagination are depicted in those literature materials. It has an universal appeal but its artistic value is much less. The other trend is flowing containing within the materials hidden. Many famous dignified litterateur are engrossed and involved in this trend of Freudian unconscious and free association based theories. The influence of existential philosophy are also notable in this trend. Theory of Unconscious, free-association, existential philosophy, neo-empiricism, pragmatism all are the subject matters of today's art and literature. But this are not science supported by materialism. Though all this theories have developed as a reaction of this age of victory procession of science. So we can say this reactions are the influence of science.

In the Socialist countries the influence of science on art and literature are much more direct. Though they have failed to depict the depth and significance of individual psychology with scientific analysis, they have neglected the yearning of individual, they have described the theory of reflection mechanically, they have narrated the role of socioeconomic condition excessively yet their art and literature bearing a sign of the various sides of modern science are to be specially noted. The Socialist artist and litterateur can not free himself from ideas of scientific Marxism.

It is the usual practice of every country to discuss the modern scientific analysis of aesthetics and ethics.

There are huge currents and countercurrents regarding the fate of this effect of influence of science in art and literature. Does not literature loosing its individual characteristics and become weak due to this trespassing of science? We can get poetry according to our demand from the machine, today's camera has surpassed mere still photography. The scientist's imagination regarding stars and planets are much higher order than any poet's poetry. Many one exclaimed with deep sigh, 'art has lost his purpose.' "Art is on its last legs. It has been driven out by science and technology. When the human race can fly to the moon, is there any real need of moonstruck poets? The aeroplane is swifter than the gods, the car more efficient than pegasus. The astronaut can see what the poet merely dreamt of." (Ernest Fischer) Childhood and in interim period of human civilisation there were need of art and literature. Is there any necessity of art and literature in today's mature science - riched human civilisation? Which portion of furred Helen has not been unfurled by science? Is any part of Faust's magic has not been acquired by our scientist? Is there any value of Hercules or

Prometheus in this mechanised world? Homer, Shakespeare, Mozart, Goethe will not born again because they have lost there relevance. Due to the gift of today's world of science and thechnology there is no difference between the minds of scientist and artist. This is the opinion of one side.

The other side opines that this fear is illogical. Is it possible for science in any time to transform something special to general? Whatever development modern science achieve, it would not create anything integrated whole like art and literature. No discovery of science is absolute. Every scientific theory is relatively true within limited space-time continuum. Newton Galeleo are neglected, dead. We could find there epoch making discovery in the history of science. This would be the result of today's science, today's scientific discoveries and theories also. Science lost its purpose just after igniting the stream of inquiries. But there is no defeat of classical art by the aggression of modern art. It is timeless, spaceless. Newton would fail to supply any reference to modern science. But still there are thousand of audience of Homer in the fields, villages and sub-urban area. Facing the attack of science sometimes the art and literature may be derailed but not vanquished. It would not loss its purpose.

Apart, would it be possible for a machine to narrate the sufferings of human being? The art and literature will survive to describe the worries and miseries of human being. Man will never win over mortal. Man must hate death and fear and all the time the inspiration for this hate and fear would be fulfilled by art and literature. Man may get its emancipation in the society of communism from his this state of split personality. But he has to be inspired for his advancement by some great, huge picture of life. The pathway of that life would be the mysterious subject matter of art and literature of that period.

In answer to this statement the first group may say that what we are seeing regarding the tottering condition of art and literature due to the pressure of science, we cannot expect that it will resurrect in any period. In all democratic countries art and literature is a commodity. The society is carrying the malignant ulcer of sexual perversion, violence etc. and in response to that anti-matter they are creating in the literature self-destructive anti-novel, absurd drama. In today's socialist countries literature has transformed into a propaganda machine of the state leaders or it has become machine to propagate some purposeful entertainment. What portion of the literature would remain as classic that has been created at the name of literature for the last fifty years? Utility of art and literature are exhausted after creating some gross entertainment or apparent cheap excitement. How many litterateurs do we visualise taking the leadership of society? Science is regulating our life and society. Scientists are coming forward to take the leadership of the world. Art and literature face defeat as against science. It has lost its character. The existence of artist's mind is in danger. The rational mind of man is no match of the mind of the artist. Furthermore it is not possible to create noble literature.

There is a huge gap regarding the statement between this two groups of people. Both of them have some narrow ideas regarding science and literature and to create utmost purity of the two subjects they are creating this obfuscation with some paradoxical reasoning. They believe that the reduced pieces of human essence of this class divided society are eternal and for good. They supposed that the difference of artistic and scientific minds are opposing each other and neutral in cerebral characteristics. Apparently we may assume this as true. The brain of artistic creativity and scientific rationality are of two types and reside in two

layers. So there will be gulf of difference regarding the field of scientific rationality and artistic emotionality and feeling. Both of them want to influence the human brain. But they influence in different pathways, in different procedure. Specially those who are influenced by this subject are different people.

The scientist follow the pathway of strict reasoning and logic, carrying the experimental data over his shoulder. In this rough pathway he has to proceed very cautiously. On the otherhand the artist proceed in the pathway of flood of emotion, in a colourful mast of feeling, shaking all around irrationally. The scientist would not say to accept anything without data and experiment. Doubt and suspiciousness are his nature. Again the artist suggest to wear others garment and randomly accept others emotion and feeling just to plunge in the sea of pleasure. The scientist world is of concrete reality and the artist's world is dreamy, unreal. Scientist is not forgetful of himself and does not suggest other to be forgetful. But the artist is always forgetful and identified with the hero. Again his purpose is to identify the reader and audience.

Now if we consider them that they are existing in opposite poles then it would be completely a fantasy. To them scientist is sometimes the self-forgetful sage dwelling in the ivory tower and othertime he is the strict, exact accountant of real world. It is difficult to get a single miscalculation from him. So the artist and litterateur are of different character, they have different identity. They are romantic, bohemian, surrealist, naturalist, realist. There are different mindset between the artist and scientist. Even it may seems that they are just opposite in their attitude. Is it not true that we could find the same differences between various schools of artist also? Or don't we find this kind of differences, opposite attitude among the scientists of various schools or scientists of different life-philosophies? Is it not true that the difference of mental attitude between Blake and Milton or Gorky and Pirenadella are much more in depth than the difference between Rabindranath and Einstein? Is it not true that the difference or opposite attitude between the poets of Classical and Romantic period are not much more than the difference between artist and scientist?

The romantics consider that man has dormant infinite potentialities. They consider that, "Man the individual, is an infinite reservoir of possibilities." On the otherside, "One can define the classical as the exact opposite to this. Man is an extraordinarily fixed and limited animal whose nature is absolutely constant " - this is the comment of Hume. His comments on modern finearts are much more inquisitive, "There are two kinds of art, geometrical and the vital, absolutely distinct in kind from one another. These two arts are not modifications of one and the same art but pursue different aims and are created for the different necessities of mind." It is needless to say that all this comments are superfluous. Actually this are the expressions of some ideologues who have split personalities due to socioeconomic alienation.

The moot point is that the difference between science and art are not unsurpassable. The primitive man had once tried to change the external nature and real world with the help of magic. Since then the habit or trend to change the external reality are flowing in two streams. One is the stream of science and the other is art. They never run parallel. In today's age of science this two streams are intimately related. They are highly interrelated with many branches and sub-branches. Again as the art and literature is influenced by technology so the reflection of humanites on science is obvious. In art and literature there is science-influenced abstrac-

tion in one side and in other side there is reflection of scientific superreality. The absurd art that has been created to avoid the reality and depending on irrationality, are also the product of the influence of science. In the light of sociology and psychology the each and every corner of today's social mind and individual mind are enlightened. As a result of it's reaction this literature are made of such senseless, irrational material. Unchecked irrationality specially to escape from scientific reality is the indication of influence of rationality and science.

What should be the form of art and literature in the future science-ruled world?

