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Southrail News

1957 - October

VOL - 4, No. 7

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PUBLISHED BY THE SOUTHERN RAILWAY

THE SOUTHERN RAILWAY

has many attractions for the Tourist, Pilgrim and the Student of History

BIJAPUR is the ancient city of the famous Adil Shahi dynasty. It is now in ruins and the gigantic structure called the Gol Gumbaz contains a perfect whispering gallery.

CAPE COMORIN or KANYA KUMARI is the land's end of India where the waters of Arabian Sea, the Bay of Bengal and the Indian Ocean meet. It has a famous temple dedicated to the Goddess Kanya Kumari.

CHIDAMBARAM has a famous temple of great antiquity dedicated to Nataraja or Siva in His aspect as The Cosmic Dancer. Within a mile of Chidambaram Railway Station is the Annamalai University Campus.

CHINGLEPUT is the Railway Station for Tirukkalukunram or the 'Hill of the Sacred Kites' and Mahabalipuram with its famous sculptured rock-cut temples.

CONJEEVERAM is famous for its Siva and Vishnu temples.

HASSAN is the best place from which the famous temples of Belur and Halebid can be visited.

HUMPI (Vijayanagar)—The capital of the Never-to-be-forgotten Hindu Empire where the marvellous ruins of the old city spread over several square miles.

KALAHASTI one of the greatest shrines of Southern India where the element of 'Vayu' or Air is worshipped.

MADRAS the third largest city in India, is the metropolis of the State of Madras and the headquarters of the Southern Railway. The city covers about 50 sq. miles and has a population of nearly 1½ millions.

MADURA the famous capital of the Ancient Pandya Kings is the second largest city in the Madras State. The chief attraction in Madura is its massive temples dedicated to God Siva and Meenakshi the fish-eyed Goddess.

MYSORE is the city of lights. The enchanting **BRINDAVAN GARDENS** are only ten miles from Mysore.

RAMESWARAM contains one of the most venerated Hindu shrines and one of the finest examples of South Indian architecture.

SRIRANGAM (via Trichinopoly) is the most important Vaishnava shrine in South India.

TANJORE has the famous Brihadeeswara temple and Saraswati Mahal Library which contains a rare collection of ancient books, manuscripts and palm leaves.

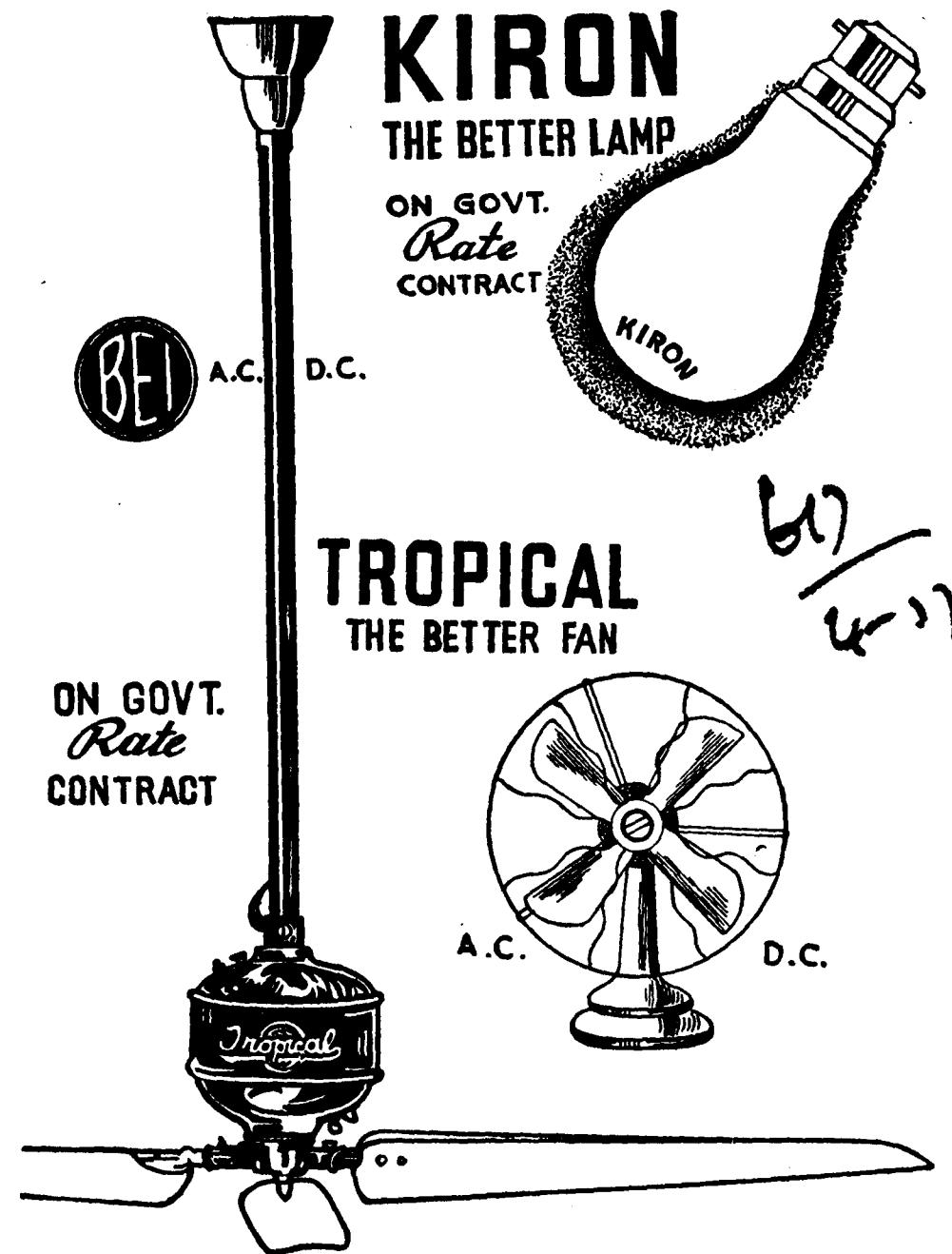
TIRUCHENDUR is famous for its sea-side temple dedicated to Lord Subramanya which is 1,000 years old.

TIRUPATI is held in the highest reverence by Hindus and has a perennial flow of pilgrims. The hill temple is an example of early Dravidian architecture and is one of the richest in South India.

TIRUVANNAMALAI—The large Siva temple at the foot of the hill is one of the largest in South India. The famous Ramanashram is about two miles from the Railway Station.

TRICHINOPOLY is noted for its shrines at Srirangam and Tiruvanaikoil. It is a flourishing city on the right bank of the river Cauvery.

TRIVANDRUM is now the capital of Kerala State. It has a lovely beach, a famous art gallery and museum and is well-known for its ivory work.



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VOL. IV

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No. 7

K. SRINIVASAN, Editor

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Manuscripts and photographs, not accepted for publication, will be returned only if the sender so requires and encloses the usual stamped, addressed envelope.

Contributions should be addressed to the Editor, not by name, and reach him not later than the 10th of the previous month.

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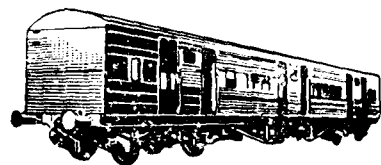
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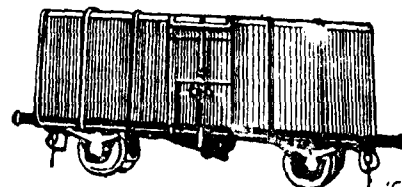
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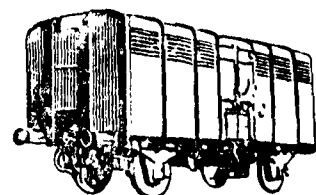
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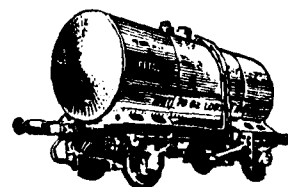
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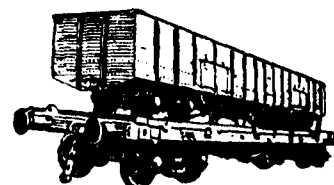
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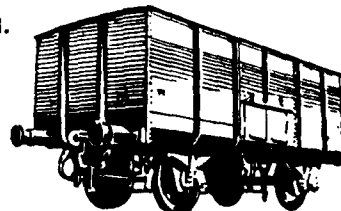
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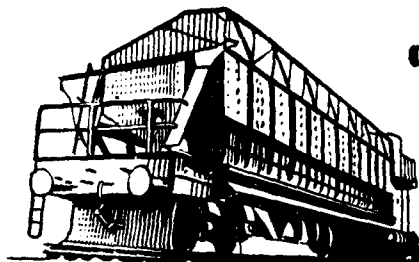
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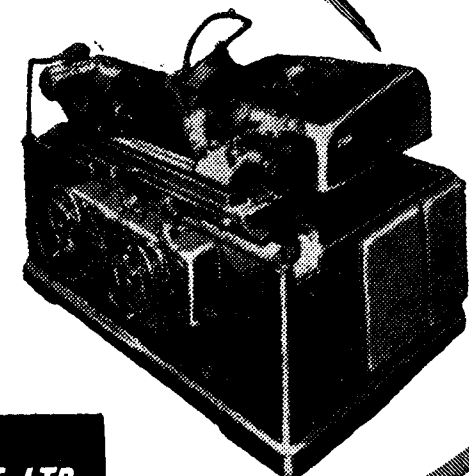
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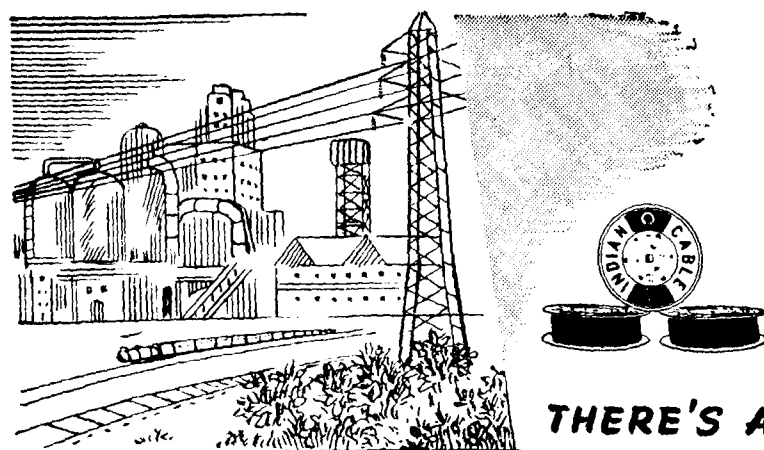
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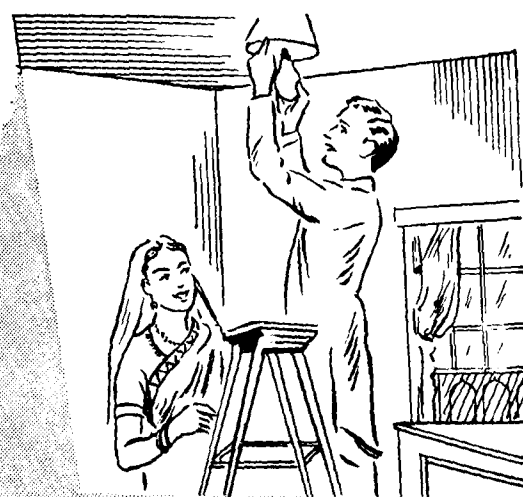
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MINISTER FOR RAILWAYS (INDIA)
NEW DELHI,
September 20, 1957

I am glad to know that the next issue of the 'SOUTHRAILNEWS' will be its Gandhi Jayanti Number, which, besides containing a number of pictorial illustrations of Mahatma Gandhi, will also contain illustrated articles on the Second Five-Year Plan of the Railways. I have no doubt that the readers will find the articles in the magazine as interesting and instructive as usual.

I wish the endeavour all success.

JAGJIVANRAM

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MINISTER FOR PLANNING
GOVT. OF INDIA
September 19, 1957

We cherish the memory of Gandhiji's name, for so much that is good in our life today has come through his efforts. We associate with that name our freedom, the new sense of dignity and self-respect that we have acquired, our sense of kinship with the under-privileged and the lowliest in the nation, and our determination to conquer the evils of poverty and unemployment. If we could but continue to remember all that he has taught us and to apply the lessons that we have learnt at his feet, we should not have to go far in search of solutions of the problems that face us today.

G. L. NANDA



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RAJ BHAVAN
GUINDY, MADRAS-22
September 10, 1957

I am glad to know that a Special Number of 'Southrailnews' will be published on 2nd October 1957, 'Gandhiji's Birthday'. I congratulate the authorities in bringing out this special issue on the auspicious occasion of the celebration of the birthday of the Father of the Nation who not only guided the nation through the momentous days of the struggle for Independence but also showed to the world that Independence could be achieved by following the twin ideals of Truth and Non-violence.

On this memorable day I send my warmest felicitations to all connected with our railways, on their achievements, and my very best wishes for continued success and true happiness that come from duty well performed.

