

## A MERE SNAP — AND YOUR IMAGE IS THERE!

C. K. Abdul Azeez, II P. D. C.

Humm! A silent unprecedented sigh. That is the inevitable experience each and every person has when one looks at his photo. An unknown pleasure exhilarates him. It will not be a waste of time and energy to know some thing about photography. It is easy. You can grasp the various processes very quickly. In your own home — town you would have come across persons who will give you your photo within a quarter of an hour. Man who is dumb-founded, by the television photographs of the moon and other planets will not consider these as miracles.

The following will give you an idea about how a photograph is reproduced on paper in a dark room.

**DEVELOPING:—** Development is the production of a visible picture or image in film or sensitive paper by chemical process from an invisible impression. The development consists of the application of a developer. The developer is generally made up off Metol, Hydroquine etc. Development is conducted in the dark room. The plate or cut film is placed in a flat bottomed developing dish and developer poured over it with a sweeping action so that air bubbles do not form on its surface. The plate if it is of the orthochromatic type should be protected as much as possible from the rays of the dark room lamp and the dish should be rocked so that the developer is kept in constant motion. If the film is panchromatic, development should be carried out in total darkness. After 4 or 5 minutes, if the plate has been correctly exposed, the image will begin to appear and gain density. When the development is complete the film is rinsed and placed in a fixing bath. Correct development can only be determined by experience, but generally it is safe to continue until the highlights are clearly seen as dark patches at the back of the negative.

**Kodak special developer:—**

Metol	— 2.3 gm.
Sodium sulphite	— 75 „
Hydroquinone	— 17 „
Sodium carbonate	— 65 „
Potassium Bromide	— 2.8 „
Add water to make one litre.	

This keeps well, and for use is diluted with four times its volume of water.

**FIXING:—** Fixing is the chemical action which removes from the film or paper any sensitive salts unacted upon by light or by the developer thus making the negative or print unaffected by the further action of light. It is then said to be fixed. Sodium thiosulphite (hypo) is the chemical generally used for this purpose. The average strength of the fixing bath for film and papers is

Hypo	— 240 gm.
Water	— 1 litre.

Negatives should be fixed for at least five minutes after the final disappearance of the milky colour of the film when viewed from the back. After fixing, the films are washed in water and hung up to dry in a good current of air.

**PRINTING:—** Printing is the process of making positive from a negative so that a picture is obtained in which the gradations of light and shade are represented as seen in nature. The term is more usually applied to contact within a printing frame rather than making enlargements. Chloride papers are usually used for printing. There are a great number of such papers on the market and obtainable from all photographic dealers. They vary in surface textures (glossy, matt, smooth, rough etc.) and slightly in speed. The paper is sold in packets and rolls. Packets of cut size are most convenient to handle. It should be opened and used in the dark room in

red light. The sensitive surface is easily seen by the tendency to curl in water.

For contact printing, the paper is placed in a printing frame with the negative against the emulsion side of the paper. The loaded printing frame is exposed to white light for a few seconds. The exposure varies according to the intensity of the light, the distance of the negative from the light and density of the negative. The speed of the paper also affects the exposure. The makers' instructions given with each packet of paper, should therefore be followed in regard to exposure, or trial pieces may be exposed and developed until the right time is ascertained.

Development of prints is conducted in the dark room. Prints up to 10×8 inches can be placed dry in a developing dish and flooded at once with developer. Large prints should be

soaked before developing. If the print is correctly exposed the image will come up gradually and evenly — the shadows first then half tones and finally the details in high lights. The dish is rocked during the development and when the print is fully developed it is fixed, washed and dried.

A high gloss or glaze can be given to the photographs by squeezing the prints in a wet condition into contact with a perfectly clean piece of glass. The glass should be thoroughly cleaned and washed to remove all trace of stains and then polished with a little French chalk. The wet prints face downwards are brought into contact with glass plate. A piece of paper on the back of the print will protect it from abrasion. When it is quite dry the print will peel off with highly glazed surface.



*Almost anything can be preserved in alcohol—except a secret.*

*If we could see ourselves as others see us, we would never speak to them again.*

*Follow the path you like if you wish to excel.*

*The best surprise ending in literature is the borrowed book that comes back.*

*Ofcourse two can live as cheaply as one. Ask any mother and father with a son in college.*

## CIVILIZATION

P. A. Kunhavarán, II P. D. C.

Most people do not know what is really meant by being civilized. They think that wearing proper clothes, going about in buses and cars and using other machines is really civilization. They also think that being splendid and grand, and living in luxury, are all signs of civilization. These are only certain effects or results of civilization.

One of the main signs of civilization is art. Art produces beauty of lasting interests. Shakespeare's works, Raphael's paintings and Beethoven's music are examples. They are not like the caliphs and princes (of the Arabian Nights Stories) who lived luxurious lives, but are now forgotten.

The next sign of civilization is free thinking. This produces new thoughts resulting in science and philosophy. If people all thought in the same way, and as their forefathers thought, we should still be undeveloped savages. Civilization is therefore the result of free thinking.

Science produces inventions. What matters really in civilization is inventing and not inventions. Making inventions is the sort of thing people do when they are civilized.

Ethics is another important sign of civilization. This makes man wish to be good. Without being good you cannot be just towards your neighbour; you cannot respect his rights or obey the laws. Life would be very dangerous without ethics. In such conditions, art and science could not develop. So unless there is goodness in man no real civilization is possible.

Thus we find that art, science and ethics are the main signs that prove us to be civilized.

According to Prof. Humayun Kabir, a great scholar and historian of our times, "civilization is the organization of life which makes civil society possible. Such civil society is the condition for corporate life in which alone individuals can pursue fruitful and creative activity. But on the other hand, culture is the efflorescence of civilization."

Culture is different from civilization, though both are closely connected. Civilization means "the progress made and achieved by a people usually in the material world and against nature". Culture and civilization have two sides. One represents the inner aspect and the other the outer. One is body and the other is soul.



*Men don't age like women; they just die.*

*Plain women are always jealous of their husbands;  
beautiful women never.*

— Oscar Wilde.

## THE RELIGION OF D. H. LAWRENCE

George V. Andrews, M.A., Ph.D., L.L.B.