It is doubtless to say that today in the industrialised countries due to the influence of science and technology the dividing line between physical labour and mental labour are gradually effacing. In the socialist countries the burden of labour are also getting less heavy. It is expected that this heavy physical labour would be abolished in the future world of communism. As a result inevitably the orienting reflex of brain would be much more sharp. Certainly the demand of those art and literature that are providing cheap entertainment for the heavily exhausted pessimistic persons overburdened with his labour would be much less in the world of communism. Thirst of knowledge of the future man would increase many fold. There would be demand for the highly exciting entertaining art as an antidote of the body and mind relaxant, though would not be exhausted but would be much less. Due to huge spread of science education the analytical power of brain would be increased many fold. Due to increased intelligence and analytical power of brain gradually the intensity of the beastly instincts of lower cortex would be much less and finally erased. Automatically the attraction for comics and crime-novels would decrease. In society the male domination would be abolished so the man women relationship would be much more natural, so there would be no need of creating artificial perverted sex-appeal as the subject matter of literature. Due to increase of reasoning power of brain cheap sentimentality and negative emotions would be vanished. But the positive emotion and feelings would not die. Our feeling would be sharp and deep and our emotion would be great. There would be an act of integration of higher cortical functions of brain among the two Pavlovian signalling systems and there would emerge new man of new thoughtful and imaginative power. They would create the art and literature that would be much more profound in intelligence and reasoning. The pathway and expression of science and art may differ for many more days but they would ignite with equal power the integrated two signalling systems. Inquisitiveness of a scientist and completeness of an artist would work with equal force in the mind of future man. The science would change the artist and subsequently it would change itself. Then can we expect that science and art the twain shall meet? Is it not possible that the artistic essence and scientific essence would integrate and create a new essence?

## Eric Hobsbawm (1917-2012)

Subhendu Sarkar

The Grand Old Man of the Left, Eric Hobsbawm, who had not only lived through almost the entire 20th century but was also one of its best-known historians, passed away on 1 October 2012 at the Royal Free Hospital in London after prolonged illness at the age of ninety five. He was born as Eric John Ernest Hobsbaum (a clerical error at birth altered his surname to Hobsbawm) on 9 June 1917 (the year of October Revolution) at Alexandria, Egypt to Jewish parents. His grandfather, a cabinet-maker, had migrated from Poland to Britain, and his father, Leopold, to the British protectorate in Egypt where he met Eric's Viennese mother, Nelly Grun. The couple shifted to Vienna where Eric lost his father in 1929 at the age of twelve and his mother two years later. Adopted by his paternal uncle and maternal aunt who married and had a son, Eric soon found himself in Berlin where he became a student at the Prinz Heinrich-Gymnasium (now Friedrich-List School). It was a turbulent time in Germany and Eric saw the Nazi Brownshirts and the Young Communist League fighting in the streets. The fourteen-year-old boy was immediately convinced about the dangers of Nazism and felt the need to join the Association of Socialist Pupils, an offshoot of the Young Communist League of Germany. Together with a school friend, Eric went canvassing in elections and started publishing a journal, *Schulkampf* (School Struggle). However, his stay in Berlin was destined to be short: his family had to move to London once Adolf Hitler was appointed Chancellor of Germany on 30 January 1933. Reactionary forces were immediately at work. Reichstag was set on fire, books by non-German authors were burnt, the Communist Party of Germany (KPD) was banned and the communists and Jews were persecuted.

Eric went to St Marylebone Grammar School (now defunct) before attending King's College, Cambridge in 1936 (he won a scholarship) where he edited the University paper, *Granta*, was elected to the Cambridge Apostles (other members included luminaries like Ludwig Wittgenstein, Bertrand Russell and E. M. Forster) and secured a double-starred first in History. It was at this time that he became a member of the Communist Party of Great Britain. During the Second World War (1939-1945) Hobsbawm served in the Royal Engineers and the Royal Army Education Corps. He had volunteered for the Intelligence but authorities disallowed him in lieu of his political beliefs ? a prejudice that worked against him for the most part of his life. He had to wait for twenty years before gaining a professorship at Birkbeck College, London. He was also denied a coveted lectureship at Cambridge by his political enemies.

After the War, Eric returned to Cambridge University to work on his doctoral thesis on the Fabian Society, discarding a planned research on North African agrarian reform. It was a decision that initiated his study of the 19th century and a preoccupation with leftism. Eric joined Birkbeck College in 1947 as a lecturer in History and embarked on a life-long career of teaching and historical research that was never dissociated from his political outlook. He was a Fellow of King's College, Cambridge from 1949 to 55 and had to shuttle between

Cambridge and London as one of the principal organisers and driving forces of the Communist Party Historians Group (which he had joined in 1946), a radical academy which brought together some of the most prominent historians of the post-war era. Together with fellow Marxist historians like Christopher Hill and E.P. Thompson, Hobsbawm viewed modern history as a continuum of a working class struggle against exploitative systems. In 1952, as part of the Historians Group, Hobsbawm helped to found *Past and Present*, a popular historical journal which introduced to Britain the notion of 'people's history', an idea which entered the historical mainstream by challenging 'top down' interpretations that saw historical events as driven by the actions of 'Great Men'.

Giving Stalin the credit for the post-war 'miracles' experienced in the West, Hobsbawm argued that Soviet communism was successful in making its antagonist frightened which subsequently resulted in the establishment of the popularity of economic planning. In the post-Stalinist era when many of his comrades left the Communist Party in the wake of the Soviet invasion of Hungary in 1956, Hobsbawm remained in the Party. He signed a historians' letter of protest against the Soviet aggression but refused to give up his party card as he 'did not want lose that narrow high ground' and did not want to betray the memory of his old comrades who had devoted their lives to the 'liberation of mankind'. His position remained unaltered after the Soviet crushing of the Prague Spring in Czechoslovakia as well. The dream of October Revolution was never to be obliterated from his mind. Disturbed by some of the Soviet policies, Hobsbawm realised that it was not Marx's fault by any means since he, for the most part of his life, remained confined to analysing the exploitative capitalist system and left little guidance for others to follow after the establishment of the socialist order. It is indeed through trial and error that Marxists have to chart out their way amidst violent opposition from both within and without.

In fact, such embarrassing events helped change Hobsbawm's views and he took a moderate turn from the 1960s onwards. Doubtful of the socialist system of the Soviet type, he preferred to detach himself from being actively involved in the revolutionary politics. However, never refusing to update himself on the current political scenario of the world he continued to remain active as a Marxist thinker and a public intellectual producing one book after another on diverse issues. A polyglot who knew more than six languages, Hobsbawm was always revered by fellow historians, even by those who had other political leanings for his sheer learning, investigative skill and ability to produce brilliant prose.

Hobsbawm published his first major work, *Primitive Rebels* in 1959 that gave an account of the southern European rural secret societies. He returned to these themes again a decade later in *Captain Swing*, a detailed study of rural protest of 1831-32 in England co-authored with George Rude, and *Bandits* (1969). A collection of some of his most important essays, *Labouring Men*, appeared in 1964. But it was actually his influential 'Age of' series that firmly established his reputation as a giant among historians. It began with *The Age of Revolution: 1789-1848* (1962) and was followed in 1975 by *The Age of Capital: 1848-1875* and in 1987 by *The Age of Empire: 1875-1914*. The fourth volume *The Age of Extremes: 1914-1991* is perhaps arguably the most remarkable sweeping account of the 20th century presented by any historian. It abounds in telling anecdote and statistical grasp coupled with outstanding power of synthesis. These four volumes became, in the words of a reviewer of Observer, 'part of the mental furniture of educated Englishmen.' Throughout the late years, he contin-

ued to publish volumes of essays, including *On History* (1997) and *Uncommon People* (1998). A highly successful autobiography, *Interesting Times* appeared in 2002 followed by *Globalisation, Democracy and Terrorism* (2007), *On Empire* (2008), and the collection of essays *How to Change the World: Marx and Marxism 1840–2011* (2011).

Alongside history and politics, Hobsbawm was an important writer of jazz and had a weekly column in *The New Statesman* from 1955 to 1965 under the pseudonym, Francis Newton. He also wrote some books on the subject including *The Jazz Scene* (1959) and *Uncommon People, Resistance, Rebellion and Jazz* (1998).

Even after the boost to Western liberal free market ideas after the collapse of the USSR, Hobsbawm remained convinced that capitalism had no future. In 1998 he proclaimed that now capitalism has to face the newer challenges posed by a global crisis with a growing gap between rich and poor, rising racism and xenophobia and an ever-increasing ecological crisis. These problems can never be solved by privatisation and the free market policy.

More famous in his extreme old age than probably at any other period of his life, Hobsbawm broadcast regularly and lectured widely. A fall in late 2010 severely reduced his mobility, but his intellect and his willpower remained unvanquished, as did his social and cultural life. His house in Hampstead remained a meeting place for Leftist intellectuals from around the world. Hobsbawm has had always associated himself with the international communist project but never gave away his independent freethinking attitude within the party ranks. While acknowledging the setback suffered by communism in the later part of the 20th century he never forsook Marxism. He described himself as 'somebody who was not only kept the flag flying, but also showed that by swinging it you can actually achieve something, if only good and readable books.' A frail man in his nineties, with a cut on his forehead after the fall, Hobsbawm appeared before a public gathering and spoke, in between fits of cough, about the contribution and relevance of Marxism. A born hater of injustice, he was far from being satisfied by the achievements people associate with his name. He never set targets for himself but had indeed wanted the world to be radically transformed. However distant it may seem today nevertheless the dream has to be cherished by those who value people like Eric Hobsbawm.