A. J. JOHN
Governor of Madras

Southrailnews

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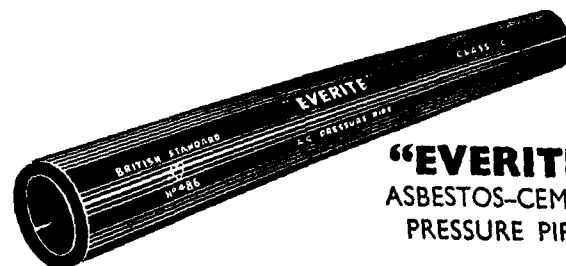
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No. 7



talking of pipes...

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Gandhiji Practised Gita System in Public Relations

THE Gita system was practised by Mahatma Gandhi in Public Relations. The Gita was taught by Lord Narayana who appeared in human form to Arjuna, in the form of *tete-a-tete*.

The first chapter of Gita starts with the despondency of the Arjuna, who was confused as to the nature of the duties and refused to fight and dropped his bow and arrow and Lord Krishna went on teaching him about the yoga of action, yoga of knowledge, yoga of wisdom, yoga of kingly science and kingly secrets and lastly karma sanyasa yoga. It is in the 18th Chapter that Arjuna was free from all confusion and he expressed his desire to fight. It was a good personal interview with the Guru which brought the conviction.

The supreme deity, Krishna spoke directly to Arjuna. The significance is that the personality of Guru, the person who speaks, has got its influence on the listener. The individualistic attention paid assists the understanding of the listener. There is a belief that the eyes of a person and the voice of a person have got magnetism about them and they have got their influence when personal interview comes.

In the case of publicity, a number of Press Notes, Pamphlets, Booklets, Leaflets, Handbills, Folders, Posters, etc., are issued. Press communiques

are also issued. This has got mass appeal. In the case of Radio, it has got the audio appeal. In the case of cinema film which has got sound and motion picture, it has got the audio-visual appeal. In the case of a conversation, there is something more than all these, *i.e.*, one thing is individualistic attention, second in questions can be answered on the spot. If publicity is considered one way, Public Relations, in which interview takes place, is considered a two-way path. Every Railwayman interviewing the public is a Public Relations Man. Public Relations cannot be done only by a few high grade experts on the top executive level, but it should be done by every individual railwayman throughout the length and breadth of the organisation in India in which there are 6,000 stations, about 34,000 miles of Railways and about 36 lakhs of people boarding the train daily.

Mahatma Gandhi used to be very accessible. The system of interviews was practised by the father of the nation. He personally talked to everyone from a prince to a peasant. This personal relation is itself good public relation. It is in applying this principle on a very large scale, he can be considered to have had a preponderating speciality for public relations system of influencing people. He was really a high grade expert who practised public

relations principles. It is fitting and proper that a 'Southrailnews' Number—October issue is brought out on the birthday of the father of the nation.

There is a consensus of opinion that Mahatma Gandhi has nothing to do with railway public relations. A proper understanding of some basic facts will make it impossible to adhere to such a fallacy. About ticketless travel and overcrowding, Mahatma Gandhi gave a lot of advice to the railwaymen and to the public. He advised the public to purchase tickets whenever anyone travelled in a train from anywhere to anywhere else. He would not tolerate a great loss to the nation by the toleration of the rampant evil of ticketless travel. We have to understand that the father of the nation would not have been pleased to see the ticketless travel which is going on. It is a disrespect for the wishes of

the father of the nation to indulge in ticketless travel which robs the railway of its revenue and deprives the legitimate ticket purchasing traveller of space in train. From the Railway's point of view and the public point of view, it is an evil. Therefore, it is the duty of every Indian and every traveller to see that no stone is left unturned to stop this evil forthwith.

In public relations, we have to deal with the advertisers, the public, the commercial men, the Staff and the Press Representatives. In every one of these activities we have to use the publicity medium and also the public relations media of interview which Mahatma Gandhi practised. By the use of personal magnetism, one is able to convince the public of the policy of the railway and also of the difficulties of the railways and thus able to ensure good public relations.

ON CORRUPTION

Commenting in the journal 'The Harijan' Mahatma Gandhi once observed:—

"Bribery in the name of 'mamool' and the like, to Railway officials and others is not an unusual occurrence in Indian life. I have had to suffer in my time for refusing to pay a paltry anna at the third class ticket window, for getting my ticket in my turn, which would never come because favourites had to be served first. I have had to wait for hours, sometimes, before I could get a chance of buying my ticket."

No Railwayman in India can do better than deriving inspiration from the above sayings of the Father of the Nation and work for propagation of self-respect and integrity among Railway comrades.



HOME MINISTER
GOVT. OF MADRAS.

The Railways have a great part to play in the economic life of our country. The growth and expansion of the Indian Railways are an eloquent testimony to the all-round progress of our country. It is gratifying to note that the 'SOUTHRAIL-NEWS' is contributing to build up comradeship and esprit de corps among the thousands of men employed in this important sphere of activity. With the growth of opportunities, there should be a corresponding increase in the sense of responsibility. Sense of duty and discipline is what we owe not only to society but to ourselves also. Men and women who are employed in such essential and important undertakings will have the satisfaction that they are doing a great job and are participating in the mighty task of reconstruction.

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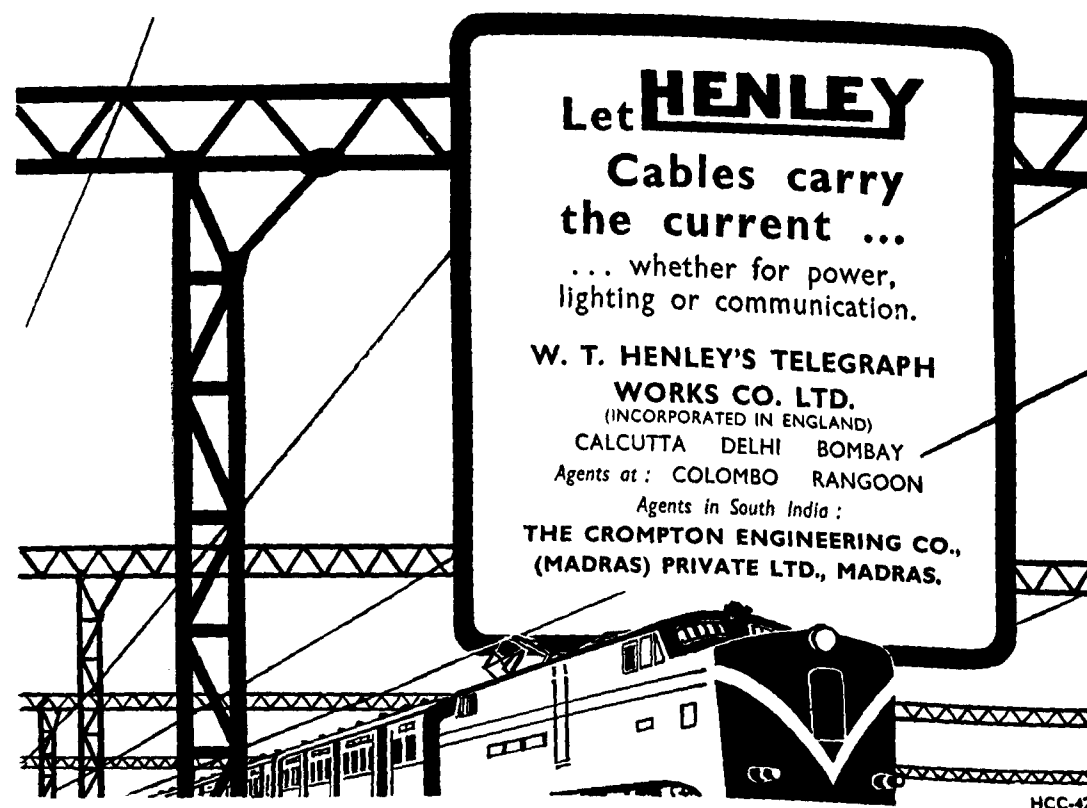
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Notes on Current Rly. Topics

RAILWAY PROJECTS IN SECOND PLAN

The priorities of Railway works are constantly under review in view of the difficult position of (1) foreign exchange, (2) the essential materials.

The Railway Plan has been prepared for certain targets of traffic approved by the Planning Commission. The increase in traffic provided for was originally 42 million tons of freight traffic and 15 per cent increase in passenger traffic (10% on Broad Gauge and 23% on Metre Gauge). Increase in freight traffic during the first year of the Second Plan, e.g., 1956-57 has been about 10%. Having regard to this, the provision made in the Railway Plan was reviewed and it has now been decided that Railways should now plan line capacity and repair facilities in workshops and sheds to suit an increase in freight traffic of 60·8 million tons.

The works are sanctioned on a priority basis every year keeping in view the funds available, targets laid down and the latest trends of traffic. In sanctioning works, priority is given to the freight traffic, particularly pertaining to coal, steel and cement industries.

RELIEF TO LONG DISTANCE III CLASS PASSENGERS

The seven Zonal Railways will in the near future commence a novel experiment intended to bring relief to long distance passengers travelling by third class. The experiment will initially be confined to one long distance Janata train on each Railway.

The scheme envisages the provision of separate accommodation to groups of passengers according to the total distances they travel. With the help of a simple device, passengers will be automatically sorted out into the following four groups; those travelling up to 150 miles; between 151 and 300 miles; between 301 and 500 miles; and those travelling over 500 miles.

For the benefit of illiterate passengers, a simple device which has been suggested to the Railways is that tickets for distances between 151 and 300 miles should be marked with a coloured star on the reverse. Two stars would appear on tickets for distances between 301 and 500 miles, and three stars on distances over 500 miles. Identical coloured stars would appear on the outside of the corresponding compartments also, indicating automatically which compartments each group of passengers should occupy.

To further facilitate identification, railway administrations have been requested to ensure that station platforms themselves are marked with the appropriate number of coloured stars, at the points where the corresponding compartment would be positioned.

With these arrangements, it is expected that even illiterate persons would know which compartment they should occupy.

The Railway Board has further directed that in each carriage earmarked for passengers travelling between 301 and 500 miles and over 500 miles, there should be an attendant who should look after the comforts

of the passengers, ensure that the compartments are regularly cleaned and watered and to arrange for attending to any electrical defects, etc., in the compartments.

ADVANCE RESERVATION OF SEATS IN THIRD CLASS

From a date to be fixed by each Zonal Railway separately, advance reservation of seats for third class passengers will be made on all Janata, Mail and Express trains in the country.

Ordinarily, however, advance reservations on these trains in third class will not be made for short distances of up to 200 miles on the broad gauge system and 150 miles on the metre gauge system.

On ordinary passenger trains, advance reservation in third class, wherever allowed, will be for journeys of 100 miles and over, both in the case of broad gauge and metre gauge trains.

Advance reservations in third class will be made both at the starting station and at certain intermediate stations including those from where additional sectional coaches are attached to the trains concerned.

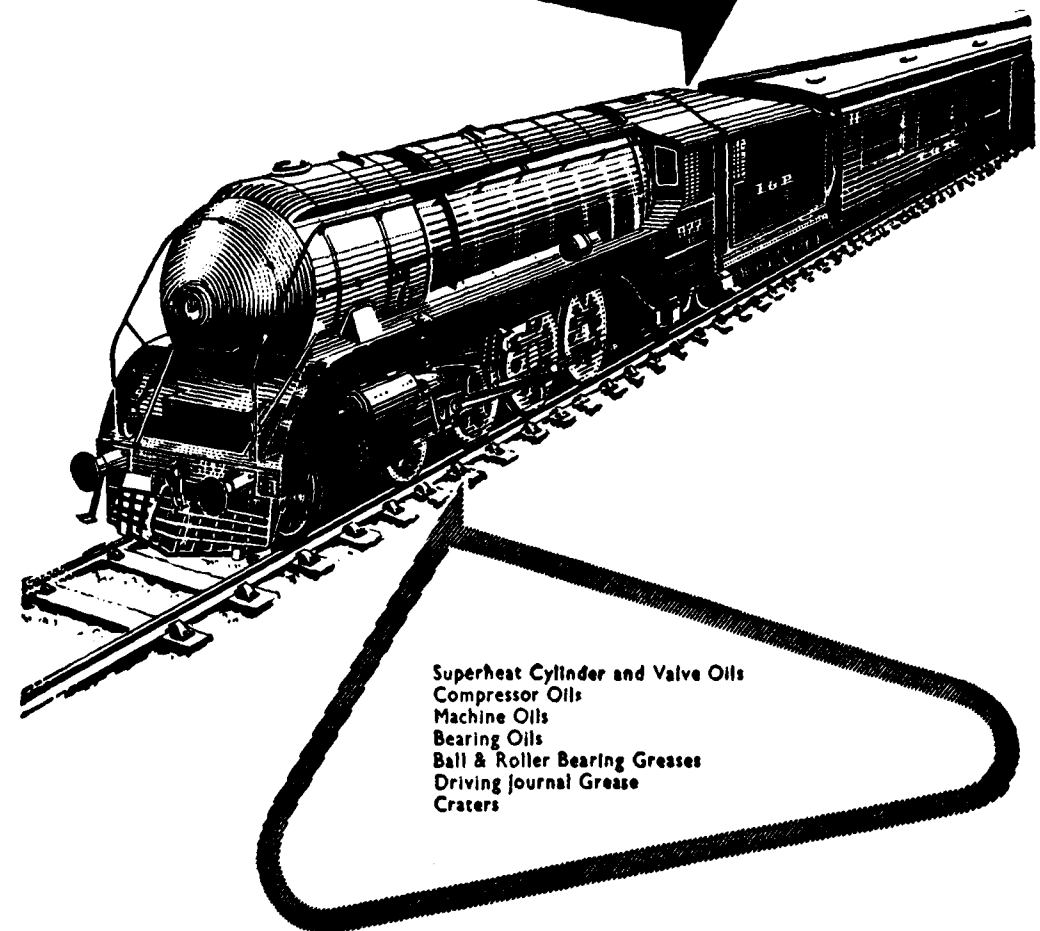
At present facilities for advance reservation of seats in third class are limited to certain trains only over distances of more than 300 miles and 200 miles on broad gauge and metre gauge systems respectively.