To consider D. H. Lawrence as a passionate seeker of truth might be supposed by some to be a trivial occupation. Yet he has done more than any other modern writer to probe into life and find a cure for the ills of modern civilization. As such he is hailed as a prophet among the modern poets. In this era, there are three great Romantics who attempted to construct a whole view of life based upon their own vision. This reliance on the self is essentially romantic. But it is the result of a spiritually barren external world. When living faith and spirituality deteriorate, an artist—a poet finds himself like a storm-tossed ship without a harbour to anchor his ship of creation. In such a situation he withdraws within himself and depends upon his own personal vision. De-La-Mare, D. H. Lawrence and W. B. Yeats belong to this group.

Like a true romantic, Lawrence took refuge from the contemporary civilization in a territory unexplored so far by any artist. Wordsworth found consolation in nature, Yeats in the Celtic myth, and D. H. Lawrence in the ritual dance of Mexican Indians and instinctive forces of man. He was trying to explore the importance of instinct as opposed to intellect in making the purpose of life complete. Modern civilization with its emphasis on intellect has made men out to be supermen, too great to inhabit this planet. Man is before all else, with physical body and instinctive life. He can flourish well only when the body and instinct are not killed by intellect and civilization. In going back to primitive culture, Lawrence is not revolting against intellect but is trying to point out the total failure of our intellectualized civilization. Here we have some of the tormented cries of pity and indignation at the waste of human potentialities in the great mass of industrial civilization.

"And now, the iron has entered into the soul  
And the machine has entangled  
the brain and got it fast  
And steel has twisted the loins of man . . .  
What is man that thou art no longer  
mindful of him  
And the son of man that thou  
pitest him not  
Are those no longer men, these  
million millions  
What are they then?"

He loses his temper when he sees the soulless urban agglomerations of the 20th century in his City Life :

"When I am in a great city, I know  
that I despair,  
I know there is no hope for us, death  
waits, it is useless to care

For on the poor people, that are  
the flesh of my flesh,  
I that am flesh of their flesh,  
When I see the iron hooked into their faces  
Their poor, their fearful faces

I scream in my soul, for I know I cannot  
take the iron hook out of their  
faces that makes them so drawn  
Nor cut the invisible wires of steel  
that pull them back and forth to work  
back and forth to work,

Like fearful and corpse-like fishes  
hooked and being played  
by some malignant fisherman on  
an unseen shore

Where he does not choose to  
land them yet, hooked fishes  
of the factory world.

Lawrence found that the region of instinct is an unexplored one. He attributes the sickness of the times to repression of unrecognised experience. Only by a release of these experiences can psychic health be restored. *Man must always be man.* As he says :

"For God's sake, let us be men  
Not monkeys minding machines"

In primitive culture spiritual life is quite alive because the instinct of man finds a free play. That is why he attaches such importance to the culture of the aboriginals. These mysterious impulsive forces are the so called Devil or the black demon of the savages. It stands for all that civilized Europe represses and refuses to recognise. An adoption of this Primitive spirit to the modern conditions resulted in the preaching of a religion of flesh and blood.

Lawrence's attitude towards sex is to be appreciated in this context. The sex impulses should be allowed to work itself out to its natural satisfaction and fulfilment. Sex is the flow of life, according to him. This flow cannot be restrained or suppressed. It is a creative urge of a genuine artist. The result is creation. Similarly the mystery of sex is a flow onwards and love is a creational force.

"Sex is not something you have got to  
play with, sex is you.

It is the flow of your life, it is  
your moving self.

Sex experience is a thing which  
would sure attest  
God stepping through our loins in  
one stride."

Lawrence is of opinion, that our very individuality depends on relationship. Apart from our connections with other people we count for next to nothing. If we are taken out of our contact with human beings, with the living earth and the sun, we are almost empty. The relationship between man and woman, which we call sex, is no more than sunshine on the grass. It is a living contact, a give-and-take. In this and through this we become real individuals. Without the real contact, we remain more or less non-entities. The meaning and fulfilment of our existence depend upon this flowing of life. He goes on to say:

"Without one another we cannot flow,  
Just as a river cannot flow without banks,  
A woman is the one bank of my life,  
And the world is the other. Without the  
two shores, my life would be a marsh.

It is the relationship to woman, and to  
my fellowmen, which makes me  
myself and a river of life."

In *Pansies* he holds up sex as very sacred and not something to be trifled with. "Nevertheless, if sex is sacred neither is it sinful :

"Sex isn't sin, ah no! Sex isn't sin,  
nor is it dirty, not until the dirty  
mind pokes in.

Let's be honest about sex or show at least  
we have tried.

Sex isn't sin, it is delicate flow between  
women and men,  
And the sin is to damage the flow;  
force it or dirty it or suppress it again."

For him the development of the soul is accidental to that of the body. It is a portion of our physical existence. It cannot exist apart from the body and has no development without the fulfilment of the physical needs. Here is his diagnosis of the illness of modern civilization. It is a soulless one.

A reply to the criticism that Lawrence worships the instincts at the expense of the intelligence, and thus takes us back to the condition of savages, is given by Lawrence :

"I am tired of being told that I want  
mankind to  
go back to the conditions of savages.

As if modern city  
people were not about the crudest,  
savagest, most clumsy  
savages monkeys that ever existed when  
it comes to the  
relation of man and woman. All I see  
in our vaunted  
civilization is men and women  
amusing each other  
emotionally and physically to bits,  
and all I ask is  
that they should pause and consider."

There were feverish attempts of certain writers to break with the Christian tradition and set up their own standards of thought and conduct. Lawrence is typical of this attitude. The religion of flesh and blood which he opposed to Christian asceticism was, by no means, the

attempt of a modern scientific materialist to overthrow religion altogether. On the contrary, he sounded the call of return to genuine religious emotion, primitive and unspoiled, as a way of combating the materialism which institutional religion tends to encourage with its overorganisa-

tion. He sought to deepen spirituality through reverence for the natural uninhibited life of the instincts, unfalsified by civilization. This would lead to self-fulfilment. No serious student of his work can fail to perceive the deep religious earnestness that prompted it.



Definition of Conscience:- "It's the thing that feels terrible when everything else feels grand."

"An actor is a man with an infinite capacity for taking praise."

— Michael Redgrave.



— A. Jayakrishnan, I P. D. C.