P A S

**Dr. Dhirendranath Gangopadhyay**  
**Memorial Lecture 2012**

Venue : Bangla Akademi Sabhaghar  
Time : 21st December, Friday 2012  
at 5 p.m.  
Speaker : Dr. Anil Saha  
(Organiser, Belur Shramajibi Swasthya)  
Subject : Health of the Working Class

All are Cordially Welcome

**The Late John Tytler, ESQ., of the Bengal  
Medical Service**

[ We are approaching the bi-centenary of Radhanath Sikdar (1813-1870), arguably the first modern scientist of India. It is from Dr. John Tytler that Radhanath learnt Newtonian physics and mathematics at the Hindu College as the first Indian to go so. Dr. Tytler used to take pride in his pupil's mathematical achievements. As a tribute both to Radhanath and his teacher, we reprint this valuable obituary from THE ASIATIC JOURNAL AND MONTHLY REGISTER FOR BRITISH AND FOREIGN INDIA, CHINA, AND AUSTRALASIA. VOL. XXIII.—NEW SERIES. MAY&AUGUST, 1837. LONDON: WM. H. ALLEN AND CO., LEAUKNHALL STREET. - Ed. PAS ]

WHATEVER may be the result of the measures recently adopted in India, for rendering English the language of the native population of that extensive region, it cannot be doubted that it must, for a very considerable period, continue to be, as it has hitherto been, sound policy in the British Government, to encourage its European servants to acquire the means of communicating with the people, and to obtain a conversancy with those Asiatic tongues by which alone a free intercourse with them can be kept up.

For this purpose, however, it is not sufficient that the use of a colloquial medium for the ordinary affairs of official life should be the limit of attainment. The character of the communication between native and European, in India, is too frequently that of superior and inferior, master and dependant; in which there is no interchange of thought, no community of feeling, and which, so far from improving the connexion between the parties, is too apt to inspire them reciprocally with sentiments of aversion and contempt. A friendly and familiar correspondence with natives of intelligence and respectability, is exceedingly rare, and Europeans of station and acquirement shrink from their conversation, because in truth they are conscious of being unable to converse with them on topics of general interest. But to appreciate the feelings, to command the respect, to win the affection, of the natives, it is indispensably necessary to treat them as equals, to understand what they understand, to feel what they feel, to be able to comprehend their ideas, and to render European ideas intelligible to them; it is necessary, in short, to be conversant with their literature as well as with our own, and to have not merely the use but the choice of expressions.

However desirable it may be that the European functionaries who are charged with important duties, and are the observed of all observers, should be thus accomplished, it is obvious that such acquirements cannot be generally possessed. A taste for the studies by which the requisite proficiency is to be attained, is far from universal, and of those who might be disposed to pursue them, some want the perseverance, some the opportunity, and some the leisure, to cultivate them with success. The object, therefore, must be left in a great degree to the voluntary efforts of individuals, originating either in the love of knowledge or desire of distinction. To what extent those efforts should be encouraged by the supreme

authorities, may be a matter of question; but no one can, for a moment, imagine it expedient that they should be disregarded or discountenanced. Yet such appears to be the tendency of the course latterly pursued in India, and the Government seems as if it sought to deter its servants from Oriental studies, not only by withholding from them all marks of favour, but even by inflicting upon them unequivocal proofs of its displeasure. Such, at least, was the case in regard to the late Mr. John Tytler, of the medical service of Bengal, whose recent death the literature of the East and the natives of India have reason to regret. The former has rarely had a more zealous or more successful cultivator; the latter have never had a more sincere or more valuable friend.

Of those who have engaged in the study of Oriental literature, the objects have varied with the tastes, the purposes, and circumstances of the students. Some have sought amusement, some information; some have attempted to supply entertaining or instructive accessions to the literature of Europe; some have hoped to penetrate the darkness of remote antiquity, and trace the origin and descent of language, of science, and of mankind. In the East, such attainments have been most commonly applied to the wants of the public service, and have provided facilities for the acquirement of language or for the administration of law. The labours of Mr. Tytler were, in a great degree, peculiar to himself. In the first instance, they so far partook of the general description, that they were designed to investigate and make known to European science, the history and details of the medical and mathematical learning of the Mohammedans and Hindus. Subsequently, however, the direction of his labours was reversed, and the latter years of his residence in Bengal were devoted to the communication of European science and knowledge to the natives of India, through the medium of translations from English into the principal Eastern languages, a task which he has well described\* as being one of much difficulty and labour; as having little to render it inviting; as leading neither to emolument nor fame, and as recommended only by a sense of its usefulness, and of its indispensable employment as a main instrument in the improvement of native education. The importance of Mr. Tytler's services in this and in other departments of Anglo-Asiatic education—his merits as a scholar and an Orientalist—the circumstances under which his acquirements were made and his talents exercised, and the manner in which they were requited, will possibly render a sketch of his active and useful life, a not unacceptable or unserviceable contribution to the scanty biographical records we possess of those who have from time to time reflected honour upon the British character in the East.

Mr. Tytler may be regarded as enjoying by inheritance that ardent love of knowledge, by which he was distinguished from the earliest to the latest period of his life, being connected by both his parents with families eminent in literary history. His father, Dr. Wm. H. Tytler, was a cousin of the late Lord Woodhouselee; his mother was the sister of Dr. Gillies, the historian of Greece. Dr. Tytler was himself a man of letters, and a scholar of more than ordinary attainments, having translated into English verse the Hymns of Callimachus; the Punics of Silius Italicus, and other classical writings. Mr. John Tytler, his youngest son, was born at Brechin N.B. in 1790, and resided there until he was seven years of age. His father, having entered the army as a surgeon, then removed his family to Guernsey, but shortly afterwards repaired with them to the Cape of Good Hope, where he held the appointment of Apothecary to the Forces. This residence at the Cape was not of long continuance, as, in 1802, the colony was restored to the Dutch, and Dr. Tytler returned in consequence to Europe. These changes had an unfavourable influence upon the education of young Tytler, and he was left

very much to his own inclination for the nature and extent of his acquirements. His desire to learn was, however, not to be repressed; his importunities compelled his father to assist him in the learned languages, and from his elder sister he obtained instruction in French and Italian. A private soldier introduced him to the elements of mathematics. Of his advancement in literature, under every disadvantage, interesting testimony is recorded in Barrow's *Travels in South Africa* (vol. ii. p. 8). Having quoted the lines of *Virgil, Vidiago*, in reference to the presence of an old anchor on the summit of the Table Mountain, Mr. Barrow notices the inaccuracy of Dryden's translation, and adds that, having made the remark "to the son of his learned and ingenious friend, Dr. Tytler, a boy of twelve years of age," he furnished him immediately with a different metrical version. This he has also printed, and both in versification and fidelity to the original, the performance is highly creditable to the juvenile translator. The days passed at the Cape<sup>s</sup> were not, however, wholly engrossed by books, and nature was an instructress far from disregarded. Some melancholy lines, upon revisiting the Cape—on Mr. Tytler's homeward voyage, sufficiently prove that the boy had gathered from the sublimity of the scene around him energies and hopes, which sadly contrasted with the sense of depression and disappointment with which the man contemplated the same mighty and unaltered mountains,—the same vast and restless ocean.

Upon the return of Dr. Tytler from the Cape, in 1803, he resided for a few months in London, during which his son attended the academy in Sohosquare, then kept by Mr. Whitelock. From hence the family removed to Edinburgh, where for one term only young Tytler attended the university classes. The lectures which excited in him the greatest interest, were those of Professor Playfair, and he frequently reverted to them in after-life with a vivid impression of the delight they had afforded him. The decided predilection he evinced for mathematical studies induced General Melville to offer to procure for him an engineer cadetship at Woolwich, an appointment which would no doubt have been congenial to his talents as far as the theory of the art extended, but which would have involved duties repugnant to his humane nature and religious principles. It is not, therefore, perhaps, to be regretted, that Mrs. Tytler withheld her consent to his acceptance of the nomination, and it was declined. It was her wish that her son should be brought up to mercantile occupations, and although this was little suited either to his talents or to his tastes, yet, in ready compliance with her will, he entered at the early age of fourteen and a half the counting-house of his uncle, Mr. Gillies, an eminent merchant of London. His days were now spent at the desk; but the avocations of duty were unable to repress the desire of knowledge, and the evenings were devoted to literary improvements. His classical and mathematical studies were prosecuted with undiminished ardour, and to his acquaintance with other modern tongues he added that of German. His progress in this language was so rapid, that his knowledge of it seemed to come almost by intuition. A remarkable proof of this occurred; for, after he had been engaged in the study but a few months, the clerk to whom the foreign correspondence of the firm was entrusted, unexpectedly died, and young Tytler was found competent to supply his place.