HINDI EXAMINATIONS IN RAILWAYS

The scheme of Hindi examinations formulated for railway staff is based on the scheme of Hindi examinations approved by the Ministry of Home Affairs for Central Government employees and the syllabi and courses for the three grades of the Hindi examinations, i.e., Prabodh, Praveen, Pragya prescribed on the civil side have been adopted on the Railways. As such, there is no need of a consultative board for the purpose in this Ministry. Question papers pertaining to each grade of the examination are set in the Office of the Railway Board and are supplied to Railway Administrations who make their arrangements for conducting the examinations, holding the *viva voce* test, examining answer-papers, compiling results, etc.

Concessions in respect of grant of leave, etc., allowed to Central Government employees on the civil side, have also been extended to railway staff appearing at the Hindi examinations prescribed for them. The absence of examinees for the days on which they take the examination is treated as special casual leave, subject to the condition that in the case of candidates taking a third chance, no such privilege is allowed and the period is treated as leave due. No conveyance charges, daily allowance or any special passes are allowed to the examinees.

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Departmental Functions in Brief

The Personnel Department

OPRAIL

THE Personnel Department is not quite an entirely separate entity of a railway system like the Operating or Mechanical departments, but can be said to be part of every railway department, which, obviously must have its full complement of personnel to carry on their respective functions. But in one sense it can be said that there is a Personnel Department, as the Officers and staff who comprise it are engaged exclusively in dealing with what is familiarly known as 'establishment matters'.

What precisely does the term 'establishment matters' embrace? The most apt description would be 'conditions of service', under which each and every employee works during the length of his service on the railway.

Next we come to the term 'conditions of service'. This takes in quite a large canvas, some of which are: recruitment and appointment, rates and scales of pay, leave benefits, increments and promotions, seniority, admissibility of various types of allowances, such as, overtime, travelling, house-rent, dearness, etc., provident fund and gratuity benefits, disciplinary and conduct rules, rights of appeals, conditions of retirement and so on. The few mentioned are far from exhaustive, but the bulk of these will be found in the constant and ever-present desk reference book of every Personnel Officer and man, known as 'The State Railway Establishment Code'. Apart from this book of rules,

there are the ever changing amendments and other rule books as well.

From what point in a railwayman's service can it be said that the functions of the personnel department commence? Obviously, from the day on which the employee is recruited and appointed in a particular job. As soon as he becomes a railwayman, he is the possessor of a service record. This dossier is not kept by the employee himself, but by the staff of the Personnel department, and contains a history of each man's service from the day of his appointment to the day he ceases to be in service due to resignation, physical incapacity retirement under the age limit or death. This document starts with such initial information as the employee's full name, father's name, nationality, religion, caste, date of birth and appointment, home address, designation, rate and scale of pay on appointment, and other details. This file also contains blank pages on which are subsequently recorded increments and promotions, extent and nature of leave taken, punishments imposed, and other relevant items as required under the rules.

The maintenance of these records may seem simple on the surface, a mere entering-up at certain times of relevant items, but the actual entry in the service record is the last act in a successive chain of events. This is due to the fact that there is a variety and complexity of rules governing

the conditions of service of each employee.

The majority of railways in India were originally under company management, and then at certain stages were taken over by the State. Today all major railways are State-owned. At each transitional stage from company to State-managed, the personnel were also taken over. There being differences in conditions of service and rules under company and State-owned, company employees were given the option to elect the old or the new rules. Some elected the old and some the new. Then as time went on, and to suit changing conditions, even the State rules governing conditions were amended or changed from time to time. Then came a big change with the implementation of the recommendations of the Central Pay Commission.

As new rules were introduced, giving certain staff options for electing the old or the new either in whole or in part in the matter of pay scales, leave benefits, allowances and so on, the complex problems arising out of these changes had to be sorted out by the Personnel officers and staff. Because of these changes the men of the Personnel department had to master each set of rules as they came into force, as well as keep up a knowledge of the old rules. Thus a Personnel expert only emerges after years of experience in handling these complicated 'establishment' problems.

In the last decade, with the rapid development of trade unionism on railways, relations between the employer—in this case the respective Railway administrations—and the employees have assumed a vital importance. The problems and grie-

vances of the staff, either for individuals or for large groups, by their accredited and recognized unions, must receive the utmost consideration of the executive. This is not only done by the normal channels of correspondence, but by frequent consultations between the executive and the top-rank leaders of the Unions. At these meetings subjects relating to the staff and the Administration in their various aspects are discussed over the table and decisions taken for the benefit of both sides. The main objective in such relationships is obviously a contented employee and an efficient railway system.

The Personnel department is under the control of a Deputy General Manager (Personnel) at headquarters, directly answerable to the head of the administration—the General Manager. He also works in close co-operation and consultation with the various departmental heads, for matters of establishment policy affecting their departments.

At headquarters there are also a number of Personnel Officers, each with a specific departmental function, and they are assisted by Assistant Personnel Officers, supervisory and clerical staff. Then again under each Divisional Superintendent, there is a Divisional Personnel Officer, with one or more Assistants, and the requisite office staff, to deal with the establishment problems of their respective divisions.

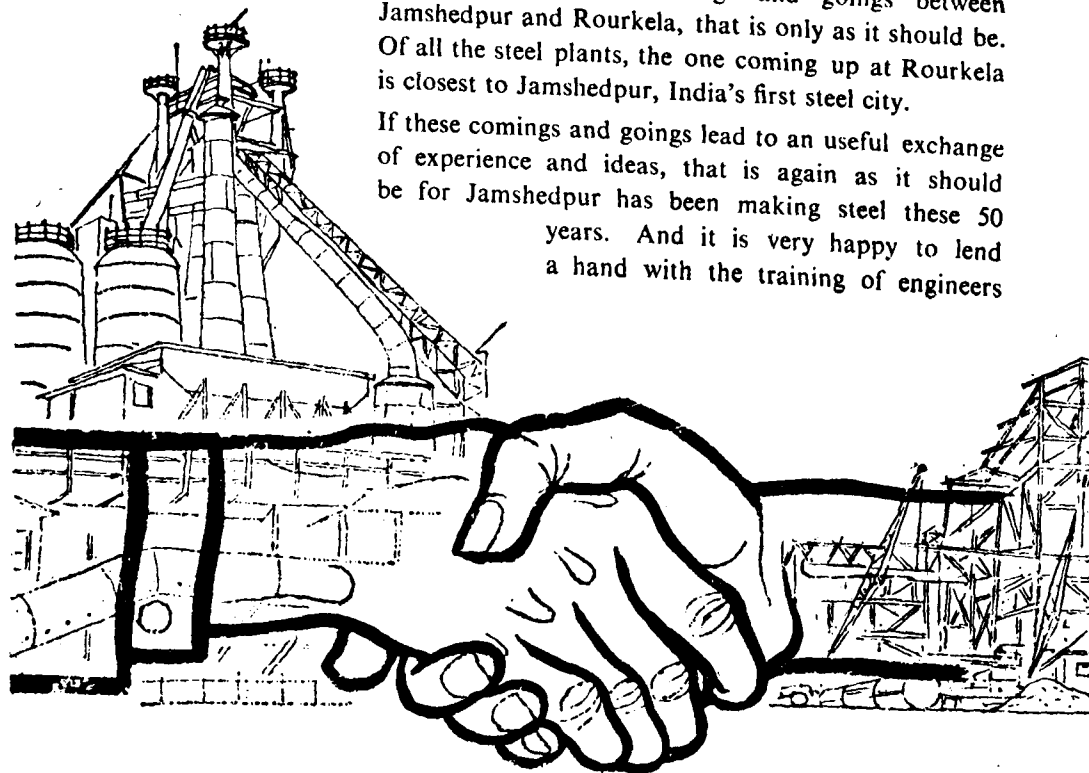
Large workshop organisations also have their Personnel Officers and staff to deal with the establishment matters peculiar to workshop personnel, who are also governed by the Factories Act.

(Continued on page 83)

From a Neighbour

If there is a lot of comings and goings between Jamshedpur and Rourkela, that is only as it should be. Of all the steel plants, the one coming up at Rourkela is closest to Jamshedpur, India's first steel city.

If these comings and goings lead to an useful exchange of experience and ideas, that is again as it should be for Jamshedpur has been making steel these 50 years. And it is very happy to lend a hand with the training of engineers

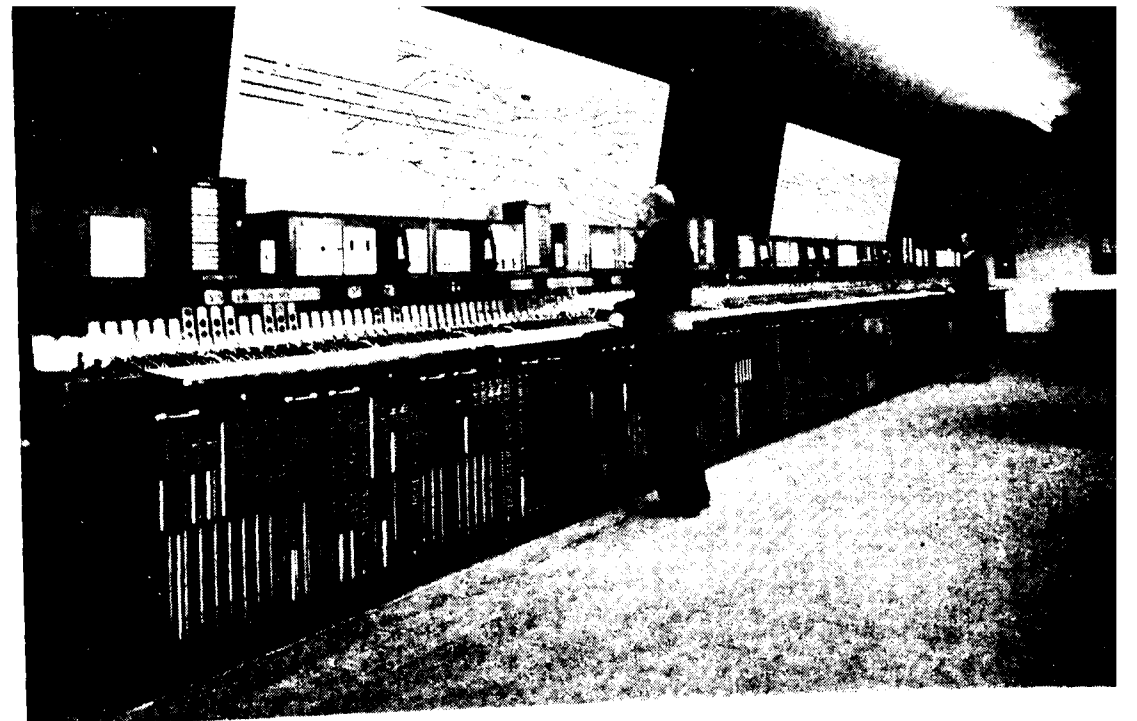


*Good Wishes
to Rourkela*

and technicians for Rourkela. There are nearly 150 of them at Jamshedpur—from key personnel to artisans.

Strengthening these ties of friendship are the surprisingly large number of old Jamshedpur faces that one sees at Rourkela. To them and their colleagues, Jamshedpur sends neighbourly greetings and good wishes.

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WORLD OF RAILWAYS

ARTHUR L. STEAD

Our London Correspondent

THROUGHOUT the world of railways, a tremendously high safety standard has been attained in recent years, and the Indian Railways rightly are immensely proud of their fine safety record.

Many factors contribute to rail safety, and one of the most vital aids to safe working is, of course, efficient signalling equipment and methods. In probably no branch of the railway industry has greater progress been registered through the years than in the Signal Department, whose employees include some of the most highly-skilled technicians in the service.

Who originated railway signalling? An ingenious British station master

at Hartlepool, on one of the pioneer railways of Northern England, who hit upon the idea of placing a lighted candle in the window of his platform office to convey a message to an approaching train—thus saving him from having to leave his snug retreat in wet weather—popularly is credited with laying the foundations of railway signalling.