## INDIA YESTERDAY AND TODAY

P. Ibrahim, I B. A.

India was famed for her riches and glory. A country of diamonds and jewels, she always roused the cupidity of foreign invaders from time immemorial. After the Persian invasion, India has always been exposed to foreign menace. Alexander's invasion was nothing more than a venture to rob away the wealth of India. But all through the years India maintained her own individuality and withstood the tests of nature and its vagaries.

The Muslims came, they saw and they conquered. But in the hands of the Moghuls, India reached the pinnacle of her glory and the dazzling buildings exist to this day to speak of their glory. The Moghuls created an imperial system which gave Indians "oneness of rule and sameness of political experience". But Aurangazib's death shattered all hopes of building a united India again.

Days rolled on. The Europeans landed on our soil. With the arrival of Vasco-da-gama India lost her "splendid isolation" and was dragged to world politics. The English who came as a trading company, in the long run grew to an empire, defeating the Dutch, the French and the Portugese. During the 200 years of their sway epoch making events took place in India. India's freedom was at stake from this day. European supremacy began to exercise on us in all fields of life. The political developments in this country rose to a dramatic climax by 1876. Indian nationalism was set ablaze for the first time. Indians were no longer prepared to remain under a foreign yoke.

The wind blew in favour of Indians and by 1947 our long cherished desire was fulfilled. Each and every one dreamt an India of "milk and honey" in which every one was equal and free.

Thus India became a Sovereign Democratic Republic. In our attempt to enrich India we

embarked on three five-year plans and are in the middle of the fourth plan. The first plan was a "boom". India's prestige was elevated and she had a say in the world politics. This pride found expression in the words of Nehru that "there was a time, not long ago, when an Indian had to fling his head in shame; but now it is a great privilege to be an Indian."

But the blessings were soon taken away. India's history has been wretched and poor since 1962. India was threatened by China, with whom our Prime Minister had entered into a pact on the basis of "Panjaseela" Indians gave little attention to the defence of the nation out of which the Chinese took advantage. We were once again caught napping when Pakistan intruded into our area in 1965. Though peace has returned to the subcontinent after the cessation of hostilities, the possibility of another attack can hardly be overlooked.

Thus the India of today has to face very many problems. Of these problems, the problem of food engages serious thinking and resolute action. Thomas Carlyle was not far from right when he said "Bread! Bread! Great is the combined voice of men: the utterance of their instinct which are truer than thoughts. It is the greatest a man encounters among the sounds and shadows which make the world of time". It is derogatory to our prestige, that India which is predominantly an agricultural country, has to depend upon the foreign food stuffs. Still the government is not in a position to provide the people with as much food as they want. There is no wonder in the words of an economist that millions do not know the luxury of two meals a day."

We cannot but sympathise with this state of affairs. Planning in the country does not strike at the nuclei of problems. It seems to tackle only the outer skin. No quick fortune has

descended, but only student disturbances, police firing, strikes, satyagrahas — it is all an observer can see here. Is this the meaning of democracy? In a country of non-violence where Gandhi was born, men are butchered in the name of religion and community, language and custom. The havoc worked by the people in support of the "Anti-cow slaughter group" exhibited a cross section of this communal tendency. It is no use crying from the house tops and the platforms that the government is secular in the strict sense of the term. "Handsome is that handsome does" and mere slogans do not carry any weight.

In the present set-up the word religion has acquired the meaning of backwardness and the symbol of obscurantism and conservatism. In our imitating the West we blissfully forget the fact that we were the owners of a distinct culture and religion. This moral degeneration is the root cause of all our diseases.

It is saddening beyond words that our so-called leaders are oblivious of these hard facts. The top echelons are rolling in luxury when millions do not get the means of a day's

meal. The leaders preach high principles, but hardly practise them.

This is the picture of the present India. The need of the hour is to bring about a complete change in the machinery of administration. Corruption and hoarding should be strictly dealt with. The first and foremost thing to do is to assure people of a fair provision of food. More than any other time the religious factor has to play a vital role in moulding the character of our country. The separatist tendency among the people should be eradicated. We must be able to enlarge our vision and broaden our outlook. The new generation has to return to the Holy Scriptures if it wants to preserve the individuality of India.

Since the dawn of recorded history India's greatest intellects have thought of her as a geographical and cultural unit, and mighty political architects from Mahapatma Nande to Lord Dalhousie created political unity through war diplomacy. That vast mosaic of Indian life is now broken into pieces, but, as Pandit Nehru reminds us in inspiring words, "The India of geography, of history and tradition, the India of mind and heart cannot change."



*Men fall into three categories: the rich, the handsome and the majority.*

*A hundred men can make an encampment but it takes a woman to make a home.*

*He travels safe and not unpleasantly who is guarded by poverty and guided by love.*

— Sir Philip Sidney.

## SIR SAYYED AHAMED KHAN AND THE ALGARH MOVEMENT\*

K. A. Jaleel

Sir Sayyed Ahamed Khan was the father of the Renaissance of Indian Muslims in the 19th Century. If there is a contender for this title, it is Jamaluddin Afghani. But Jamal-ud-din was more a visionary, a revivalist and a great upholder of the political ideology of Pan-Islamism. His sphere of action was largely outside India. Sir Sayyed Ahamed Khan had "one love and only one-Muslim India. He could not tolerate anything which in his view was likely to threaten the future of Indian Muslims". Sir Sayyed was daringly and challengingly modern in his outlook. His uncompromisingly rational and modern approach and interpretation naturally won him many bitter enemies, in both camps, the old school of Ulama steeped in traditional theology and the new school of thought led by Jamal-uddin Afghani. His life was in constant danger. But he was a strong man of great initiative and perseverance and was never deflected by opposition. Like Khairuddin Pasha in Tunis and Sheikh Mohamed Abdu in Egypt, he gave the stirring lead for a half century to Indian Muslims in revolutionising their minds and ideas.