In 1809, Dr. Tytler died, leaving a wife and daughter in circumstances far from affluent. An elder son, Robert Tytler, had previously gone to Bengal, as an assistant surgeon, and the remaining son was the only stay of his widowed parent. His assistance was promptly and affectionately rendered; and his mother and sister joined him in London. The latter went to India, to her other brother, in 1812. About the latter period, Mr. J. Tytler's studies received a new direction. The political state of Europe offering but an indifferent prospect to mercantile

enterprise, he was induced to abandon the intention of engaging in business, and commenced the study of anatomy and surgery, in order to qualify himself for an appointment to the Bengal medical service. He accordingly attended the lectures and practice of St. Bartholomew's Hospital, under Sir James Earle and Mr. Abernethy, and soon acquired the esteem of his instructors: with Mr. Abernethy he was an especial favourite. During part of the time he followed his medical studies he continued to discharge his duties in the counting-house, his means not permitting him to forego the salary of the situation. Having proceeded through the usual course, and passed his examination at the college, he received his nomination as an assistant surgeon in 1813, and, accompanied by his mother, sailed for Calcutta in the same year. The short period in which he acquired the qualifications requisite for his new profession, and the unfavourable circumstances under which they were obtained, are remarkable proofs both of his capacity and application.

Mr. Tytler went out to India a passenger in the *Carnatic*, and was fortunate in finding on board Colonel Sir Henry Worsley, who was returning to Bengal. That gentleman, observing Mr. Tytler's aptitude for study, recommended him to direct his attention to the Oriental languages, and his advice and encouragement stimulated Mr. Tytler to apply to them with invigorated zeal and diligence. During the voyage, Mrs. Tytler met with an accident which rendered her lame for life.

Upon Mr. Tytler's landing in Calcutta, his sister was again domesticated with him, and continued to reside with him until her death. He was, as is customary, appointed for a short time to the General Hospital, but in the beginning of 1814 was attached to the civil station of Patna. The situation was in many respects desirable. There was a tolerably extensive and intellectual European society; and at the house of Mr. Douglas, the senior judge, where Mr. Tytler was a frequent guest, an opportunity was afforded him of meeting with a number of natives, respectable both from rank and intelligence. Amongst them, in particular, a native gentleman, Dewan Khan Ji, became united on terms of the most cordial intimacy with Mr. Tytler, and the intercourse was mutually profitable. Dewan Khan Ji was well versed in mathematical science, and with the assistance of some of his countrymen and some Europeans, had compiled a work in the Persian language, which Mr. Tytler describes as a complete system of arithmetic, algebra, and geometry, as far as known to the Mohammedans and Hindus. It also comprised copious extracts from European writers on these subjects translated into Persian. Of this compilation, entitled the *Khazanatal Urn*, or Treasury of Science, Mr. Tytler, at a subsequent period, brought a copy to Calcutta, and presented it to the first Committee of Public Instruction. It was ordered by them, with the sanction of Government, to be printed, and a considerable portion of it had passed through the press, under Mr. Tytler's superintendence, when, upon a change of the members of the committee, and the predominating influence of persons incapable of appreciating the value of the exact sciences in a course of national education, the printing was discontinued. The publication would, therefore, have been stopped, had not the Asiatic Society of Bengal, with most commendable public spirit, completed it at their own expense. The possession of this work, and the friendship and assistance of its author, gave an irrepressible impulse to Mr. Tytler's application; and during his residence at Patna, he made himself master of the Arabic, Persian, and Hindustani languages, and familiar with much that was of most interest in the medical and mathematical learning of the Asiatics. He commenced also the translation of his friend Khan Ji's book, or at least of as much of it as was Oriental. Pending the completion

of his task, he selected two of the subjects treated of in the *Khazanatal Urn* for especial investigation, and communicated the result to the Asiatic Society of Bengal, by whom they were published in the *Researches*. The first of these is an Essay on the Binomial Theorem, as known to the Arabs, in which it is made manifest that the rule for generating the co-efficients of the terms successively one from another of any powers of the Binomial root, independent of those of any other power, ascribed by Dr. Hutton to Briggs, in the year 1600, was fully known to the Mohammedans before that date, a rule of the same nature being given in the *Miftahal Hisab*, composed in the reign of Ulugh Beg, or about A.D. 1445. This paper appeared in the 13th volume of the *Researches*. Another paper of the same class, but still more elaborate, appears in the 17th volume, on the Extraction of the Roots of Integers, as practised by the Arabs, in which their process, as far as to the sixth root of the number, is fully detailed. It is also exhibited in the tabular form, termed by Arabic writers the *shakalmimber*, or pulpit diagram. The interest first imbibed by Mr. Tytler at Patna from the example and aid of his friend Khan Ji, in these arduous and abstruse enquiries, continued unimpaired to the last: and, after his return to England, he communicated to the Royal Asiatic Society an analysis of a work analogous to the *Khazanatal Urn*, named the *Jamia Bahadar Khani*, by Maulavi Gholam Hosein, a scientific native in the service of Buhadar Khan, the son of the Raja of Tikari, another of Mr. Tytler's Patna friends, and a patron of mathematical learning. Mr. Tytler also prepared for the Ashmolean Society of Oxford, an account of an Arabic version of the Conic Sections of Apollonius, and of other mathematical works originally written in Europe, of which he had brought home a manuscript copy.

Amidst his philological and mathematical pursuits, whilst thus circumstanced, Mr. Tytler's professional studies and duties were by no means neglected. Patna, although still one of the most extensive and populous cities of Bengal, has much declined in wealth and consequence, and is crowded with an indigent and labouring population; numbers and privation produce their usual consequences, and the distress prevalent amongst the poorer classes is aggravated by widely spread and frequently fatal diseases. At the time that Mr. Tytler was stationed at Patna, no means existed of alleviating the sufferings of the sick by proper treatment and care, and the people were reluctant to accept medical aid from Europeans, even when it was tendered to them. Principally through Mr. Tytler's exertions, an hospital was established, and his knowledge of the natives, his considerateness for their prejudices, his gentleness, humanity and skill, gradually divested them of their dislike, and secured their confidence; and the hospital was soon and constantly tenanted by patients.

Another important service was, during the same period, afforded by Mr. Tytler to medical science in Bengal. Observing the very defective education of the native professors of the healing art, and their ignorance of the principles of their profession, he turned his thoughts to the means by which they might be more efficiently qualified, and devised a plan for a native medical school. This plan was submitted by him to the Marquess of Hastings, then Governor-general, whilst at Patna, on his way to the Upper Provinces, at the beginning of the Pindarie war. The project received the Governor-general's approbation, and after his return to Calcutta, was carried partially into execution: an institution was established for educating in the principles of anatomy, surgery, and medicine, as taught in Europe, a number of young natives, who were to be afterwards employed as dressers and hospital assistants to the Company's regimental surgeons. It would seem but equitable that the person with whom the plan originated should have been selected to carry it into effect; but other interests out-

weighed Mr. Tytler's claims, and the superintendence of the new medical school was given to the Secretary of the Medical Board. Upon his death, in 1822, each superintending surgeon was directed to nominate the person, in his district, most competent in his opinion to succeed, and Mr. Tytler would have been named as one of the candidates, and would probably have been appointed, had he not declined a contest in which he anticipated his brother would be his competitor. The appointment was given to Mr. Breton, and it was not until that gentleman's death, at the end of 1830, that Mr. Tytler was placed at the head of an institution of which he might be considered as in some measure the founder.

Whilst at Patna, Mr. Tytler married his cousin, the daughter of that Mr. Gillies, under whose auspices he had commenced his career in life. It was an early attachment, formed in Europe, whilst the parties were yet young, and one which had stood the test of time and separation. As soon as he found himself in circumstances which justified the offer, Mr. Tytler proposed and was accepted. Miss Gillies arrived in India in May 1818, and was met by her future husband in Calcutta, where they were married. They returned together to Patna. Of the happiness which attended his union, Mr. Tytler has himself borne evidence, and in some pleasing stanzas,<sup>6</sup> has delineated the truth, the constancy, the sympathy, the tenderness, which characterise man's best friend, the partner of his fortunes, the soother of his ills, and which those who knew them knew that he experienced in the choice he had made.