Actually, the railway signal system proper grew around the Block Telegraph system, the invention of the telegraph paving the way for signal progress the world over. Prior to the first utilisation of the railway telegraph in 1837, safe running of trains depended on the employment of the

"dead reckoning" principle, under which a train was assumed to be at a particular point at a particular time (a truly risky assumption in those days!).

When difficulties began to be experienced in the running of trains on the rough-and-ready "dead reckoning" principle, the first forerunners of present-day signalmen were appointed on the pioneer railways. These safety men, however, were not given protection in special lineside structures, but had to take their stand in the open, in all weathers, to direct by means of hand signals the safe flow of traffic at junctions and cross-overs. In reality, the early signalman's job was more like that of the highway traffic policeman of today, and oddly enough the pioneer signalmen were officially styled "policemen", often wearing stiff top hats as part of their workaday uniform.

Just as it was the bright idea of a somewhat lazy station master that led to the first light signal being provided by a candle, so it is possible that the first mechanical signal ever employed on a railway was a labour-saving device concocted by one of the pioneer "policemen" of Northern England. Tired of standing out in the open directing trains by means of hand signals, one of these "policemen" eventually rigged up a simple device of wood and rope which enabled him to give the necessary signals to approaching trains from the shelter of a lineside hut.

Early mechanical signals on the pioneer railways took curious forms. The most common early safety devices were ball and kite signals. The ball signal consisted of a ball or basket painted bright red, which was hauled

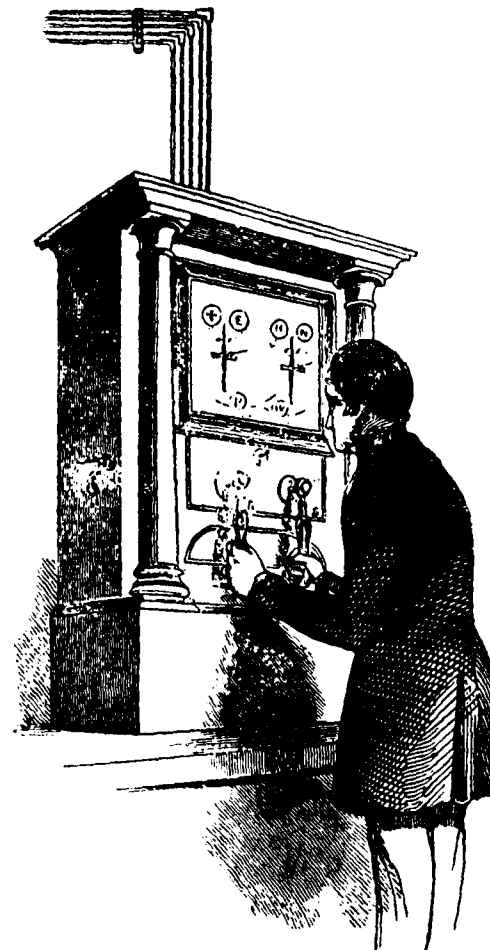
to the top of a post on the station platform when a train was required to stop, an ordinary lantern taking the place of the ball or basket by night. Kite signals took the form of canvas screens spread out curtain-fashion to indicate "danger", and entirely reefed to indicate "all clear".

Ball and kite signals in time were replaced by signal boards. These boards were pivoted on an upright post, so that they could be revolved by hand. They showed either a red or a white face to indicate "danger" or "all clear" respectively to an approaching train. For night working, similar indications were given by a lamp with coloured lenses placed on top of the signal post above the warning board.

On the pioneer railways, traffic was relatively light, and so for some years the primitive signal arrangements of the period served their purpose tolerably well. As traffic grew, it became apparent that some better form of safety system would have to be devised.

The seeds of genuine improvement in railway signalling were first sown in 1836. In that year, a young Englishman by the name of William Fothergill Cooke, who was studying anatomy in Germany, chanced to run across a demonstration of Schilling's electric telegraph. Railway building was then proceeding apace in Britain, as well as on parts of the European mainland, and it occurred to Cooke that in the Electric Telegraph—up to then regarded as a mere toy—there lay a device likely to be of the utmost use in railway operation.

On his return home from Germany, Cooke concentrated upon producing instruments for railway use, and



The first Electric Telegraph in the world in operation at Paddington Station, London (1839)

hearing that the Liverpool & Manchester Railway was looking for some means of communication between Lime Street Station, Liverpool, and Edge Hill, in connection with the working of the stationary engine employed for hauling trains, he approached the company in February 1837.

Cooke's instruments claimed to be capable of transmitting sixty different signals, but the Liverpool and Manchester Railway voted the apparatus too complex. Instead, they introduced a pneumatic air-tube message system.

However, publicity resulted in Cooke being brought in touch with Professor Wheatstone, who had been interested in electricity for some years. In June 1837, Cooke and Wheatstone, in partnership, took out their patent—which was destined to become epoch-making throughout the world of railways—for improvement in giving signals and sounding alarms in distant places."

Another early English railway—the London and Birmingham—was also about this time seeking to develop a means of communication between Euston Station, London, and Camden—a distance of $1\frac{1}{2}$ miles—where (as between Lime Street and Edge Hill) stationary engines were employed to haul trains. Cooke and Wheatstone promptly offered their aid, and in July 1837, the first really practical experiment with the Electric Telegraph took place between Euston and Camden. It was successful, but again the doubting railway management was chary of the

Electric Telegraph Station of the Great Western Rly. at Slough, England in 1844



new device, and fell back on the old pneumatic air-tube.

Actually, the new telegraph apparatus of Cooke and Wheatstone employed six wires, each instrument having five needles and 20 dial letters, a letter being signalled by directing two needles to point to it on the dial. There was also utilised a bell, called an "alarm", the function of which was described as to "call attention"—a phrase which later became standard in the Railway Block Telegraph Signal system.

Two years after Cooke's disappointing experience with the London & Birmingham Railway, he had better luck with another pioneer English line—the Great Western. This line, in 1839, installed the Electric Telegraph between Paddington Station, London, and West Drayton. Unfortunately, the value of this, the very first Electric Telegraph in daily use in the world, was not appreciated by the Great Western Company, and the installation fell into disuse after the novelty had worn off.

About this time, the London and Blackwall Railway had adopted a peculiar system of working trains by rope and stationary engine. From London to Blackwall the trains consisted of one carriage for each station, and as the train passed each station the vehicle for that particular place was detached from the rope. In the reverse direction, the carriage from each station was again attached to the rope before movement began.

Each vehicle thus reached the London terminus separately. Realising that the Electric Telegraph would provide a certain means of informing the man in charge of the stationary engine that all coaches were attached,

Cooke was employed to install it throughout the route. The instruments in this case were of an improved pattern, with one needle giving three positions, the message being conveyed by turning the needle to left or right, one side representing the "dot" and the other the "dash" of Morse telegraphy.

In 1842, the whole railway world was excited by the publication of Cooke's book, "Telegraphic Railways." This book was really a plea for the construction of single-track railways protected by the Electric Telegraph, rather than going to the labour and expense of building two-track lines, to avoid head-on collisions. The idea at once proved popular, and many single lines were constructed and so protected, the first to be opened being the historic Yarmouth and Norwich Railway.

In 1845, Cooke's Electric Telegraph received a great boost through peculiar circumstances. A man suspected of having murdered a woman at Slough was followed and seen to board a train on the Great Western line for London. His description was telegraphed to Paddington Station, the Great Western having in 1843 reopened its London-West Drayton Electric Telegraph and extended it to Slough. As a direct result of the message, the London Police met the train and arrested the suspect, who was subsequently tried and found guilty. Following this striking example of the utility of the Electric Telegraph, the device was enthusiastically taken up in many lands.

The year 1845 was also noteworthy in that it saw the formation in Britain of the Electric Telegraph Company, empowered to run for public use

telegraph lines linking the principal cities. The majority of the telegraph routes followed the main railway lines, and by 1850 there were 1,786 miles of Electric Telegraph in operation.

In the Annual Report of the Midland Railway Company for 1846 there was contained the observation: "the introduction of the Electric Telegraph has been remarkably successful, and has proved eminently useful in working trains with certainty and avoiding those delays incident to a complicated system of trains such as is required on the Midland Railway". Actually, about January 1847, the Midland Company installed what was probably the world's very first apparatus for maintaining a space interval between trains.

The early railway operators always had to face peculiar problems in tunnel operation, primarily because drivers and firemen of trains passing through could not secure the same visual indication of the approach of other trains as was the case on open tracks. Numerous Electric Telegraph systems were introduced in different British tunnels, and the success of these gradually led to the general adoption of Block Telegraph signalling throughout the whole railway system, and its employment on railways throughout the globe. One of the first large-scale installations was that between London and Rugby, on the London and North-Western line, brought into full use in 1856.

Rules issued in connection with early Telegraphic signalling contained some quaint phrases. Thus, the section of track between two Telegraph stations was sometimes referred to as "the length", and sometimes as "the link".

A signalman called his colleague at adjoining stations by "ringing his bell and shaking his needle". More than one train was allowed in a "length" provided the driver was warned of the train ahead, and the signalman was instructed to "enter on his slate the description of each train", and as each train passed him "to cross them off his slate one by one". After sending a signal, the signalman was instructed "not to take his eye off the instrument until he sees the needle blocked over."

Early Telegraph instruments frequently were subject to failures of one kind or another, sometimes through technical faults, and sometimes through inexperience of signalmen.

History tells how one signalman was so convinced his colleague in the next box tampered with the instruments that he surreptitiously crept into the box in question to catch his colleague "in the act". The same failure kept occurring again and again at about the same time of day and eventually the mystery was solved. Every day, about 16-00 hours, the signalman in the box where the failure arose was accustomed to brew himself a nice strong cup of tea. Without realising the consequences, he had placed the metal kettle over the battery, thus causing a short circuit and playing havoc with communications.

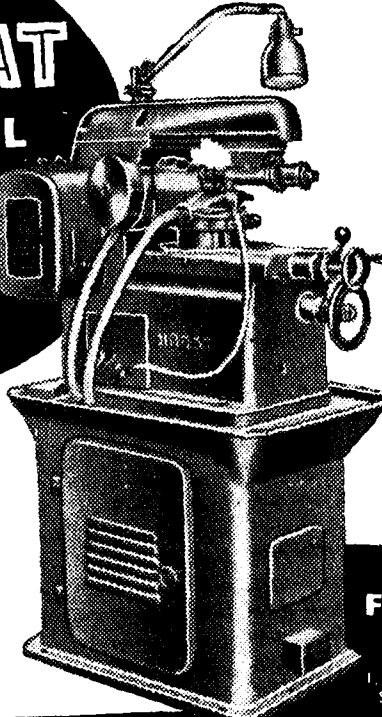
Three-position telegraph instruments as originally employed in the early Block system are still the basis of the ordinary modern signalling, but instead of indicating dots and dashes, the needle indicates "Line Clear", "Normal" or "Train on Line". And, of course, the whole picture is changing

with the development of automatic interlocking, colour-light signal apparatus, remote control and track circuiting.

Throughout the years, the Indian Railways gradually adopted many signal practices and equipment which had their birth in Britain, and systems like the M. & S.M. and S.I., now embraced in the Southern Railway, were fortunate in having the services of many skilled men from England who took the greatest pride in perfecting Indian signalling. It was with immense satisfaction that these experts participated in the introduction of one of the world's finest installations of track circuiting and colour-light and power signalling on the busy 35-mile long Churchgate-Virar section of the former B.B. & C.I. Railway (now Western Railway).

On many Indian routes, of course, mechanical signal installations, with electrical signalling adjuncts and accessories, meet local needs very well indeed. Even in lands like Britain and America, where conditions lend themselves to highly-developed signal systems, there today remain on many branch routes truly simple but highly efficient Block Telegraph signalling arrangements. On the busy main-lines, naturally, there is the most modern signal box equipment, with control panels, illuminated track diagrams, thumb switches, and so forth. All these refinements, when boiled down, are merely developments from William Fothergill Cooke's original invention of 1837 for "improvement in giving signals and sounding alarms in distant places."