Sir Sayyed was born in Delhi in 1817. His ancestors came from Arabia to Herat to Delhi. The family was well placed and had long association with the Mughal Government. He saw in his childhood the tragedy of the passing of the Mughal Empire, particularly the pathos of the poor blind emperor living his miserable life veiled under the elaborate ceremonial of bygone days. Sir Sayyed was well educated but on traditional lines. Against the wishes of his family he entered British service. For the empty ceremonial life of the Mughal court had absolutely no charm for him. In 1837 at the age of 21 he was appointed Sheristadar of a local Sadar

Court. He became Munsif of Fathpur Sikri and subsequently at Bijaur, where the storm of the Mutiny or War of Independence burst over India in 1857. Till this period his chief activity was literary. He wrote treatises on medieval science history and on theological matters. He sought purification of popular religious beliefs and practices on the lines of the Wahabis. He thus showed his deep interest in religion, religious thought and the splendour of the past history of Islam.

The mutiny opens the second phase of his career. He opposed the Mutiny. He thought it was an extremely unwise and dangerous adventure. He was convinced that the British power was deeply entrenched and impossible to be uprooted by sporadic rising. He saw no sense in the killing of Englishmen who were left here and there in isolated positions. With glorious fortitude, Sir Sayyed at great risk to himself, saved the lives of many Englishmen. This naturally led to his being characterized as an enemy of Indian nationalism by the Mutineers at that time and subsequently by those belonging to other schools of thought who differed from him in religious and political outlook. Immediately he had to pay dearly for the humanitarianism shown by him. His properties were looted and in the storming of Delhi his uncle and cousin were bayoneted to death. His aged mother died of shock. However Sir Sayyed remained constant and his views did not change. It is true that his stand during the Mutiny earned him the gratitude of the British and he was compensated with wealth, prestige and influence.

The Mutiny and the consequent repression of Muslims by the British power disturbed

\* A Broadcast talk delivered on 14th March 1960 reproduced with the kind permission All India Radio

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his mind greatly. The Muslim community was backward and bitterly sullen and antagonistic to the ruling power. He felt so keenly the misery and decadence of the Indian Muslims that he even toyed with the idea of migration to Egypt. Finally he chose to stand with his people and raise them from their decadent condition. He adopted the policy of acquiescing with the foreign power because antagonism was futile. He strove to wean the Government away from suppression of the community to protection and paternalism. On the one hand, he tried to erase from the minds of the new rulers the idea that the Muslims were disloyal and on the other hand he tried to erase from his people the curse of ignorance and medieval outlook. He founded Schools in the various towns he was posted. He founded a Translation Society to supply these schools and the Urdu knowing public, books in modern science and thought. This became later the Literary and Scientific Society at Aligarh where he was posted as Judge in 1864. He wanted to spread modern ideas in Economics, History and Science, chiefly by translation of English classics into Urdu.

The third phase of his life commences with his voyage to England in 1870, with his son Sayed Mohammed. The exposure to the liberalism of 19th century Western civilization and Victorian England had a powerful impact upon his mind. He met many distinguished people including Thomas Carlyle. He was not merely impressed by the learning of the few, but the education of the masses in England. He admired the public schools and the Universities in Britain. "In England," he said, "a boy is educated. In India he is only instructed." He thought there was in the Indian courses little training in manners, morals or religion. The love of learning was replaced by the sordid ambition for lucrative Government jobs. He therefore decided to start in India a model College. This led to the establishment on the Oxford model of the Aligarh College in 1877, the crowning and most memorable work of his life—the college which later became the nucleus of the Aligarh Muslim University. Here he wanted to disseminate modern learning along with the Religion

of Islam, on the Western model. The scheme was bitterly opposed by the orthodox, but Sir Sayyed triumphed over all difficulties. The success of this great undertaking, by which his name will be handed down to future generations, is a tribute to his daring vision and tremendous initiative.

Along with modern education, Sir Sayyed wanted the promotion of Social Reform. He held it essential for the progress of the Muslim Community. He started an Urdu Journal *Tahsil-ul-Ahlaq or the Social Reformer*. It immediately attracted attention as the organ of humanitarian reform. He held liberal views on religion and Social subjects. He said that Islam was essentially a rationalistic religion and the Quran should be and could be interpreted according to the light of reason and the individual conscience. He began an Urdu Commentary on the Quran, a radically new interpretation of Islam and the scriptures in the light of 19th century rationalism. His fund a mental position is based on what he regarded as the two basic Quranic principles. The first is one of approach viz. "of speaking to people according to their powers of comprehension". The second is a scholastic postulate namely—'Islam is Nature and Nature is Islam'. His mind was not enslaved to the authority of tradition. His basic attitude was to adopt the Quran as deterministic of Islam and treat all else as subsidiary and of secondary importance. He began afresh with the Quran and brought out its relevance to the society of his own time. He upheld Reason and Nature and established them were compatible with Islam. He rejected the idea of secularism of Women (Purdah) and upheld the duty of women's education. His campaign was to free Muslims from the old and now decadent society to meet the challenge of the modern world, where the initiative has passed on to the non-Muslim world. His religious views gave violent offence in orthodox quarters and he lived in danger of the assassin's dagger. But it did not deter him. He continued his campaign for social reform and a new and a revitalized understanding of Islam. In fact India had no stouter champion for Islam for he was ever on the alert

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to take up cudgels in its defence against European scholars who misrepresented Islam and to establish Islam was thoroughly compatible with progress, science and scientific rationalism.

It was not merely with the old orthodox world that Sir Sayyed Ahamed Khan's ideology and movement, which came to be known popularly as the Aligarh movement, came into conflict. He clashed with some of the progressive sections, particularly those inspired by the magnetic personality of Jamaluddin Afghani on the issue of his extreme rationalism, his attitude towards the British power and his repudiation of the Khilafah, which Afghani the Pan-Islamist strongly espoused.

He thought it politically expedient for Muslims in India at that juncture to acquiesce in the British power. He felt that the country was not ready for an encounter with the ruling power or seizure of political authority. He did not associate himself with the agitational politics either of the National Congress of those days or with the National Mahomedan Association sponsored by Ameer Ali. But he had great faith in the future of the country, provided it entered the path of modern education and liberalism. He said: "If Hindustan can only attain to civilization, it will probably, owing to its many excellent natural powers, become if not the superior at least the equal of England". His acquiescence to British power never amounted to servility. His sense of self-respect was painfully hurt when discrimination was observed between Europeans and Indians. On the occasion of the Durbar at Agra, he found the chairs for the Europeans placed on the platform and for Indians down below and promptly he walked out in protest—a most daring act, considering the times.