In the beginning of 1819, Mr. Tytler was appointed to the medical charge of the Champaran Light Infantry Battalion, and consequently quitted Patna for Mallye, the head-quarters of the corps. The change was recommended by prudential considerations, but was in other respects disadvantageous. Being a small and remote military station, the European society was limited to the very few individuals, by whom a local corps is at any time officered, and there were no native residents of any respectability or learning: a munshi of the most ordinary pretensions was not to be procured. Mr. Tytler had, therefore, to prosecute his studies without sympathy and without assistance, and it needed all his steadiness of purpose and love of learning to persevere; unfortunately, too, his constitution, never very robust, and enfeebled by his previous residence in India, proved unable to contend with the noxious effects of a most unhealthy situation. During the whole period of three years and a half, that he regained at Mallye, he scarcely enjoyed a day's exemption from indisposition, and was on more than one occasion seriously ill. His ardour was, nevertheless, undiminished, and every moment that his duties, his health, and the cares of a rising family, permitted, was devoted to the literature both of the East and of the West. Of the insalubrity of Mallye he has left a most graphic and appalling delineation, in a paper on its medical topography, which was communicated to the Medical and Physical Society of Calcutta.

At length, unable to bear up longer against the evil influence of the atmosphere of Mallye, Mr. Tytler obtained, in 1822, the civil surgeoncy of Monghir. However acceptable and necessary the removal, his new residence commenced under unpropitious auspices in the death of his sister, Miss Margaret Tytler, to whom he was strongly attached. Miss Tytler was in truth a young woman of more than ordinary merit. Not less fervently animated by the love of knowledge than her brother, she had acquired a competent acquaintance with the learned languages, as well as those of modern Europe, and had also made herself mistress of some of those of the East, particularly Persian and Hindustani. Interesting herself in the country which was her home, and in the improvement of its inhabitants, she especially directed her attention to the state of the arts and manufactures of India. In illustration of her enquiries, she

caused to be constructed, under her own superintendance, a set of models of the implements employed in the domestic, manufacturing, and agricultural industry of Hindustan, and accompanied them by a detailed account of their construction and application. Duplicates of the models were, at their request, furnished by her to various societies and individuals, and are to be seen in the collection of the Asiatic Society of Bengal and the Museum at the India-House. Copies of the description were also supplied, but it has never been published. She contributed also, it is believed, some communications, original or translated, to the periodical press of Calcutta; but it would not be possible to identify them: diffidence was as much an integral part of her nature as talent, and however conscious she must have been of ability and acquirement, it was never in the slightest degree obtrusively manifested in private society, and she shrunk with truly feminine delicacy from the notice of the public.

Monghir is principally a station for invalid officers, and the society is therefore neither select nor permanent. Mr. Tytler was consequently not much more favourably circumstanced than at Mallye, as far as regarded literary association and assistance. His leisure hours were, however, not unimproved, and amongst other occupations, he compiled an elaborate set of tables, intended to facilitate trigonometrical operations, a labour which was suggested to him by a public survey which was in progress in the vicinity of Monghir. He was also a frequent contributor to the Calcutta Quarterly Magazine and Review, and other periodical works, and becoming a member of the Calcutta Medical Society from the date of its first institution, prepared some of the results of his professional experience for its Transactions. In 1825, Mr. Tytler lost his mother, and this second domestic calamity, at the same place, made him quit Monghir without regret, when, in consequence of his promotion as surgeon, he was under the necessity of leaving it, and doing duty with the army. He was appointed to the 20th Reg. N. L. and in May 1826 joined it at Barrackpore.

At the end of the same year, Mr. Tytler was nominated Garrison Surgeon at Chunar; but in the interval he had spent a short time in Calcutta, in order to send his two eldest sons to England. This afforded him an opportunity of mixing with society on a larger and more liberal scale than was elsewhere in India to be met with, and of forming an acquaintance and a friendship with individuals of pursuits and tastes congenial to his own. He was elected a member of the Asiatic Society, and was introduced to the members of the Committee of Public Instruction, whose measures, then in their very commencement, he was enabled to witness. That such a scene should have been most interesting to a mind like Mr. Tytler's may be easily conceived, and it was not without much reluctance that he returned to the comparative torpor of a mofussil appointment. There being no opening for his services in Calcutta, he was under the necessity of leaving it, and with spirits doubly depressed from the departure of his children, and separation from the only mode of life in which he could have found a solace for their loss, he repaired to Chunar. The duty there was ill-calculated to restore the elasticity of his mind. It was not only laborious and harassing, but to a sensitive temperament painfully distressing. It was little else than attendance upon the death-beds of the victims of intemperance. The European garrison of Chunar is formed of invalids—men, whose constitutions have very commonly been injured more by their own vicious propensities than the effects of climate or casualties of war, and who have grown too old in evil habits to be easily reformed. Having little military duty, they lead a life of indolence, and have no resources wherewith to beguile the tediousness of a monotonous existence, save the pipe and the bottle; no wonder, therefore, they were found to be, at the time that Mr. Tytler joined,

infinitely more demoralized, and more ignorant of moral or religious obligations, than the natives around them. Mr. and Mrs. Tytler assisted, with the most benevolent activity, in the measures which were intended for their reform, by providing at their own expense books for all who were able and willing to read, distributing Bibles to those who had them not, and assembling the children at their house for instruction in the rudiments of English and the principles of religious faith. One of Mr. Tytler's efforts for the amelioration of these people, was the composition and circulation of a sermon on the evil consequences and wickedness of intemperance. This was afterwards printed at the Baptist Mission Press in Calcutta, and distributed through the Archdeacon to the European troops.

To have borne up against the fatigue consequent upon the discharge of professional duty, amidst a mass of unmanageable disease, and the grief or disgust inspired by the constant spectacle of vice and irreligion, required more robust health and more blunt sensibilities than characterised Mr. Tytler. The hot winds also blow at Chunar with great violence, and with an influence most injurious to debilitated constitutions; and these combined causes produced such alarming effects upon Mr. Tytler's health, that his friends began to anticipate the most serious results, when he was fortunately withdrawn from so uncongenial a scene, and called to duties more compatible with his qualifications, more pleasing to his inclinations, and more propitious to his health. The extended and extending objects of the Committee of Public Instruction rendered it necessary to secure the co-operation of additional talent, and to obtain the services of one who was so eminently fitted to promote the cause of native education. A presidency surgeoncy, being vacant, was assigned to him by the Bengal Government, by which he was removed from provincial military duty, and fixed permanently in Calcutta! He arrived at the Presidency at the end of 1827, and remained there until his final departure from India, employed most unweariedly and effectively in advancing the intellectual improvement of the people of India.

In order to provide printed books at the least possible cost for the native colleges and schools under their authority, the Education Committee had established a press of their own, and the superintendence of this was the first office assigned to Mr. Tytler, in connexion with the committee. The charge thus entrusted to him was not confined to details of management alone, but comprehended the editing of works in the oriental languages, published under the Committee's sanction. These works were written in Arabic, Persian, Hindustani, Bengali, and Sanscrit, and it was requisite, therefore, that the superintendant of the press should be conversant with them all. The three first Mr. Tytler possessed, and he very soon became sufficiently familiar with the two last to perform the duties of his office. The press soon fulfilled one especial object of its institution, and reduced by one-half the cost of oriental printing in Calcutta. Its maintenance was then of less importance, and an arrangement was made for its transfer to the Baptist Missionaries, by whom the work of the Committee has since been executed. Mr. Tytler still continued to revise the proof-sheets, with the aid of learned natives. Some assistance in the department of Hindoo literature was afforded by the Secretary to the General Committee and the Secretary for the Sanscrit College, but various important and extensive Mohammedan works were completed under his revision. Of these, the chief were the *Fatawa Alemgiri*, a voluminous compilation of decisions in Mohammedan law, in six quarto volumes; the *Mujizal Kanun*, a medical work of high repute, and the *Sadidi*, a copious commentary on the preceding; he also edited the *Fasuli Bokrat*, an Arabic version of the aphorisms of Hippocrates.