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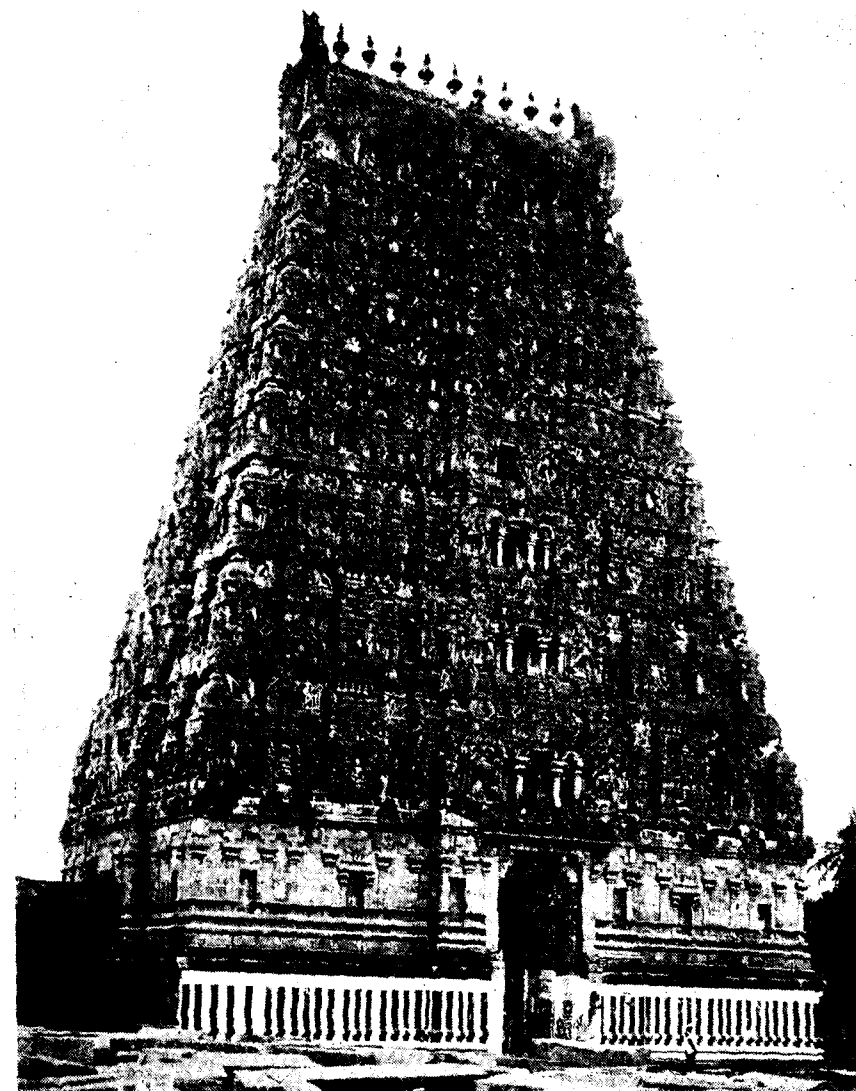


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Gopuram, Mayuranathar Temple

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SOUTH India is famous for temples and only very few among them like Tiruvannamalai, Chidambaram, Srirangam, Madurai, etc., are familiar. Apart from these, there are many other big temples in various places which are not well-known to the people in distant places and the legends associated with them and the shrines therein are interesting to hear. One among them is the big Siva temple at Mayuram, situated 174 miles away from Madras on Madras-Trichinopoly

main line of the Southern Railway and it lies on the banks of the Cauveri river in Tanjore district.

The legends connected with this temple is that once Parvathi, having offended Lord Siva, incurred His wrath; as a result of which she was transformed into a pea-hen. When Parvathi repented for her mistake and pleaded for excuse, Siva was pleased to reduce the period of her punishment. Thus Parvathi was obliged to remain in pea-hen form for some time and

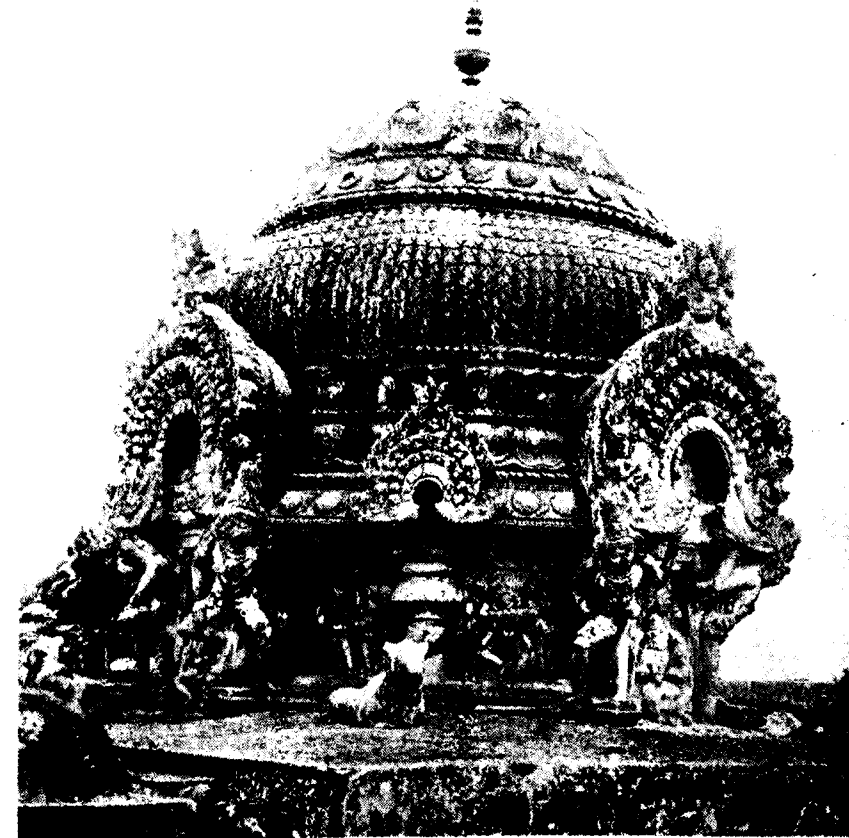
wandered on earth worshipping the Lord. In the name of *Abhayambigai*, she met the Lord in this place and got rid of her pea-hen life and joined Siva. Hence the Lord here is known as *Mayuranathar*: 'Mayura' meaning pea-hen.

On the western side of the east gopuram of the temple, we see Parvathi in the form of pea-hen worshipping a Lingam and the Lord is seen embracing her in a smiling countenance. Here he is known as *Alinganamurthy*. The only other place where we come across Parvathi in pea-hen form is Mylapore in Madras.

When Parvathi was in the pea-hen form, Siva desirous of going round

the World, mounted on his vehicle *Rishabam* and other deities also followed Him in their respective *Vahanams* (vehicles). Obsessed with the egoistic idea of coming out in the foremost, the *Rishabam* reached Cauveri river with gusto. Coming to know the thought of the *Rishabam*, Siva pressed him with his fingers and it reached *Pathala* (underground). Retrospecting its mistake, the *Rishabam* implored the compassion of Siva and the Lord said, "Remaining westward in the middle of the river, you fulfil the wishes of the people who come to take bath in this holy river." The *Rishabam* also came up from the *Pathala* at the mercy of the Lord.

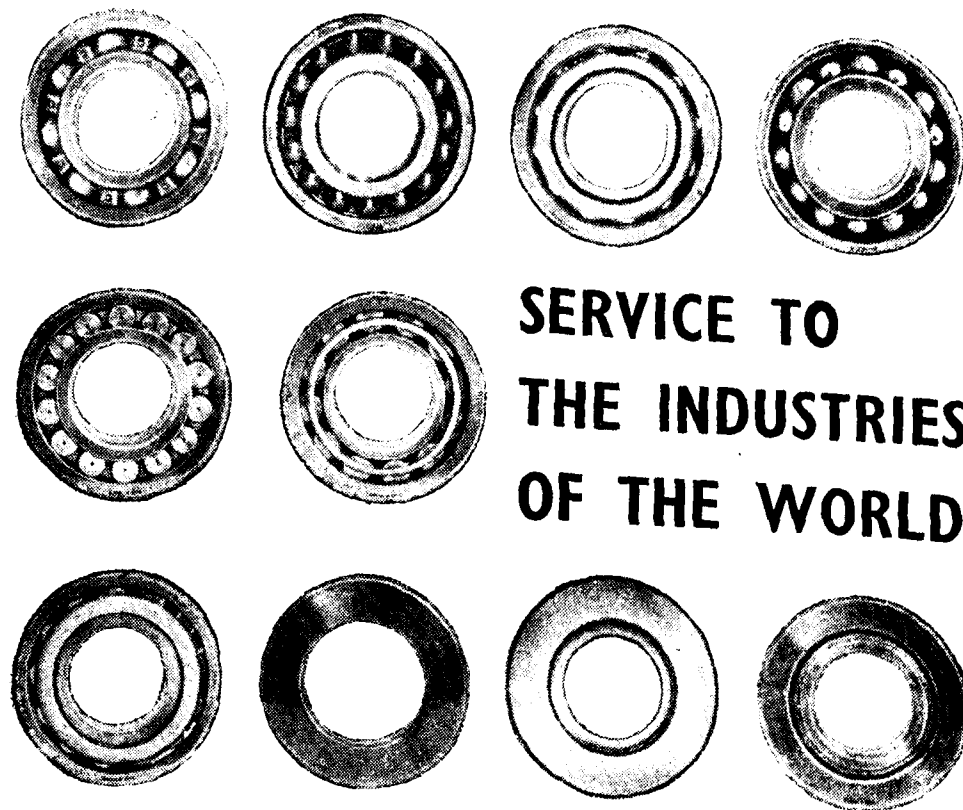
Pilgrims taking bath in Cauveri river at Mayuram during Thula festival



Sanctum tower of Mayuranathar Temple

It has been said that rivers Ganges, Yamuna and Saraswathi, having lost their brilliance on account of numerous people taking bath in them to expiate their sins, approached Brahma for redress who advised them to join the waters of Cauveri in Mayuram in the month of *Thula* (Aippasi) for the expiation of their sins. So, the sacred rivers are said to visit the Cauveri at the 'Thula' ghat on a day in the month of *Thula* and thus the river Cauveri attained sanctity and the *Thula* festival is conducted in the month of 'Aippasi' (October-November).

The sage Brugu propitiated the Lord in this place for the sin of having murdered a woman—his own wife. Once, Kanva rishi wanted to take a dip in the river Ganges and so he was proceeding towards that river. When he crossed this place, three ladies came and stood in his way. When he called for the reason, he was told that they were no others than Ganga, Yamuna and Saraswathi and that they had, according to the direction of Brahma, come there to take bath in the Cauveri river and worship the presiding deity there to expiate the sins of thousands of persons taking



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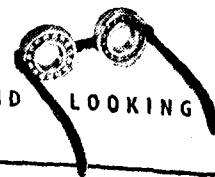
- the self-aligning ball bearing, which can accommodate slight misalignment of shafts or bearing housings.
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Central Shrine in Mayuranathar Temple

bath in them individually. Thereupon, sage Kanva, decided not to go to Ganges for taking bath, and took bath in the Cauveri river itself who has been sanctified by the confluence of the three rivers mentioned above.

Taking daily-bath in the early hours of the morning in this river, throughout the Thula month is considered very holy and the bathers are said to be endowed with the blessings. Not only

it expiates all the sins, but also gives the benefits of the *Aswametha Yaga* (horse-sacrifice) and confers every sacrificial bliss, desire and salvation in the end, not only on the bathers but also on their forefathers. Those people are worshipped in *Brahma Loka*. Brahma, other deities and angels take their bath here in the *Thula* month. During this month, the Hindus, men, women and their children take bath in the river Cauveri throughout its course and Mayuram is the most important place on account of the above legends. Thousands of people take their bath here on the day of "Kadai Muzhukku" (the last day of the *Thula* month) and on the next day which is known as *Mudavan Muzhukku*, the lame and disabled persons gather here in hundreds and take bath in the river.

It is said that if ghee lamp is lit before Lord Hari, the devotee attains salvation in *Surya Loka* and becomes a *Gnani* in his next birth. The gift, however little it may be, made to the poor during this month, assumes large proportions and big benefits are bestowed on the person.

Feeding of the poor is considered to be the highest form of charity and the feeding begun by the famous Annadana Sivan is being conducted here every year.

The path of God-realisation is arduous and the month of *Aippasi* is known for the inclemency of the weather owing to continuous rain in this month. To wake up in the early hours of the morning despite the weather and taking a dip in the Cauveri requires determination and control over the self.

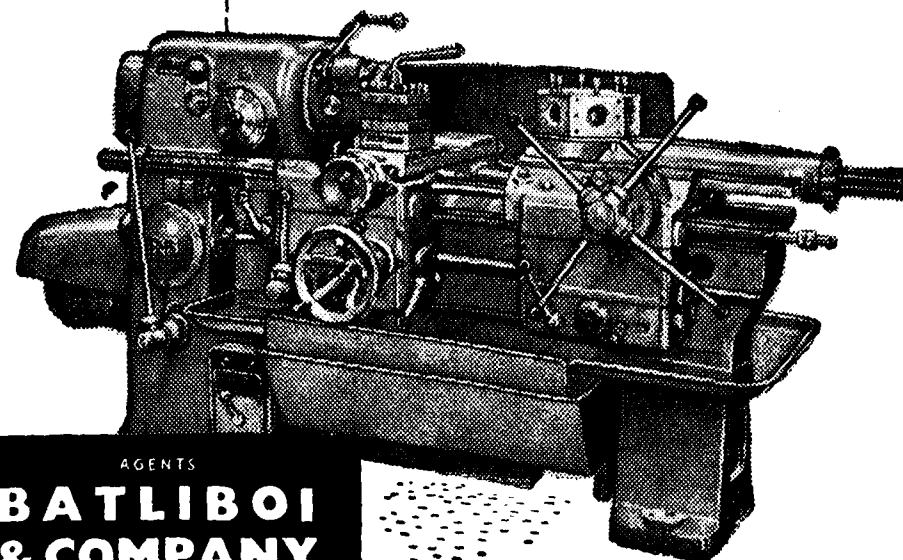
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TIME-TABLING FOR RAILWAYS

T. S. PARTHASARATHY

Deputy Chief Operating Superintendent (Coaching)

IT is an old joke that "Bradshaw", the well-known book of railway time-tables, is a puzzle, and we may recall Punch's famous description of it as the book :

"Of trains arriving that never start ;
Of trains that seem to start and never arrive ;
Of junctions where no union is effected ;
Of coaches meeting trains that never come ;
Of trains to catch a coach that never goes ;
Of trains that start long after they've arrived ;
Of trains arriving long before they leave."