Though Sir Sayyed is famed as a man devoted to the welfare of the Muslim community, it did not imply any antagonism to other communities. He wanted to help Muslims, but his method was never exclusive. His Literary and Scientific Society at Aligarh consisted of both Hindus and Muslims and also Europeans. As late as 1884, when inter-communal friction was noticed, he deplored it in unmistakable language.

Witness his own words in one of his famous speeches—'Do you not inhabit the same land? Remember that the words Hindu and Muslim are only meant for religions distinction—Otherwise all persons, whether Hindu or Muslim, even the Christians who reside in this country are all in this particular respect belonging to one and the same nation'. Sir Sayyed himself and his work were highly appreciated by all communities. In the evening of his life, the opposition of the earlier years had passed away and a visit he paid to the Punjab was like a royal progress hailed by members of all communities.

Sir Sayyed's activities in these various directions were exceedingly influential, gathering about them a strong and growing movement. The last period of his life was spent in consolidation and he had the satisfaction of seeing a powerful movement pressing forward in the country in the path of progress and modernization. He launched the Muslim Educational Conference, which became a highly organized society with a network of branches throughout India, a machinery for the dissemination of the new ideas.

The Aligarh Movement flourished and attracted many who in turn expounded and expanded its ideas. Their services were largely as proponents and not original contributors. Two of the early leading exponents were Chiragh Ali, the author of the book "Proposed Reforms" and Muhsin al Mulk, who succeeded Sir Sayyed as Secretary of the Aligarh College. Mustafa Khan's work "An Apology for the New Light" 1891 is a delightful book on behalf of the movement. Among those who worked for the movement and made distinctive and powerful contributions are the Poet Hali and Muhamed Shibli. The last two were not prepared to make the total break with the past which Sir Sayyed had effected. There were variations therefore in the attitude taken by various leaders of the Aligarh school of thought. At the turn of the new century, the political climate in the country changed and new forces were unleashed. Turkey's plight in the Balkan war about 1912, the Cawnpore mosque incident and various other developments moved the position far from the days of Sir

Sayyed. The political climate became tense and the revivalist school of Al Afghani and the political stream of Ameer Ali gained ascendancy over the Liberal and Quietist Reform Movement of the Aligarh School and finally exploded in the Khilafat Agitation.

Essentially Sir Sayyed Ahamed Khan's school is a movement of social and religious reform. It drew inspiration from the scientific rationalism and Liberalism of the 19th century Western Europe. It did not aim at political liberation and Sir Sayyed was clearly conscious of the immaturity and unpreparedness of the Muslims for the participation in political agi-

tation or sharing of political authority. He rightly stressed the importance of modern liberal education, as the one means of rising from the decadence and despair to which the community was reduced after the collapse of the Mughal empire and the utter failure of the archaic war of independence. Sir Sayyed's extreme rationalism in religion and his rejection of the past may not be shared by all sections of opinion. But his services to the cause of education, the Renaissance of thought and the liberal and free discussion of religious and social questions he unleashed and above all the confidence he gave the community to face the challenge of the times have earned him universal admiration and gratitude.



One machine can do the work of fifty ordinary men.  
No machine can do the work of one extraordinary man.

— Elbert Hubbard.

Sympathy is what one woman offers another in exchange for the details.

Growing old is a bad habit which a busy man has no time to form.

— Walter P. Reuther.

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## REPUBLIC DAY

U/O. M. C. C. Abdulla

It was on 24th December, that we started on our longest journey so far. As our Officer Commanding reminded us, it was one of the rare occasions to get an opportunity to participate in the Republic Day Parade at Delhi. An efficient cadet might get a chance, only once, to represent the state. To make the cadets and officers proficient, a preparatory camp had been arranged at Munnar.

### STAY AT DELHI

The Kerala contingent—52 boys and 30 girls—reached the cold capital on 11th January in the evening. The loading and unloading of our luggage and the truck journey from the station to the camp was the most bitter one and can never be forgotten. In Delhi, as the Director pointed out on our departure, it was incumbent to eat more and do something always, to survive the cold.

The significant feature about Delhi was her cold weather. It was reported that those were the worst days during this winter. According to a report from the Weather Forecast Bureau, on 14th January the minimum temp. was  $-3^{\circ}\text{C}$  and maximum temp.  $19.6^{\circ}\text{C}$ ; and it only rose to  $4^{\circ}\text{C}$  and  $24^{\circ}\text{C}$  respectively in later days. We had to arrange our beds in tents! The difficult question was how to spring up from the blankets. However, we could not but do it.

Each day we had V. I. P's, therefore we had to put in our heart and soul for the best turn out and smartness. The Director-General, G. O. C. of Central Command, Chiefs of Naval, Air and Army staffs and Defence Minister and other top-ranking officials visited our camp.

On the 24th, there had been a full dress rehearsal of the Republic Day Parade. We had to wake up at 3 O' clock in the morning and it was in Delhi in the month of January! Marching

started from Vijay Chowk through Rajpath straight up to India Gate about four miles (in between this is the saluting base); and this continued through Curzon Road, Connaught Place, Thompson Road, G. B. Road and Chandni Chowk up to the Red Fort. Following the parade commander, were cavalry, Ganga Jailsmen, A M X tanks, heavy motors, troops from various regiments, home guards, N C C—girls and boys both with band parties—Boys Bn, Navy, Airforce, fire brigade, elephants, tableau, school boys, and folk dancers from all states. The marching was colourful and attractive by the different uniforms of contrasting colours; and to say the truth, this made a lasting impression in my mind. Really it was a feast to the crowded millions, who were waiting from the early cold morning on either side of the thirteen mile long route. It was a true image of India.

And on the Republic Day, this was the exact procedure followed. Our Vice President Dr. Zakir Hussain took the salute.

The next day, a guard of honour was given to our Prime Minister. In the evening, we were led to the National Stadium. Typical dances from all states were staged including Kathakali of Kerala.

On the 28th, the President received us in the Moghul Gardens in Rashtrapathi Bhavan.

The next two days were allotted for picnic and sight seeing. We were taken round Delhi and showed the important monuments and places like Budha Garden, Birla Temple, Teen Murthi, Rajghat and Kutub Minar. In front of the Red Fort is Juma Masjid. Some of us were taken to the Juma Masjid for Id prayer. It has no decorations inside except the carvings of texts from the Koran; and it was the most awe-inspiring sight to see the vast congregation in new robes on Id day.