The college founded in Calcutta, for the instruction of natives of the learned castes in Sanscrit, included a class of medical literature. Consistently with the origin and scope of the institution, avowedly established in place of native seminaries, which, under the British rule, had fallen to decay, the teacher of the class was a Hindu physician, and Hindu medicine was the subject of his instruction. Without violating the principles of the establishment, or offending the prejudices of the people, the Committee conceived it practicable to engraft upon the native system, and finally thereby supersede its objectionable parts, instruction in European, anatomy and medicine; and with this view, the class was placed under the general superintendence of Mr. Tytler. The judicious conduct which he observed, the gradual manner in which he introduced innovation, and the obvious superiority of the system which he taught, speedily disarmed all opposition, and effected the first and most important of all the revolutions which the connexion of learned natives with Europeans had accomplished. The Hindu students of the Brahmanical and Vaidya castes, who at a shortly anterior date would have shrunk from all practical anatomy, and regarded the presence of a dry bone as contamination, soon learned to contemplate and handle every part of the skeleton without hesitation, to engage themselves in the only kind of dissection practised in such circumstances, that of animals, and to attend at the post-mortem examinations at the European hospitals. The pupils of the military medical institution had, it is true, preceded those of the Sanscrit college in similar advancement; but they were either Mohammedans or Hindus of low caste, and natives of the Upper Provinces, amongst whom Indian prejudices are in general less tenacious. In the present day, possibly, the students of the New Medical School have no reluctance to acquire the indispensable elements of medical knowledge; but that it should be so, is mainly attributable to the success with which the first introduction of these studies amongst the medical caste of Bengal was attended, at a period when European medical knowledge was held by the natives in very low estimation, surgery was considered as brutality, and anatomy as uncleanness. Mr. Tytler's lessons have also contributed in other ways to the prosperity of the new institution, and the principal and professors have found some of his former scholars invaluable assistants to them, in the communication of their instructions to their native pupils.

At the same time that the Committee of Public Instruction gave that countenance to the native colleges which those institutions had a right to expect, they took under their especial superintendence a seminary of a more recent origin and more modern purpose—the Anglo-Indian College<sup>v</sup>, established for education in the English language and literature and in European science. Mr. Tytler's attainments were here also most beneficially employed, and a class for the cultivation of mathematical knowledge was formed under his tuition. At first, it was sufficient to impart the mere rudiments of the science to his scholars; but as the scheme of the institution was developed, assistance in this department was procured for him, and the higher branches were the subjects of his lessons. Some of his pupils made very distinguished progress in Algebra and Geometry, and the *Principia* became an ordinary class-book. One of Mr. Tytler's scholars \*\* is at this moment, it is believed, efficiently employed under the Surveyor-general of India in the great Trigonometrical survey of Bengal and measurement of the meridional arc.

A measure of obvious necessity, in any attempt to disseminate new and accurate notions amongst the people of India, is the provision of suitable books. Some difference of opinion has prevailed as to what these books should be. The present Education Committee

of Bengal thought proper to determine that the only books offered to the natives under their sanction should be English books, and, consistently with the immature condition of English study, these could be but elementary books, grammars, vocabularies, readers, and the like. The wants of those who were unacquainted with English,—that is, of the great body of the people,—were consequently disregarded. Other associations for promoting education have inclined to a different course, and regarding the universal use of English as chimerical, have advocated the translation of English books into the oriental languages as the most effective method of disseminating European learning. Looking, however, solely to the people at large, they would restrict translation to the vernacular dialects and to rudimental and popular works. The first Committee of Instruction, under whom Mr. Tytler acted, entertained views somewhat different; without undervaluing translations of a popular character, and equally proposing in the end the improvement of the spoken dialects and the formation of a literature in the language of the people, they considered it, in the first instance, more advisable to raise the standard of acquirement amongst the literary classes, and extend the knowledge of those whose business and profession it was to learn and to teach; accordingly, whilst they liberally encouraged the labours of European and native scholars, in preparing and translating and publishing books of general literature in the Bengali and Hindustani languages; whilst they contributed to the compilation and printing of grammars and dictionaries; whilst they united with the School-book Society in the preparation and publication of a very extensive series of English class-books, they undertook what else was unattempted, leaving in fact the literary classes the only orders of natives unprovided for, the preparation and publication of works intended especially for the instruction of native scholars, for learned and scientific individuals, Mohammedan and Hindu. For such a purpose, Mr. Tytler was the only European whose assistance was available, and although the tasks upon which he was employed fell completely within the objects of the Committee, yet they were necessarily influenced by the nature of his acquirements. The medical and mathematical sciences were the departments he was most competent to undertake, and the Arabic language, the classical dialect of the learned Mohammedans, was that in which he was most skilled. He was in consequence directed to prepare Arabic translations of the medical and mathematical writings of Europe, for the use of the Mohammedan colleges and students, and, in the course of the few years of his residence in Calcutta, he effected accordingly translations of several valuable works. His first publication in this line was a small treatise on the Anatomy of the Heart, in Arabic, which was published in 1828. He next proceeded to a version of Hooper's Anatomist's Vade-Mecum, under the denomination of *Anisal Musarrahin*. He had finished the translation, and 380 pages were printed, when the work was stopped by the present Education Committee. Another laborious work in which he engaged was an Arabic translation of Hutton's Mathematics; but this also fell under the Committee's proscription. The first part, entitled the *Jawami al Urn al riizat*, extending from Arithmetical Notation to Tables of Powers and Roots, was fortunately nearly printed, and has since been completed at the cost of the Asiatic Society of Bengal.

Whilst thus actively and usefully occupied in the service of native education, the situation which had been so long the object of his ambition, that of superintendant of the Medical Institution, again became vacant. He applied for the appointment to Lord W. Bentinck, then at Simla, and in reply was not only nominated, but informed that "his Lordship's attention had been directed to Mr. Tytler's qualifications for the situation previous to the receipt of his

application." In consequence of this addition to his labours, he relinquished the charge of the medical class of the Sanscrit College, but retained the mathematical class of the Anglo-Indian College, as, indeed, a competent successor was not to be found. His revision of the works printed for the Committee was also continued, and his translations were also carried on, the medical works being connected with his new duties.

Although a very important advance from the former want of care, which left the provision of native dressers and hospital assistants to the precarious tuition of army surgeons, the institution which had been formed for their education was necessarily immature and imperfect. Mr. Tytler was not slow to perceive its defects, or to suggest to the superior authorities the changes which it required, and which could be made only with their sanction. Little attention was paid to his repeated representations on this subject, until the close of 1833, when a Committee was appointed to investigate it. In the mean time, Mr. Tytler, notwithstanding the indifference of the Government, and notwithstanding much injudicious and vexatious interference on the part of the Medical Board, laboured assiduously for the instruction of his pupils. Besides his oral lectures, he compiled and translated for them into Hindustani many valuable tracts on anatomy and medicine, and assisted many of them in the acquirement of English sufficient for the perusal of elementary medical books. He consequently placed the institution on the most efficient footing of which it was capable, and sent annually to the medical officers of the army a supply of respectably qualified native assistants,—of some of whom it may be safely asserted, that they were as wellgrounded in the elements of the profession as the junior medical officers of our army were accustomed to be, in times when professional education was less scrupulously attended to than it should have been.

In addition to the many and laborious demands upon his time and his talents, and to which his physical powers were scarcely equal, Mr. Tytler was ever ready to enlist in the promotion of intellectual and benevolent objects. The medical and mathematical examinations of the classes of the public colleges were assigned to him by the Education Committee, and he not unfrequently assisted at the general examinations of other seminaries in Calcutta. He was a member of the Committee of Papers of the Asiatic Society, of the Committee of the School-book Society, and Vice-President of the Medical and Physical Society. In 1828, he was requested by the Bishop of Calcutta to become one of the Syndicate of Bishop's College, and besides giving his scrupulous attention to all works which came before him in that capacity, he contributed to the completion of some which were imperfect, and which it was desirable to print: in this way, he furnished a translation of all the Collects and of the Church Catechism for a version of the Book of Common Prayer. He was also a contributor to the literary undertakings of the Calcutta Press, and especially to the *Literary Gazette* and *Bengal Annual*, and he took an active part in the controversy which arose in 1834 respecting the abolition of oriental seminaries, the exclusive cultivation of English, and the substitution of Roman letters for the alphabets of the East, even in the printing of books in the Asiatic languages. In these discussions, the extravagances of his opponents may have sometimes provoked his ridicule, but he never retorted upon them the intemperance and abuse with which, on several occasions, they encountered his unanswerable arguments.

At length, Mr. Tytler's energies began to be exhausted, and his services to draw towards a close: an uninterrupted residence in Bengal of twentyone years; the shocks his constitution had suffered from situations of peculiar insalubrity, and the incessant activity with which his mind had toiled, brought on, at the close of 1834, a condition of such debility, that recovery

in India was hopeless, and a change of climate afforded the only prospect of the prolongation of his useful life.