Those who read Arthur L. Stead's excellent article on George Bradshaw, published in the August issue of **SOUTHERNRAILNEWS** may feel that the producer of the world's first railway time-table will turn in his grave at this unkind humour of the London Weekly. But the alleged complexity of this publication of over 1,000 closely-printed pages, full of "facts and figures", is not totally untrue as, although it is of little use to the railwayman (the Working Time-tables are his Bradshaw) a certain amount of effort will be necessary on the part of the lay traveller to find out the information he requires. And yet many people in Great Britain spend hours studying it from sheer interest !

Mr. Stead's article describes at length the pioneer's struggles in bringing out the first railway time-table. George Bradshaw was born in 1801 in Manchester. He commenced business as an engraver of maps, principally of the canals in those days. He then added railway maps, and in 1839 conceived the idea of giving particulars

of the trains then running, mainly to sell his maps, whereas now we are inclined to think of railway maps merely as useful additions to the time-tables. The railway companies did not take kindly to the idea, and some even objected to giving him particulars of their services. Possibly they thought that if they let people know too much about the trains, they would insist upon their running to time ! But although from quite early days Bradshaw aimed at including time-tables of *all* railways in one volume, his list was a very small affair. In December, 1841, the first number of his famous *Guide*, which took the place of the little booklet published two years earlier, consisted of only thirty-two pages. This 116-year-old monthly is still being published with clockwork regularity.

On the Indian Railways, too, the publication of time-tables and guides for the use of the public has reached a highly advanced stage after years of evolution. The present guides of each zonal railway consist of a few hundreds of pages, giving the public not only the timings of trains but also a mass of other information useful to them.

WORKING TIME-TABLES :

Although the average railwayman may occasionally refer to the public time-tables, his constant companion and "book of knowledge" is the Working Time-table. These are marked "For Official Use Only" for they contain a great deal of information

which the ordinary traveller does not want, or which he would not understand if it were given.

Every man concerned with the working of trains on a railway is required always to have his Working Time-table with him when on duty. A perusal of the W.T.Ts. of the various railways in the world will show how much of railway information can be compressed into a page by means of codes and symbols. On the Indian railways, it is usual to furnish in Working Time-tables not only the timings of all trains and the various crossings but also the various speeds and speed restrictions for different kinds of locomotives on different sections, speed over facing points and other restricted spots, the systems of working, the type of block instruments in use and the fact whether the section is controlled or not. Very often there are slight differences between the timings shown in the public time-tables and those shown in the working time-tables. A mass of information by means of codes and symbols is conveyed to the railwayman in order that he may not look up to another authority for enlightenment in case of doubt.

Besides the working time-tables, all traffic men are required to possess what is called the 'Appendices to the Working Time-tables'. These contain all the rules and regulations, instructions and so on, which do not change every six months, as do the working time-tables and therefore are issued at intervals as required.

A perusal of the working time-tables of the European Continental Railways will show how useful and less voluminous time-tables can be made by expert printing. The time-tables of the Swiss

Railways are, for example, a masterpiece of the printing art. It is well-known that French, German and Italian are the languages spoken in Switzerland and this time-table has been printed in all the three languages but in octavo size. No doubt a large number of symbols have been used but these show whether a train will be received on the Main or on the Loop, whether the train staff or the station staff operate the points, the ruling up and down grades and other such information not usually given in time-tables.

GRAPHIC TIME-TABLES :

Graphic time-tables resemble our 24-hour master charts but are excellently printed with all the information usually given in Working Time-tables. For unknown reasons, graphic time-tables are not used in British-practice Railways nor in U.S.A. but continental European Railways could definitely not work as efficiently as they do without graphic time-tables.

Far from being mere 'master charts', graphic time-tables can convey all the information furnished in the working time-tables and more. The French graphic time-tables give complete station lay outs, tunnels, maximum grades, altitude of stations, distance from station to station, distance from Paris, electric warner systems, water and coaling stations, sizes of turntables, reserve locos, emergency trains, etc.

Following the Dutch principle, Indonesian Railways blue-print their graphic time-tables. The Japanese Railways, which copy the best systems of railway working, have both graphic and printed time-tables.

Countries which adopt graphic time-tables claim many advantages for them and a few of them are enumerated below :

- (1) Location of trains at a glance-like a control chart.
- (2) Graphic showing of engine links.
- (3) Graphic showing of rake links.
- (4) Easy to tackle emergency situations.
- (5) Will make personnel graph-conscious.

Map time-tables are really more useful than graphic time-tables but for large railway systems like say, the Southern Railway, it will be difficult to adjust the whole matter on one sheet. Map time-tables are really schematic maps of railways showing the train services between engine-changing stations. The advantages are that they are exceedingly useful to see all the train services at a glance and to have a visual indication of the density of traffic.

ARRANGING A TIME-TABLE :

In arranging a time-table many things have to be taken into account. In fact, the work has become so complicated and specialized on the Indian Railways that most railways have exclusive Senior Scale Officers in the Operating Department who are virtually Time-table Officers. Successful time-tabling is like the successful piecing together of a jig-saw puzzle. It is the successful compromise of a large number of really conflicting interests. One of the late operating heads of this Railway used to say that on a particular section "every telegraph

post had a significance and clamoured for railway facilities". Once, on a two-hundred mile section, which a Mail train took eight hours to cover, every halting station demanded that the Mail should pass it as late as possible at night and arrive at the destination early in the morning!

Railways in other countries go by some set principles for arranging their time-tables. Usually Mail and Express trains are provided for first, Passenger trains next and Goods trains last but in some countries, *e.g.*, Germany, Express Goods trains are given preference over Passenger trains. Mail and Express trains must leave and arrive at times convenient to passengers. On the European continent, mainly France, they run 'batteries' of Express trains during certain hours and this is followed by 'batteries' of Express Goods trains.

In Holland, which is thickly populated, they run to rigid time-tables under which trains leave at regular intervals at odd or even hours and run to same timings to various points. A train is often known by its time, like "the eight-thirty" or "three-thirty" than by any other description.

Many countries do not believe in changing timings every six months or every one year. In fact, there are countries in which certain trains have been running to the same timings for more than two decades. In the opinion of the Railways of these countries, no changes in timings are warranted unless the pattern of traffic has changed substantially or trains have been accelerated by the use of more powerful locomotives, dieselization, etc.

LIGHTING THE WAY

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ESIC-16

In several countries, including Japan where dining cars are attached to all Mail and Express trains, long meal halts are practically unknown. As a matter of fact, Express trains stop at important stations only for a minute and both railway staff and passengers are accustomed to finish their business within this time. In Japan, passengers are arranged in queues on the platform opposite to the place where their carriages would come to a stand so that they might entrain within the time allowed.

Conditions in India and other eastern countries differ widely. The necessity for providing meal halts, connecting time at junctions for attaching through coaches, loading of parcels and mail bags and other factors require the provision of long halts, often exceeding half-an-hour, even for Express trains with the result that although the trains are timed to run fast, their over-all speed is low. Efforts to accelerate trains are often opposed by the interests concerned, which sometimes include railway staff themselves.

PASSENGER TRAIN PUNCTUALITY :

The components of a good passenger service have been stated as safety, speed, frequency, punctuality and comfort. Punctuality is important from the point of view of the passenger, to whom, it has been rightly pointed out, the time-table should be a promise and not a hope. The running of an intricate service to time is also in the interest of the morale of the staff. Once the spirit of punctuality is abroad, everyone concerned with the running of trains makes great efforts to perform his own tasks to time.

The recent decision of the British Transport Commission to award trophies to the Region or Regions showing the greatest improvement in punctuality each year compared with the results for the year before resulted in a series of articles being published in the "British Transport Review" on the question of time-tabling. One writer pointed out that punctuality was in no way a criterion of speed or efficiency but merely an adherence to appointed times. If, however, time-tables are planned to produce optimum performance, punctuality may be considered synonymous with efficiency. Too frequently, time-tables have been built up to meet a public demand and have been idealistic rather than practical. The standard of schedules should be high but not impossible of normal achievement. Time-tables should therefore combine optimum use of equipment with satisfaction to the travelling public.

TIME-TABLES FOR GOODS TRAINS :

There are two distinct schools of thought regarding the question of arranging time-tables for goods trains. One swears by scheduled paths for goods trains, goods engine links and a high percentage of punctuality for goods trains. The other maintains that no time-tables are required for goods trains and they should be run to open timings, closely watched by the train control organization. As already mentioned, some countries believe in running 'batteries' of goods trains after the Express trains had left while others follow the principle of equally-spaced goods trains. In certain countries like Holland, where the speed of goods trains enable them

to cover two hundred miles by night, goods trains are run in such a way that the traffic loaded before closing time in one part of the country is delivered in any other part on the following morning. Such railways naturally lay great emphasis on the punctuality of goods trains and express through wagons attached to trains are connected at junctions in the same manner as through coaches are connected to Passenger trains.

Although, in theory, the best line occupation is obtained by grouping of trains of similar speeds, in practice the spacing out of both passenger and goods trains generally gives the best operating results and the best punctuality. British operating experts recommend that no mail line should be booked to more than 75 per cent of its capacity. There must be a sufficient margin of capacity to meet ordinary needs with some reserve in hand.

SPEED RESTRICTIONS :

It is common knowledge that the main reason for the unpunctuality of our trains is the large number of speed restrictions that have been imposed on all our trunk routes. Speed restrictions are inevitable but they should be removed with the alacrity with which they are imposed. On many railways there is a tendency to forget all about them once they are imposed and one can witness trains crawling over a spot with no visible signs of any track work being in progress. An officer of the Dutch Railways told me that each speed restriction on his Railway is reviewed periodically at a joint meeting of the

heads of the Operating and Engineering Departments and once, a new Chief Engineer, who was amazed at the large number of speed restrictions that were in force, removed them overnight by a stroke of his pen! A few of them were reimposed after careful scrutiny but the majority of them disappeared with no detriment to safety.



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The Lucky Trunk and an Elusive Code

(Continued)

M. GOVINDARAJALU

Assistant Operating Superintendent

THE man in white retorted: "You don't realise that there is an over-ruling factor called the "HUMAN ELEMENT" in all our undertakings."

"The Human Ele..... be damned!", I muttered to myself. "But how are we to get along if such things happened", I wondered.

The man in grey and his companion in khaki left at the next halt. The gentleman in white continued his travel. I soon fell asleep and when I woke up it was morning. The train was stopping at a small station and the Traffic Inspector who was also up was engaged in conversation with the Station Master. Referring to the guide, I questioned why the train stopped at this small station.

"You see", said the man in white, the station ahead is a bottle-neck and our train can't move for sometime."

"Bottle-neck?" I shouted, "Why prohibition was introduced long ago and what has a bottle-neck to do in defying a train."

"Bless your ignorance!" said an old gentleman, as he entered the compartment.