Next day we went to Agra. On the way we got down at Sikindra famous for Akbar's Tomb. About forty five kilometers from Agra lies in ruin, Fatehpur Sikri, which was designed by Akbar; and reminds us of the once glorious reign of the Moghuls. And then the immortal Taj! It is really marvellous!!

And on 31st January, '67, we were off, with the words of Alfred Lord Tennyson ringing in our ears.

“Yet all experience is an arch wherethro’  
Gleam that untravelled world, whose margin  
fades  
For ever and for ever when I move.”



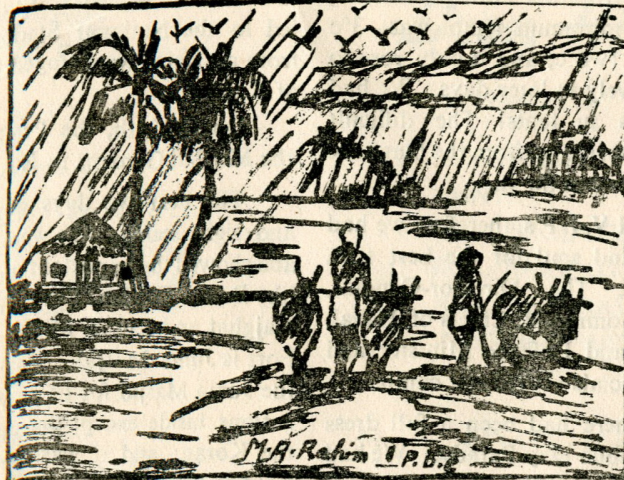
*Faith will never die as long as coloured seed-catalogues are printed.*

*Our opinion of people depends less upon what we see in them, than upon what they make us see in ourselves.*

*As you grow older, it is not so hard to avoid temptation as it is to find it.*

*The ideal will be reached when all women are married and all men are single.*

— Bertha Shore.



## SCIENCE EDUCATION — TODAY

A. M. Abdul Hameed, I B. A. (Econ.)

No one will deny the fact that today everyone of the student community is longing to creep into science group at any cost. Those who come to the arts groups are, evidently, the residue of what is called "Process of Competition". The tragic and notable result of which is the murder of arts at the hands of a frustrated group of pupils.

It is indispensable to a country like India to have as many scientists and technicians as possible. And it is absolutely necessary to mould the youth of our country into an able and efficient group of men to promote welfare and prosperity. Admitting that much, I invite your attention to the present situation of science education in India.

After passing S. S. L. C., a student seeks admission to a college. Even if he is very dull in mathematics, he applies on his own or at the compulsion of his guardian for admission to the mathematics group. Again someone who is not genuinely interested in physical or natural sciences as a whole wishes to be enrolled for one of the science groups. What is that force drawing the students who are not really friends of science but even inimical to it, to get themselves admitted in mathematics group or chemistry group? Is there any apparent force inducing the pupils to be science students?

Of course there is. It is the fear of life that motivates the youngsters to be science students. If any one fails to get science group he feels as if he has lost everything in this world! In fact, if we analyse the minds of pupils, we can see that they are worried of their future, though there are a very few exceptions. Judging from their experiences in day to-day life they come to the conclusion that the only way out for them is to become doctors, engineers or some technicians.

Is it not a sad fate that a dull and inactive set of pupils should become doctors and

engineers? Is it desirable that a moron or imbecile person should set foot in the field of research and enquiry? Even after realizing the truth that the students who run after science are not quite apt to kiss it, are we not conveniently ignoring the inevitable inauspicious consequences of it?

### Check to Progress

The most unfortunate result of such a situation is that it is a serious impediment in our path of scientific progress. We do want a diligent and industrious set of people who are eager and enthusiastic to work in the respective fields of their choice. As India is backward in social and economic fields we see the reflection of that backwardness in the sphere of science also. Although we claim to be a prosperous and flourishing nation with an ancient culture, we forget to keep our level, probably because of changed conditions.

We talk of the U. S. A., the U. S. S. R. and the U. K. as rich and abundantly furnished. Why are they called wealthy? Is it simply because they are self-sufficient in cereals and other necessary articles? Certainly not. It is not their self-sufficiency in food grains and other essential articles alone that makes them wealthy; on the other hand, it is mainly the industrialisation of the country and above all, the progress they have achieved in the field of science. They are good in technology and they are utilising their national wealth towards the realisation of their dream of a higher society.

We are also aiming at a Land of the Leal that can possibly be established on earth. But what is the difference between us and the countries mentioned above? Both parties aim at the same; but unluckily the performances are different, not basically but practically. In the western countries students who are really interested in their respective subjects come for-

in the Omniscient God and the Hereafter. Since this belief was disintegrated man became scrupulous. No one is here to question him, but the governmental authority. In fact this authority is only a feeble force to check the immoral activities. But one who believes in the Omnipresence of God and the reality of the Hereafter will be good and virtuous even in his private affairs. He cannot break the laws unseen by God and escape from the punishments. This belief deprives man of evils.

Thus we can easily understand that Religion is the panacea for all evils. But unfortunately religion was often considered an obstacle in the progress of humanity and was alleged to have an opiate influence on the human mind. As the aftermath of the activities of some so-called custod-

ions of religion there arose a huge gap between Science and religion. Really religion is not the enemy of Science. In fact religion is not for the doom of man; but to make him good and noble so that he can enjoy actually the fruits of scientific progress.

True religion, which is not the some total of superstitious beliefs and worthless practices, should enlighten us. We should return from the worship of Matter to the worship of its Creator. It is high time to understand that science is not the wholesome cup of elixir which can wash off every doubt and quench the thirst which the Soul of man naturally feels. How good it would have been if the world realized the Truth! But wisdom cries in the street and no man heeds.

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*Women are weak in punctuation. They never know when to stop.*

*Many modern marriages are like a cafeteria; a man grabs what he thinks look nice and pays for it later.*

*Crying is the refuge of plain women but the ruin of pretty ones.*

— Oscar Wilde.



Ambali T. Krishnan, I P. D. C.

## THE FAROOK COLLEGE UNION

It is a matter of great privilege and honour to present the Annual Report of the College Union and affiliated associations during 1966-67. The elections to the various offices were conducted on 4th Aug. 66. The office bearers are:—

*Speaker*

Mr. Abdulwahab III B. Com.