According to rules hitherto in force in Bengal, a servant of the Company relinquished, if he went to England, any appointment he might have held upon his quitting India; if his voyage extended only to the Cape of Good Hope, he retained it, and returned after the expiration of his leave to the same situation. Some exceptions to the former clause have from time to time been permitted, where the appointments were not exactly those of routine, and required qualifications of a specific kind. Mr. Tytler had hoped, not very unreasonably, that a similar indulgence might be granted in his case; but in this he was disappointed, and he obtained only permission to go to the Cape for two years, after which he expected, conformably to usage, to resume his duties. On the eve of his embarkation, however, he received official intimation that his appointment was taken from him, and the Medical Institution abolished.

Broken in health, depressed in spirits, and impaired in fortune, by the failure of the mercantile house in which the scanty savings of his Indian life had been deposited, with a large family depending upon him for support, Mr. Tytler was by no means in a state fit to bear up against an infliction, which deprived him of his only prospect of retiring, whilst any vigour remained, from public duty, and which again exposed him to the privations and perils of regimental service. He would, in all probability, have sunk under a visitation so unexpected, had he not been sustained by a sense of the obligation he owed to his children, and by a reliance upon the impartial and equitable consideration of the Court of Directors. He immediately addressed to the Court a statement of his case, and changed his purposed visit to the Cape for a voyage to England.

With every respect for the distinguished persons then at the head of the Government of Bengal, it cannot but seem extraordinary that they should have adopted such a measure at such a season. It is true that the state of the Medical Institution was reported unfavourably of by the Committee of Inquiry: but the Committee had done no more than Mr. Tytler had previously done repeatedly, and the necessity of reform occurred solely because his representations had been disregarded. No part of the defects of the Institution could be ascribed to him: This is publicly acknowledged by the Government. The letter announcing the alteration, conveys to Mr. Tytler "the thanks of Government for the zeal and ability with which he superintended the former establishment;" it expressly states, that "the cause of the native Medical Institution having disappointed the expectations of Government was *in no way attributable to any deficiency of acquirements, or talents, or general qualifications on his part;*" and it adds, that "it is with extreme reluctance the Governor-general considers himself precluded, with particular reference to the impaired state of Mr. Tytler's health, from *transferring his services to the new college!*" Mr. Tytler was, therefore, avowedly deprived of his appointment, because he had sacrificed his health to the performance of its duties. Had, indeed, his unfitness for active exertion been irremediable, the plea must have been valid; but as there was reason to hope for recovery from a temporary suspension of labour, there were no good grounds assigned for setting him altogether aside, in violation of a long-established privilege granted heretofore to the servants of the Company. The case was not one of emergency; a delay of two years would have had no sensible effect upon the ultimate dissemination of medical education, and although the Governor-general was himself about to leave India, yet there was no reason to fear that his project, if judicious, would have been left unfulfilled by his successor. Such precipitate haste, and total disregard of the recognised

claims of a meritorious officer, can be ascribed, it is to be feared, only to a wish to provide for individuals in whom the head of the Government took a personal interest; individuals of undoubted merit, but not of superior desert to their predecessor, and who at least, at the time they were placed in charge of the new college for the medical instruction of the natives, were comparatively unfamiliar with the languages of the country, and were wholly inexperienced in native tuition. That the institution prospers, as it is represented to do, under their direction, is no more than might have been expected from their talents and zeal, and the enlightened patronage of Lord Auckland; and it is to be hoped that the public good, which the superstructure will realize, will atone for the private wrong on which its foundations were laid.

Mr. Tytler and his family arrived in England in May 1835. With his application to be allowed to return to his appointment, or to be permitted to retire on the pension of superintending surgeon, the Court of Directors deemed it inexpedient to comply; but they promised, if he returned to India, to recommend his services and claims to the notice of the local authorities; and upon his finally determining to resign the service, they "granted an addition to his pension. This instance of their liberality was communicated to Mr. Tytler only a few days before his decease.

Notwithstanding the infirm state of his health, and the anxious thoughts which preyed upon his mind, Mr. Tytler found energy and opportunity, during his short residence in this country, to indulge his literary propensities. Besides medical and mathematical science, philology was a favourite study, and few individuals were better qualified for its cultivation. Well grounded in the classical and Teutonic languages, and equally conversant with the vernacular and learned dialects of the East, with Hindustani, Bengali, Persian, Arabic, Hebrew, and Sanscrit, he commanded, to an extent which few can hope to attain, the means of comparing the most opposite modes of speech, and investigating on a comprehensive scale the principles of language. It was his purpose, had his life been spared, to have undertaken a work upon general grammar. How this would have been executed, may be conjectured, however imperfectly, from various minor specimens of his views upon subjects connected with the main question: such as his observations on the defects of Arabic, Persian, and English dictionaries, published in the *Calcutta Quarterly* of June 1827, and his papers on the exclusively English education of the natives, which appeared in the *Calcutta papers* of 1834. Subsequently to his return home, his literary productions were chiefly of this class,—as his review of Professor Wilson's Sanscrit Dictionary in the *Foreign Quarterly*, three essays on the principles of translation, lately published in the *Asiatic Journal*,<sup>oo</sup> and two other articles more recently, in the same Journal for February and March last, in which he has corrected the mistakes of an ingenious but speculative writer in the *Quarterly Review*, upon the principles of grammatical inflexion. His contributions to the history of mathematical science, drawn up after his return to England, have been already mentioned, and besides these he published in the *Asiatic Journal* for January last, the first of an intended series of papers of a lighter cast, "Reflections of a Returned Exile." We have already also alluded to a poetical contribution to the same publication, "Lines on Revisiting the Cape," and may conclude our review of Mr. Tytler's literary character, with noticing the extraordinary combination of a strong poetical taste, with a passionate love of mathematics and philology. His poetical compositions, as far as they have been published, partake more, perhaps, of the inspiration of feeling than of fancy; but in the sanguine confidence of his youth, he had projected a task of high emprise—a Poem on the rescue of Christendom from the impending

peril of Mohammedan supremacy in Europe, on the defeat of the Arabs at the battle of Tours, by Charles Martel: a considerable extract from this poem, an episode entitled "The Fall of Persia," appears in a volume of the *Bengal Annual*. Whatever success might have attended the accomplishment of such a design, the poem would no doubt have presented a picture of oriental manners, characters, and incidents, delineated with spirit and truth, and would have expressed sentiments of natural feeling and religious fervour.

For, amidst Mr. Tytler's varied acquirements and occupations, his religious duties were never regarded with indifference or consigned to neglect. Amongst the books that spread his study-table, the Bible was always present, and not unfrequently in his hand. It accompanied him always to his lectures, and although his piety partook in no degree of inconsiderate or intemperate zeal, he omitted no favourable opportunity of bringing to the knowledge of his Mohammedan and Hindu scholars the truths of the Gospel. The doctrines which they would have turned away from in displeasure or resentment, had they been presented to them with indiscretion or pressed upon them with vehemence, they were accustomed to receive from him with attention and reverence, and no murmur was ever heard against the mild but firm tone, in which he rebuked their errors and asserted his own belief. His abhorrence of idolatry was characteristically strong, and at all times strongly pronounced; yet he commanded the respect and enjoyed the attachment of the Hindus. His knowledge of Arabic and Hebrew rendered him a formidable opponent to the professors of Mohammedanism, and he was accustomed to point out to them the plagiarisms and immoralities of the *Koran*; yet such was his candour and his judgment, that he never lost their good opinion, and many of the most learned amongst them, both at Patna and in Calcutta, were to the last days of his Indian existence, his associates and friends. It was his own impression that he had, in some instances, prepared them for the reception of those truths which formed his own support in life and his solace in death.

Mr. Tytler died in the island of Jersey, on the 5th of last March, after a severe illness of two months.

\* English preface to the Arabic translation of Hooper's Anatomy.

Σ Lines on revisiting the Cape after an absence of thirty-three years. *Asiatic Journal*, N.S. vol. xxi. p. 260.

⊙ Stanzas by J. Tytler; *Bengal Annual*, 1831. t Trans. Med. and Phys. Society, vol. iv.

∇ The Hindu College - Ed. PAS

\*\* Radhnath Sikdar - Ed. PAS

◇◇ Vol. xxi, pp. 89, 196, and 245. t Vol. xxii. pp. 104 and 221. **P A S**

## From the Desk of the Mind-Painter

Goutam Banerjee

### When an artist became schizophrenic

It was impossible to bring him out so I had to visit him at his residence. He was terribly excited but that was not expressed outwardly to that extent. For that reason he was not that much aggressive or assaultative. On the contrary he became withdrawn and was reeling internally. He was shouting, howling, tossing putting his fingers inside his ears as all sorts of sounds and words were coming into his ears. Everybody asked, "What kinds of words are you hearing Satyenbabu? What are you hearing actually?" In response Satyenbabu was always showing outside through the windows. Then suddenly putting his fingers into his ears he exclaimed, "There they are coming, coming!" He started running inside the room and tried to close the windows. "They are coming, coming." "Who are coming Satyenbabu, who are coming?" "O my God, still you are asking me! Don't you hear anything! After few moments then all of us will be vanished."