"I have been travelling all these 40 years by this train and I never missed it more than a dozen times in a whole year when the train failed to stop here. It is no doubt annoying for passengers like you coming from

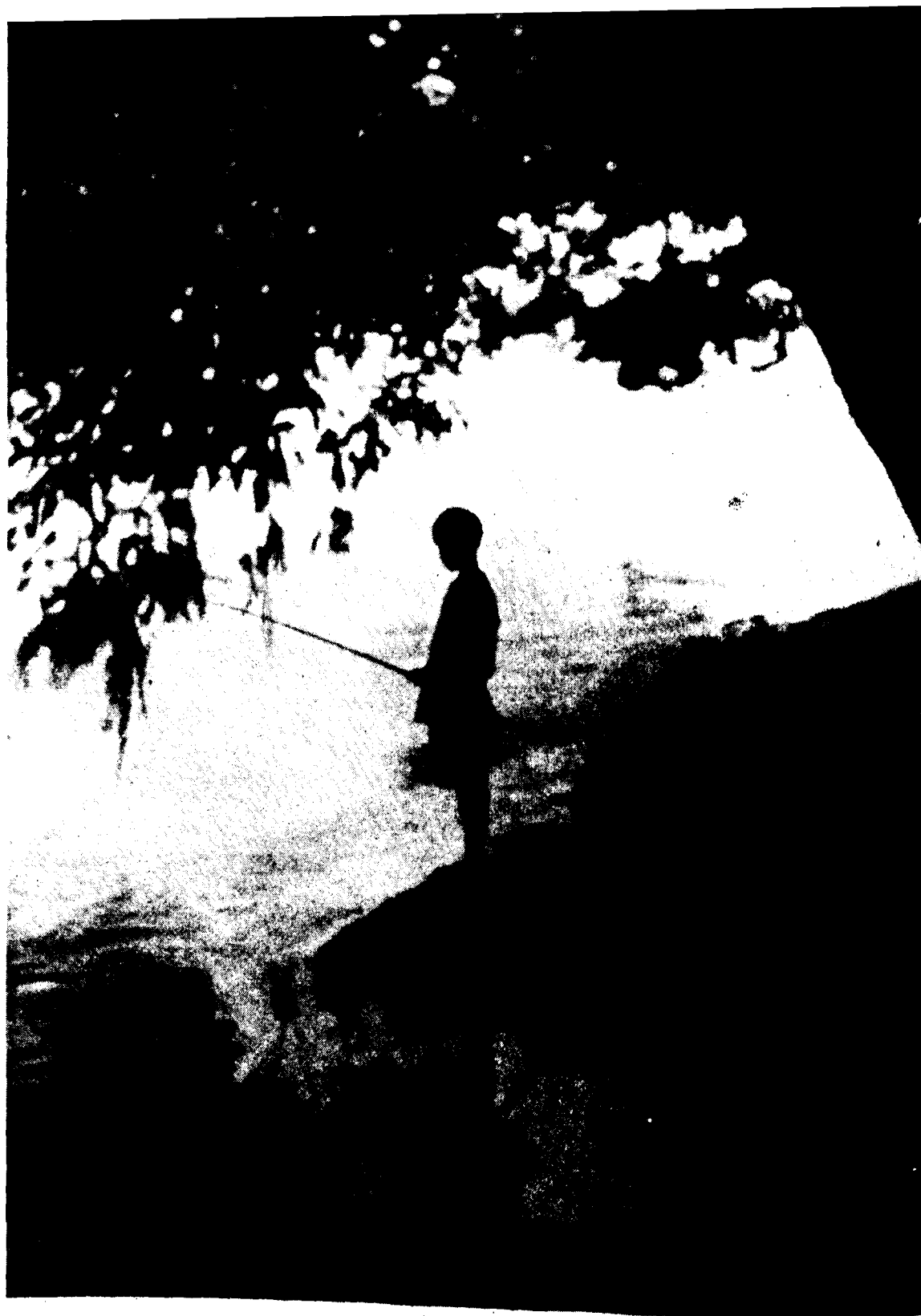
distant places, but for us it has its own advantage. Look at these curd sellers; surely these women can't come carrying full pots from distant village. They make up the balance with water at the station tap here and get ready for sale on reaching the junction ahead. Even the "Murukku" vendors get a living and dispose off their stock during this stop, you see."

How can the old blighter know of my anxiety to reach my uncle's place and meet his daughter? Anyhow I once again turned to the Traffic Inspector and asked him, if he was not worried over the train getting delayed at the wayside station.

"Yes", he said. "I have an important meeting also to attend in the Head Office and wanted to get ready my answers. I was praying that at least today the train won't stop so long here."

"But why not pray that it does not happen on all days?", I asked. "Why be selfish in wishing for the common good of all."

"Excuse me" he said "When I told you about the bottle-neck ahead, I meant so many adverse factors that prevented this train being received into the next junction. You as a man in the street may not sympathise, but to tell you the truth, the junction ahead gets trains from all the five directions and at times there is no



Angling on the banks of river Cauvery

—R. Narasimhan

POWER for moving them further to make room for others to come in."

"Power!" I said "What Power?"

"Locomotive Power!" he replied.

"Are we not paying for our travel?" I asked. "Why do you not get enough 'POWER' then?"

The Inspector replied: "I can't explain. There are even wiser people who think that the Traffic should be curtailed to the Power that is available. We have to cut our coat according to the cloth", he added.

"Am I to shrink my body just to suit the cloth you have provided for me?" I retorted.

At long last the train reached my destination where I was a stranger. I thought it wise to wait until the Inspector and the old gentleman got out, so as not to incommode them with my trunk and when I summoned a Cooly Porter, he peeped in and after trying to get the box out, he went away. While waiting for another Porter to turn up, a group of young ladies came up with bags and beddings and swarmed into the compartment. In her hurry, a sprightly young lady, who appeared to be more pretty than the rest, (why I felt so, I cannot say) stumbled against my box before I could cry "wait." The girl looked at me fascinated and her eyes refused to move away and the other girls gasped in astonishment. The leader at once rallied and looking at the box, shouted: "What a box to adorn a II class compartment, some beggar must be travelling without a ticket."

"You shut up", I said. "Don't you have manners to allow passengers to detrain first,"

The next moment, she clapped her hands and half a dozen porters came in running to answer her bidding.

"Throw this box out and get this man out of the 'LADIES COMPARTMENT', she said.

I was out, the next moment with my box. Humiliated, I went to the waiting room with my "LUCKY" box which had brought me all this "Glory". My Uncle, the Station Master, could not be approached at once. As he might fail to recognise me and cause me further humiliation, I waited for the crowd surrounding him to be cleared and then introduced myself. His face beamed with pleasure and summoning a Porter, he asked him to conduct me to his house. The Porter walked in front and I followed slowly behind him. As I neared the gate, a voice from within, shouted: "Why does this box come here."

Yes, it was the same voice of the girl who had sent me out of the compartment. Was this virago my uncle's daughter? My legs refused to move forward. The girl came out and seeing me exclaimed: "Oh! the man has come to the very Station Master's House to make his complaint. Is it? Porter! Tell him, he should ask for the Complaint book from the Duty Station Master." The Porter blinked.

I felt impotent with rage. A few seconds later, a middle aged lady came out on hearing the noise and saw the box on the Porter's head and

on seeing me, she came up and shouted :
" Oh ! my boy."

Then she turned towards her daughter and shouted : " Oh ! Susi, what impertinence. Get the box in and welcome your aunt's son."

The girl stood petrified for sometime and then dashed off inside.

" She is very shy and modest, you know " pleaded my aunt.

" Indeed, she is " I said. " She has already given me a taste of her greeting on the platform."

" What clandestine meeting without my knowledge ? " said the poor lady and went in, to question her daughter.

I could hear her daughter saying something, not very palatable. The words " Rustic, boor " etc. were freely used and I know what all this meant. " I care two figs for you," I told within myself and waited for my uncle to arrive.

He appeared to be a busy man. Just as we sat for dinner, a messenger came with a message. As he had left his spectacles in his coat pocket in the station, my uncle asked me to read out the message.

I read out some gibberish :
" CATGUT FAMICY, etc."

" What is all this " ? I asked.

" It is all in CODE " said my uncle and asked the messenger to bring the Telegraph Code Book from the Station and after decoding the message himself, he went back to the station, leaving me to finish the dinner leisurely.

I finished the " sambar " course and my affectionate aunt asked Susi

to fetch " rasam " and serve it. Susi came and poured the " rasam " on the heap of rice on my plate. I put one mouthful and then spat it out.

" What is the matter ? " shouted my aunt and I said " Taste it."

" Salt " she cried and turned towards her daughter.

Susi or rather Pusi (I hate cats you know) said " just a pinch of salt." " Yes ", I said. After all that I got, how can I swallow, except with the pinch of salt. My aunt said, " She is a very cultured girl and has refined tastes. If you choose we would be willing....."

My eyes searched for Susi, but I could not see her. There was no repentance on her part. I thought that she was very illbred and lacking in manners and most unsuitable to be a homely wife. Waiting for my uncle, my mind wandered. My college days came in full view and all that I had read in the books rushed in.

Who was the poet, who wrote :

" Her household motions light and free ;
and steps to virgin liberty."

Was it Ruskin ? Who called her
" THE MIRROR OF BEAUTY AND
THE BALM OF REPOSE ? ".

All sheer nonsense, I said to myself. I was mentally at war with all the daughters of Eve. My uncle did not come yet. My mind again wandered. What about Browning then ?

Did he write " THE LAST RIDE TOGETHER " without any feeling. I wish I had studied his poems in more detail.

I tore off a sheet from a pad lying on the table and unconsciously began to write :—

" " LET US, Oh ! My Dove,
LET US be unashamed of
Soul..... " "

" " Oh ! Thou ! Soul of my Soul !
I shall clasp Thee to my Breast
and
with God be the Rest." "

I could have gone on even annotating the lines, when I heard the rustle of a saree behind me and I immediately hid the sheet of paper in a book lying nearby and turned. Yes, it was she, who turned and fled. Why did she come ? If she repented, she would have stayed and apologised or at least made some excuses.

" All right " I said to myself.

It was no use staying any further. My uncle came just then and I explained to him that I had pressing affairs to attend to elsewhere.

He broached the subject of my marriage and I said loud enough for Susi to hear " There are many offers—Uncle ; one from Deccan, one from Punjab and one from Calcutta. I have not yet decided. I shall certainly communicate my decision on reaching home."

I left soon after. My mother was perplexed on my sudden return.

I simply said " Wait and see ".

I was on pins. My mind had dictated : " Let Susi get fattened with

all her father's pampering and bloat out like a barrel and become so ugly only to famish for the love of a decent man." So I had promptly sent the following Telegram to Susi herself :

" I PREFER DECCAN GIRL.
MAY YOU FATTEN & FAMISH."

I expected to get relief, but somehow I could not sleep and Susi appeared in my mind constantly.

Two days passed. My mother as usual went for a bath in the river. The front door was ajar. I felt sluggish and remained in the bed when to my wonder Susi rushed into my room. I was alarmed.

" What made you to come like this all alone from such a distance ? " I cried.

" Oh ! Darling ! " she cried. " How could I wait after getting your sweet message."

" Sweet ! ? ? " I asked in astonishment. " Did you read it correctly ? "

" Of course, I did " she said. " I was at first taken aback at the wording, but just before getting the telegram I chanced to see a sheet of paper on which I had seen you writing something when you were there last, jutting out of the Telegraph Code Book. After reading those sweet lines, I could never believe that your message conveyed anything but your impatience to get me. I turned the Code Book in which you had left your written message and decoded the words contained in your Telegram. See for yourself what your message reads and why I am now here before you."

I glanced at the message and what do you think the decoded message ran like

"I PREFER DACCAN GIRL.
(Come by first train.)

MAY YOU FATTEN (Say when
you will be ready.)

& FAMISH" (Your proposal
approved.)

I was speechless. Before I could gather my wits, my mother came in and seeing a girl in my bed room screamed out "What is this? Who is she?"

Susi ran up and flung her arms around my mother's neck sobbing "Auntie". My mother understood: "What an abominable trick," said she. "So this is what you had planned and wanted me to 'Wait and see'." What a sly rogue you have become, my son! If only you had stated your acceptance, I would have gone and settled the betrothal in proper form. Now you have made me the laughing stock of others."

Finally my mother rallied round. She brought out a huge gold chain and threw it round Susi's neck saying "With this chain of 36 sovereigns, I claim you for my son."

"Mother," I said: "Can't we melt it and make into smaller and nicer ones in up-to-date fashion."

"Not till I live", she said.

And Susi added: "I would carry it all my life, even if it were 100 times more weighty."

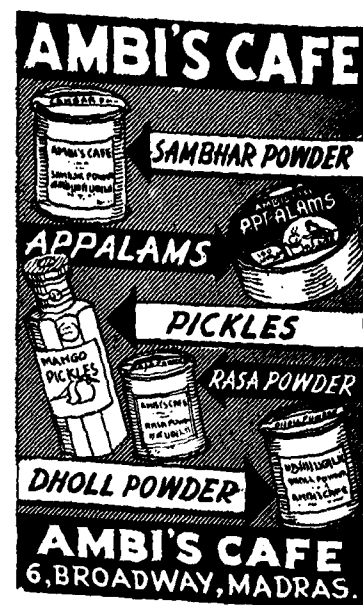
"No wonder, you would", I said "being a woman. But supposing it happened to be one of the 'safety chains' found in your father's office, would you stand by your words?"

"Stop your nonsense" said my mother.

"I then turned towards Susi and stammered....." "It was rather a bad beginning....." "But a good end....." added Susi.

"Thanks to my 'LUCKY TRUNK'," said my mother, "and the 'ELUSIVE CODE'," I added turning to Susi.

"All's well that ends well" said my mother solemnly.



LET US DO IT

T. A. KRISHNAMURTHY

Senior Clerk, Mobile Squad, Personnel Branch, G. M's. Office

10TH anniversary of Independence day has been celebrated by India. Our thoughts go back to 1947 and the happenings since then come in our mind as a flash-back in a film. The jubilation that was seen on the 15th August 1957 and the gloom that enveloped the world on the 30th January 1948 as an anti-climax are still fresh in our memories.

Gandhiji died. What a great fall it was! The whole world wept. Nations far and near paid their tributes to the Mahatma. "The U.N. lowered its flag. Humanity lowered its flag." These were the words of the celebrated author Louis Fischer in his book on Gandhiji.

Now, let us pause for a moment and try to know the secret of Gandhiji's hold on the world. It appears to me that his readiness for any sacrifice in the cause of the Nation was the one great thing that earned him world-wide renown and reverence.

Leaders often exhort us to follow Gandhiji's teachings. We too feel we have a duty to do it. In fact, we do make such determinations on such national days of rejoicing. Let us search our heart and see whether we, Railwaymen, do any sacrifice in the cause of the country. No doubt we perform our duties and discharge our responsibilities honestly to the best of our ability. But something more is called for, if we would like to take pride that we have done some sacrifice in the strict sense of the term.