*Gen. Secretary*

Mr. M. K. Fareed III B. A.

*Joint Secretary*

Mr. M. V. Ahamad Senior Pre-Degree

*Fine Arts Association Secretary*

Mr. B. M. Basheer ”

*English Association Secretary*

Mr. Mammu Hajee ”

*Hindi Association Secretary*

Mr. C. P. Shamsudden ”

*Malayalam Association Secretary*

Mr. K. N. Neelakantan Nambudiri III B. Sc.

*Islamic Association Secretary*

Mr. Quasim Koya Thangal I B. A.

*Mathematics Association*

Mr. Bhaskaran M. V. I M. Sc.

*Physics Association Secretary*

Mr. Hassan Koya K. V. III B. Sc.

*Chemistry Association*

Mr. Moideen Kutty P. P. III B. Sc.

*Zoology Association Secretary*

Mr. Abdul Rasheed K. III B. Sc.

*Commerce Association Secretary*

Mr. Kunhahmad A. I B. Com.

*Economics Association Secretary*

Mr. P. P. Ahmad Sherif I B. A.

*Planning Forum Secretary*

Mr. K. M. Abdulkarim II B. Sc.

*Members :*

Mr. Abdul Shukoor	I P. D. C.
Mr. Mohamad P.	”
Mr. Balakrishnan K.	”
Mr. Abdul Hafiz	”
Mr. Ahamad P. P.	”
Mr. Muhamad Husain	”

*Editorial Board*

Mr. P. V. Majeed	I B. Sc.
Mr. Ahmad Kutty Alias Bava	II P. D. C.

The inaugural address of the College Union and affiliated associations was delivered by Mr. Robert Caldwell (American Consul in Madras) on 20th Sept. '66. The Principal welcomed the gathering. The Union Speaker was in the chair.

The Independence Day was celebrated on a grand scale. The Principal unfurled the tri-colour After the N. C. C. Parade a meeting was held in the College Auditorium at which many spoke. There was distribution of sweets also.

The various associations conducted a number of meetings in the course of the year.

The English Association was inaugurated on 26th Oct. '66. At the second meeting the students and the staff took part in a heated debate on "Is peace attainable?" The association initiated a programme of correcting the pronunciation of Students.

The Malayalam Association was inaugurated on 26th Sep. 66 by Sri. M. Achuthan (Lecturer, Govt. Victoria College Palghat) and a well-known author. A meeting under the auspices of the association was held on 24th Nov. for a discussion on "Novel Sahityam". Mr. Erumali Parameswaran Pillai also participated in the discussion. Resolutions were passed expressing the deep sorrow on the demise of Sri. Ullattil Govindankutty Nair and Fr. C. K. Mattam.

On 3-10-66 the activities of the Hindi Association commenced with the inauguration by

Mrs. Pushpa Gohale who stressed the importance of Hindi as the medium of instruction. The first meeting of the association discussed "Students and Society" as the subject, Sarojini, Shamsuddin, Valsalan, Bappan and Raghavan of the College participated on the occasion.

The Islamic Association was inaugurated by Mr. K. M. K. Kutty Sahib (Asst. Director A I R Calicut). He dealt with the present condition of Muslims in India. Prof. V. Mohamad Sahib presided. The activities of the association were mainly confined to discussions.

The Chemistry Association was inaugurated by Dr. Balsalam (Professor of Surgery, Calicut Medical College) with a luminous lecture on "Recent Development in Surgery". The topics such as "Isomerism of Oximes", "Tautomerism" were discussed.

The Biological Association was inaugurated by the Vice President of the association, Professor T. Subramaniya Pillai. Lectures and symposia were organised. The last meeting was on 28th Feb. 67. Miss. Thankamani Amma M. Sc. delivered a speech on "Mendelian Laws". A study tour was arranged for the benefit of the Final Year students to Trivandrum, Kovalam, Neyyar and Cape Comorin.

The inaugural address of the Physics Association was delivered by Mr. Hakeem M. Sc. He spoke at length on the subject "Discoveries of Modern Science". A number of meetings were held at which many members participated.

The Mathematics Association held ten meetings in the course of the year. Sree. K. M. Ramakrishnan, Lecturer gave three lectures on the "Real Number System". Prof. N. V. Beeran conducted discussion classes on a number of subjects.

The activities of the Commerce Association, Economic Association and Planning Forum were inaugurated on 18. 10. 66 by Prof. V. K. Achu-

tha Menon. He gave a very interesting speech on "The Economic Development of India". The achievements of the Planning Forum during the year were very remarkable. The Forum conducted a "Survey" and had sent two student representatives to take part in the "Planning Forum Seminar" conducted at Law College, Ernakulam.

This year we had the privilege of getting the well known Cine-artist Mr. Gemini Ganesan to inaugurate the Fine Arts Association. In an interesting speech Mr. Ganesan narrated his experiences as a teacher and a cine-star. The Principal was in the chair. The Fine Arts Club put on boards a variety entertainments programme. In aid of the association a musical evening was conducted by Mr. S. Kamal & Party.

Another noteworthy feature of the academic year was that the students took part in many extra-curricular activities such as Quiz Programmes and Elocution Competition. We took part in the Radio Programme "Vallathol Kavitha" conducted by A. I. R. Calicut.

A number of film shows were organized this year. The Space films revealed the mystery of the "Space Conquest".

Prof. A. A. A. Fysee (Former Ambassador to Egypt and Vice-Chancellor of Jammu and Kashmir University) graced us with his visit and a very scholarly address on 20. 1. 67.

The most interesting feature we had in the academic year was the programme by Mr. John Berry and Penny Bilbao who recited a number of American Folk songs.

I am thankful to the Principal and Vice Presidents who have given guidance to me. I am grateful to my colleagues especially to the Union Speaker and Joint Secretary for the support they have given me in carrying out my duties.

M. A. Pareed,  
Secretary.

## THE 'SUPERMARKET'

### RECENT TREND IN CO-OP. MOVEMENT

K. P. Karunakaran, III B. Com.

Escalators, Computers, and Supermarkets are the Symbols of the jet age in which we live. The Supermarket which was recently opened in our capital, not by a VIP, but by a group of customers is, of course, something more: it is also the Symbol of how the country is going to organise a modern, socially-oriented system to supply to a very sizable portion of the community articles of daily use at reasonable prices. The Super bazar can also be described as one of the first positive results of devaluation.