"The Moghul battalion are coming. Thousand and thousands of Moghul army. Don't you understand there sounds of advancement? Sounds of cavalry, cavalry arrive. Sounds of its hoofs! Thousands and thousands of army. Sounds of swords! They are making revelry. Thousands of army are making noise. Don't you hear anything! There they arrive!"

Satyenbabu putting his fingers into his ears was trying to find a place in the room to hide. Suddenly once he became still. "That the voice of Shivaji!" As if he got some small piece of assurance expressed through his smiling face. He stared and fixed his face towards me as I am the only person with whom he had not any previous acquaintance. "Are you not the spy of the Moghuls." I assured him, "I am speaking Bengali, If I were Moghul then I would speak their language. But please say me, how it is possible that you are understanding the language of the Moghuls!" "Why listen they are saying that they will shed blood-bath, pool of blood!" "How you could understand their language?" Satyenbabu whispered excitedly, "Bolorano, Bolorano." "What does it mean?" "Don't you know Bolorano? blood, blood, blood-shed!"

Commonly we find this sort of auditory hallucination and paranoid delusion like that a band of army will attack us. But there the context of the hallucinations and delusions are of contemporary events. Here astonishingly in case of Satyenbabu it regressed to some remote historical period. It does not occur commonly. Again what is the meaning of 'Bolorano'?" This can be said as neologism, creating new words. This sign is very common for schizophrenic patients. So we can consider the mystery regarding this peculiar word 'Bolorano' and this remote past historical context of this hallucination.

Satyenbabu has passed almost his whole life in the overcrowded, damp narrow old bye lanes of north Kolkata. He is a typical middleclass school master. Being an honest, educated man he maintained his family with much hardship. This are all familiar picture of school teacher of Bengal. Surrounding peeling plasters of the room-walls and collection of a good number of old rare books, this is the *gestalt* of his habitat. It is the sign that he has a good reading habit. He has brought up two daughters with higher education and given them

marriage. He takes the responsibility of his old parents and his spinster sister. In this way he has suppressed all his internal poetic feelings. This could I well understand when his wife showed me some of his writings, if it could make any help for the diagnosis of his disease.

Some small local magazines have published some of his writings like poetry and essays. The magazines are not so famous but I astonished reading some of the lines of poetry of Satyenbabu such as 'I can hear the sounds of cleaning of utensils of Mohanjedaro period flowing through History.' Now we can understand his powerful poetic feelings that do not get proper ventilation due to the pressure of the responsibility of family. Wife of Satyenbabu showed me his dairy where it has been written that he felt wonder reading the poem 'Wonder' of poet Amiya Chakraborty. Sometimes he felt that Amiya has surpassed Rabindranath. It reads: " Wonder this earth, I admit / Nothing is familiar, nor could I know anything/ muttering this I ride on Tram / See rows of shops in two sides, a tree at a distance / Why? Where? yet it is not forbidden / I will be with everybody without knowing / Live untill die / I think and read the advertisement of cinema at the same time."

I can realise the poetry and articles of Satyenbabu are full of agony, flowing through remote past of historical period and the future, to identify him in the context of a broad canvass of remote history. To return from the ration shop carrying a bag wearing a torn loose and long shirt soaked with sweat is his daily life. He has to lit light in daytime in his dark damp room. He stared to the remote past amidst the smell of open drain. This is the way by which the artist and poets survive by identifying themselves with the species of remote past and man of all ages. The artist's mind suffocates only with the momentary world. Crisis of existence, the question of life and death attract the artist to cross the encircled state to a boundless condition. So Satyenbabu can hear the sounds of Mohenjodaro in the machine of flour mill, to give payment of electric bills, to collect kerosene from ration shop. But he is scrupulous in nature. He loves people so he cannot avoid his social or familial responsibilities. Perhaps he made that mistake. Perhaps he had neglected himself. In this way he suffered from sense of guilt and given education and arranged marriage for his daughter to the best of his ability. He has kept his parents in as comfort as possible so also caring for his spinster sister. And to keep him alert for all these household responsibilities he has to run pillar to post in sweat-soaked shirts.

His poetic essence somehow managed to express few lines otherwise he has to hide his poetic feelings behind all these. But internally always he becomes inattentive for his non-satisfied creativity. This mixing of obsessive personality type with the artistic personality type sometimes jeopardise the artistic creation. Due to excessive sense of guilt they cannot avoid the day to day responsibilities for some long term noble causes. He has vociferously written diaries few days ago before his attack of illness. Some of the lines of it read like this: "Suddenly I startled seeing myself in the mirror. One grey bearded hair grand old man stands in front of me. So my days are numbered." After a few days he became seriously ill. An artist can overcome all these cropped up fire like new problems of existential crisis, crisis of feeling of demise without the recognition of his artistic creativity. But Satyenbabu realized that his dull stale unprofitable life is at the doorstep of death without creating anything significant. Perhaps in this feeling of exhaustion he has become ill.

But it is amazing that where he could find the Moghul army! We have read about Moghul army in our history text books in the lower classes. Perhaps Satyenbabu was very much occupied with life and death, history of society, remote flow of civilization in all this. He has a longing for a remote past so the remote history of our civilization has dominated into his

thoughts. He wanted to be engaged with the broad canvass of our past times so it has made a spread effect into his brain. But when he discovered that he is no more then due to fear of death he apprehend that somebody has finished him. It may be that the social responsibilities that has exhausted his all energies are symbolically displaced by the enemy that has no social recognition that is the army.

But this army is not of Pakistan or British, this is the Moghul army of past historical consciousness! In this way it has developed the enemy like thousands and thousands of Moghul army mixing his bent of mind of remote past and existential crisis. Perhaps it may be so that these thousands army are like symbol of thousand obstacles for his poetic flowerishment. His external world is full of collection ration articles, marketing, tuition, treatment of mother etc. but his broad internal world had travelled a long distance of remote past of civilization, grand old age. When he realized that his days are numbered then the broad pathway of the remote past began to occupy by fear in the guise of Moghul army. Because the path of mind cannot remain vacuum. His artistic mind was pickled with the question of future and past. So contemporary armies are not contextual to him.

Now the word 'bolorano'! I assume it may be the letters 'b' and 'l' of blood that has been mixed with the 'o' of Moghul. Otherwise it may be the Bengali alphabet 'r' or 'ran' (war) that created 'rano' and finally that has been mixed with the word 'bolo'. But this neologism is the mixture of letters happen at the depth of mind. We can only conjecture regarding its source but cannot say anything definitely regarding its formation. Such as we cannot say definitely whether this letter 'l' has come from 'blood' or 'Moghul'.

Satyenbabu's daily work schedule is based on duties and responsibilities. His mind was stimulated with exact aesthetic aroma and consciousness of poetry. Gradually he felt continuous stress in mind when his duties and responsibilities are extended. So a small stimulation of combined excitation-inhibition engulfed the extended area of this aesthetic poetic stimulated area. As the poetic essence does not flowerish properly in the dimension of space and time so this area became constricted. He has discovered all this at his fag end of life. Then and there this constricted stimulated aesthetic are buried under the stimulation of fear. The brain was already stressed and inhibited due to long-drawn stimulation of sense of responsibilities so standing in front of fear of death the other defensive or survival instincts of life could not rouse from this inhibition. As a result reasoning, rationality, intelligence became separated from this encirclement of inhibition of fear of death. This fear spreaded unabbingly. Detached from the reality his fear become so intense that it transform into hallucination and delusion. As his consciousness become feeble with the outside reality so in his brain the imaginary words of Moghul army have become the actual reality. This we call hallucination.

In this condition apply of medicine is essential to connect his inner world with the outside world. As usual after taking medicine Satyenbabu recovered into his almost normal mental state. Then he began to suffer from depression. Generally regaining his insight the patient realizes his exact position and suffers from depression. Apart he had frustration in his life. So Satyenbabu transformed into a silent, noiseless, speechless person. I said, " what you have written that the sounds of utensils of Mohanjedaro is very much significant. If you do not write a single poem yet you are successful. Apart your whole life is a poetry. It would not be proper if there would be any dysrhythm in the last."

Then I made him hear two lines from Rabindranath: "Truth is hard / I loved that severity." I told him, " you can try if it would make any help to you." **P A S**

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