What is meant by the word 'Supermarket' or a 'Departmentstore'? A 'Supermarket' or Department Store may be described as a large retail establishment having in the same building, a number of departments each of which confines its activities to one particular kind of trade and forms a complete unit in itself and is centrally controlled. A retail business of this description may be looked upon as a number of single shops under one roof and one management. Each department has a "buyer" at the head who is responsible both for the buying for his department and for its selling policy. This arrangement will spare out many inconveniences in shopping.

A Supermarket which wants to cater to 2000 customers at the same time, selling a countless variety of goods—ranging from vegetables and fruits to footwear, textiles and medicines—must have many novel features. There are certain Supermarkets in western countries which are having more than 300 different departments in one building. The Supermarkets in our country are not quite "Super" yet, but they will be, before long. When in full bloom, it will have a beauty saloon, a family planning clinic, a play room for children, a library, and travel agents' counters with direct phone links with the major Airlines. The idea is to make it much more than a bazar—community centre where people could spend time usefully and in happiness, where

marketing is not merely jostling with people and bargaining with shop-keepers. When this countrywide marketing complex is set up, the consumer co-operatives, in other words these supermarkets will become the biggest marketing organisation in the country.

How will it operate? Naturally, it will buy in bulk from the manufacturers and since in many cases it will be the biggest single customer—it should be able to buy according to its own specification to suit customers' needs and tastes. The Super markets will certainly eliminate all the middlemen who count their own profits at the various stages of a commodity's journey from the factory to the consumer. It is well known that in our country it is the retail seller who makes the best of the fluid price situation charging almost any price from the consumer if an article is in short supply.

#### Will the Supermarket Scheme Succeed?

The Answer is: IT MUST. For many years there has been much talk about bringing the prices down and holding them in check by rescuing the community from the limitless greed of conscienceless profiteers. It has been agreed that the only way to do this is to organise a countrywide organisation of consumer co-operative establishment. It is only now, in the wake of devaluation, that the first bold steps are being taken on a country wide basis to bring a large section of the retail trade under co-operative Social Control.

There will, of course, be teething trouble. The retail shopkeepers do not smile upon this co-operative device. Their aim is to defeat the whole philosophy behind the consumer-co-operative movement. So, people should know that prices are controlled not by laws and ordinances, but by concrete actions. The supermarket is one such action, on a grand scale.

## THE WIRELESS

K. Venugopalan, I. B. Sc.

The science of electronics really started along with the discovery of wireless signals which took place some years before the beginning of this century. But at that time no one believed that this field of science was going to have much influence on the whole human life. Now our country has also started the electronics industry by making radios, line communication equipment and even radar. After the second world war electronics has been undergoing a vast field of progress which has now reached the stage of interplanetary communication. Electronics has changed the military actions also. In the manufacture of defence weapons of the country electronics plays an integral part. The electromagnetic waves apart from being used for transmitting intelligence and for broadcasting are also used in television and for surface and aerial navigation as in a radar. Thus the discovery of wireless happened to reform the entire nature of human life. Now let us see how this phenomenon was discovered and who were the geni behind the action.

In 1887, Heinrich Hertz, in his laboratory found that when an electric spark was produced, energy was radiated into the surrounding space. That was the birth of wireless as we know today. He could also find that when a loop of wire was placed some yards away from the apparatus producing the spark, and the ends of this wire were brought close together, a second spark would jump across the gap, although there were no connecting wires between the two apparatus.

Even before this event a brilliant mathematician, James Clerk Maxwell had predicted the existence of electromagnetic waves. He had even stated the velocity at which these waves travel through space. But until Hertz made his experiments these waves were neither detected nor measured experimentally. Hertz's work in this

direction proved without doubt that Maxwell's theory was correct.

After some years a few men such as Lodge, Muirhead and Marconi could see the far reaching possibilities of a method by which signals could be transmitted without connecting wires and they set themselves at the task of adapting wireless waves to telegraphic communication. After striving for ten years in the laboratory Marconi could demonstrate before British officials that wireless communication could be effected over a distance of four miles. The progress was so rapid that before 1897 signals were sent to places at a distance of thirty-four miles.

*The Nature of wireless waves:*— Scientists say that wireless waves are electrical vibrations and in this respect are similar to many other natural phenomena such as Light and Heat. They belong to a series of waves which are known as electromagnetic waves, which are similar in character and differ only in their length and speed at which they vibrate. It is this wave length which determines whether any particular electromagnetic waves belong to the wireless series or the longest known of the electromagnetic waves.

We have seen that wireless is actually a vibration. It is obvious that in order that the vibration shall travel from one place to another there must be some medium to which the energy of the vibration can be transmitted. For example, if a tuning fork is struck, it vibrates at a certain rate and gives a musical note. This note would not have ever reached our eardrum if there was no intervening medium which is called air. This may easily be proved by placing a bell in a glass vessel which is evacuated. Although the bell can be seen ringing no sound will be heard.

Now we are apt to think that air is the medium through which electromagnetic vibrations

are carried. But it is obviously incorrect when we think of the light vibrations which reach us from the sun. Because the planet earth, has the 'air cover' in a very short range in comparison with the distance between the sun and earth. So there must obviously be some medium which is not limited to a few planets or even a few solar systems, but pervades the whole universe. This medium, which is necessary for the propagation of electromagnetic waves, is called the Ether, and is supposed to exist in all space, even in the spaces between the atoms of matter. It is through this Ether that wireless waves are propagated. The transmitting apparatus causes the ether to

vibrate and the ether in its turn conveys the vibrations to the receiving apparatus, where they are turned by various means into sound which will affect our ear.

The improvements in this field of investigation has made human life enjoyable. Now most of us are having radios in which the wireless application is directly made use of. Thus the telegraphy in the Morse code has been transformed to the transmission of human voice and music, which has made present day broadcasting possible. Now so many years have passed since Hertz first made his experiments which is surely a record for scientific enterprise.

*I have never been able to remember even my own jokes, so that I have been forced to go on making new ones.*

— Somerset Maugham.