Now here is a suggestion for the earnest consideration of one million of my fellow railwaymen of India.

Swaraj, it has been oft-repeated, is not an end in itself, but is an opportunity for the progress and betterment of the nation.

Mahatma Gandhi, has preached time and again the lessons of self-sacrifice. Without a very large army of self-sacrificing and determined workers, real progress will be an impossibility, and without this progress, Swaraj is fruitless.

The railwaymen constitute a large army of workers—an army a million strong. We earned the encomium of the nation in our Centenary year, that we could be rightly proud of our achievement in the past hundred years.

The nation today is in the throes of development. Each passing day demands more and more that all roll up their sleeves and gird up their loins for the national cause and in implementing its planned programmes.

A gesture of sacrifice is a beacon light to others. The million railwaymen can set an example to the rest of the country by a small sacrifice. Offer of sacrifice for the cause of the country need not be always from the top.

We have three holidays of national importance every year, viz., 26th January, 15th August and 2nd October. The first two holidays are meant for

national rejoicing, and the third as a mark of respect to the Father of the Nation.

It would certainly be the footsteps of Gandhiji's teachings, if we forego these holidays and contribute to more production on these days too, which should ultimately benefit the nation. Let us celebrate these national days of rejoicing by more work rather than by idleness.

By availing of these holidays, we lose 30,00,000 man-days per year. By foregoing these we would add more than 8,200 man-years of labour. This

is not an insignificant contribution. Where we cannot afford any monetary sacrifices, we can give of our work and energy. This will be our "Shramdan."

Let it be given to us, railwaymen to say and show to our fellow workmen in other fields, that celebration of days of national significance could be better symbolised and done in a more concrete shape by greater production of national wealth by solid work than by abstaining from it on those days.

Let us have the pleasure like the proverbial squirrel that we too have done our bit.

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S. INDIA

THE FOURTH FOR BRIDGE

P. THOMAS

THE Cochin Express steamed off the Central station and we three, the sole occupants of a four-berth compartment, settled on our seats and introduced ourselves. All of us were bound for Cochin and we discovered that we had a common interest in Bridge. Not that we had no other common interests; we had, for instance, interest in the Suez dispute, the Power Vacuum in the Middle East, and the Kashmir problem. But Bridge had a practical importance to our immediate need, i.e., killing time till retiring time.

We had, to be sure, no Bridge table. But necessity, as they say, is the mother of invention and a large trunk pulled into the middle of the compartment and a suit-case kept on top improvised a serviceable table; further, this arrangement had an additional advantage over the regular Bridge table, for we could cock our legs on the trunks in comfort. So we started our game of Cut Throat. The stakes were not high, but the biddings were. It was a regular gamble on the possibilities of the 'Dummy'. And gambling, as everyone who has gambled knows, can be highly exciting. In fact the game was found so interesting that we decided to play through the whole night without sleeping. But there was the fourth-berth reserved, according to labels, for a gentleman from Arkonam who was obviously coming from Bombay by the linked Madras Express. We wondered if this person was also a Bridge enthusiast; if he was, we felt, our journey that night could be ideal except for the severe jolts the carriage gave while

the train was taking a curve of negotiating points.

When the train stopped at Arkonam station we had just started a game. We were so absorbed in it that for sometime we did not notice the crowd on the platform, the shrill cries of the hawkers, the rolling of wheel barrows and the swearing of heavy laden coolies bumping into hasty passengers. And then our attention was suddenly drawn to a heated argument at the door of our compartment. We stopped our game and looked out.

A ticket examiner was having an argument with a passenger. The latter was an elderly individual in meticulously clean silk trousers and a shut coat which looked like having been ironed on the wearer himself. He was tall and slender, had a gaunt, determined face, and a creamy cap put the lid on him. In contrast, the ticket examiner was just a uniform with no individuality.

"That's not my name;" the passenger was telling the railwayman.

"But sir," said the railwayman politely but with enthusiasm, "you said your name is Madhavan; this label shows your name."

"Who says I said my name is Madhavan? If people are deaf, I can't help it. I never said my name is Madhavan;" emphasized the passenger, and then in an effort to be quite clear, shouted: "my name is Mahadevan."

This clarification was, however, lost on the ticket examiner.

"It is the same, Sir;" he protested.

"Same! Man alive, do you know that Madhavan is a name of Vishnu and Mahadevan, a name of Shiva?"

The ticket examiner was not apparently sound on the Hindu Pantheon and still seemed to think that it was the same. Anyway, he tried to exonerate himself. "That's how we got the telegram" he said.

"Telegrams! Phoo," said Mr. Mahadevan, "talking of telegrams, I telegraphed to my friend in Bombay to meet me at the station, and two days after I reached his house, the telegraph peon comes ambling along with the telegram I sent. That's how the telegraph department works in this country. Efficiency, punctuality, correctness, accuracy, discipline all have gone by the board. Anyway, I don't think that the telegraph department or for that matter any one on earth or heaven has a right to change my name."

"Now what's to be done?" Asked the ticket examiner helplessly.

"Again the helplessness of our civil servants! What is quite obvious to all does not strike this person. My dear fellow, instead of trying to change my name, you better change the spelling on the reservation card. That's all."

With a smile of irony, the ticket examiner took out the reservation card, altered the name and inserted the card back into the pocket. Mr. Mahadevan read his name on the card and after satisfying himself that he was now within his rights in entering the compartment, stepped in with the gait of a king ascending his throne.

He surveyed the compartment and its occupants with extreme disapprobation. "Why blame the Railways and the Telegraphs? Every country gets the services it deserves. See, this train has not travelled one hour after leaving Madras and this compartment, first class compartment supposed to be occupied by intelligent educated passengers mind you, can hardly be distinguished from an ash pit."

Under Mr. Mahadevan's stern gaze we all withered. We could very well appreciate his indignation. The compartment was not as tidy as it ought to be. There were cigarette ends thrown carelessly all over the place. The passage was all but blocked by the Bridge table, and one had to jump over it. The queen of hearts lay helpless on the suit case trumped by the ace of clubs and an ill wind had blown the cards all over the compartment.

"I am afraid," said the indignant Mr. Mahadevan, "that we got our independence too soon and without effort. We have yet to learn the elementary duties of citizens. We lack discipline, civic sense, punctuality, courtesy, in fact everything that makes man a human being. Once you travel in some foreign country preferably Europe, you will know the difference. What civility, what service. Just think of this one point in the forethought of reservation officials! Here I have travelled all the way from Bombay jolting in a bullock cart of a carriage, my bones all but broken, and I am allotted an upper berth whereas passengers from Madras, an hour's journey, loll comfortably in lower berths. And where is the ladder to climb up?" He looked round

and found no ladder and burst forth into sarcasm and self pity: "At this my age of sixty, the Indian Railways expect me to occupy my upper berth by leaping up like a baboon."

The need for propitiating this name-sake of the God of Destruction was felt by all, and I offered him my berth and volunteered to go up.

"Thank you," said Mr. Mahadevan with a very gracious bow. "It is good to see that courtesy is not entirely absent in this country. Thank you," he repeated, and commanded the coolie who brought his luggage to shift my bedding up and his down. This done, he gave orders to the Coolie to spread his bedding on his berth. The man started spreading the bedding, and the owner watched the operation carefully.

"Look at that! Look at that!" He shouted, "See the way he has kept the straps of the hold-all! Instead of laying them flat, he had left them twisted underneath to pierce my back-bone when I lay down. Intelligent, isn't he?" The porter adjusted the straps, and Mr. Mahadevan studied his wrist watch.

"The train is already five minutes late. Drivers will slow down trains to watch birds on Mango trees; guards their own time to get down from their brake vans, ticket examiners leisurely amble along checking tickets and reservation cards. I remember once a woman pulled the alarm chain of an already late train because she dropped her vanity case with which her child was playing; and this detained the train for half-an-hour. Does the silly woman know the enormous waste in man-power hours caused to the country

through her carelessness? The train had some 500 passengers on board. At half-an-hour per passenger, the total loss works out to 250 hours. And then the amount of annoyance and trouble to passengers, to say nothing of the dislocation in traffic. No, my fellow countrymen," he waxed eloquent, "we got our independence, as I say, too quick and too easy. And democracy has made matters worse. People think in a democratic country they can do what they like. Every one thinks, because one has a vote, that one is God Almighty. If I had my own way, I would unhesitatingly vote for dictatorship. There must be somebody in the country to put the fear of God or the devil into people."

The train whistled and started. The porter was anxiously waiting for his wages, and for a pause in Mr. Mahadevan's harangue to sound him on the point. And as Mr. Mahadevan stopped for breath, the Porter said with a half stretched hand: "Sir".

Mr. Mahadevan looked at the porter and then at his luggage. He was apparently satisfied with the arrangement of his luggage. The bed was correctly spread out without a fold, the trunks were neatly kept underneath the seat, and the handbag hung cosily from a peg within reach of Mr. Mahadevan. For once satisfaction was registered on Mr. Mahadevan's wry face. The train was clearing the platform and gaining speed while the anxiety on the porter's face grew into a panic.

Mr. Mahadevan put his hand in the left side pocket of his trousers. It came out empty and went into the

(Continued on page 56)

for a nation's prosperity

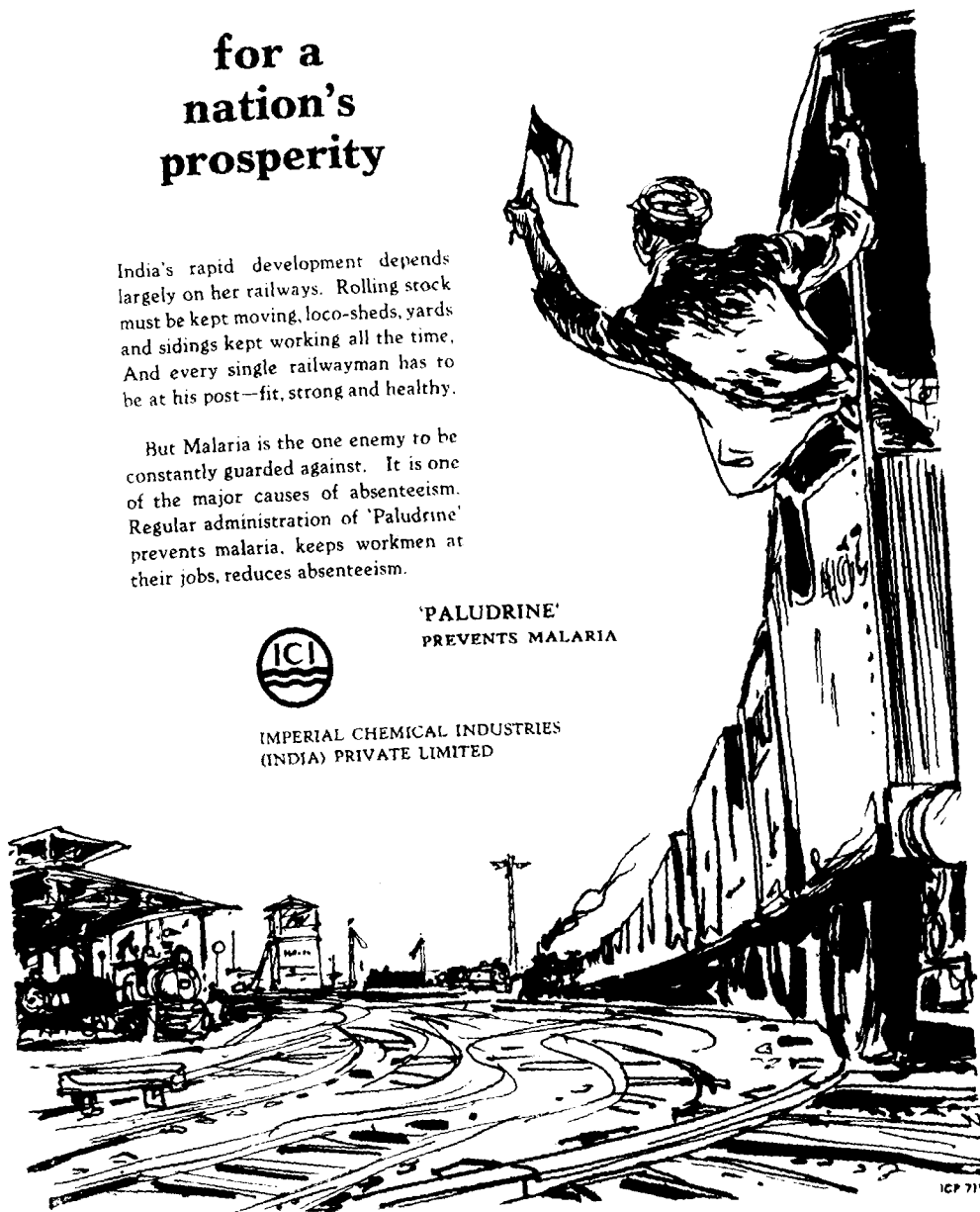
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ELECTRIFICATION ON INDIAN RAILWAYS

K. SRINIVASAN

THE Electrification has been proposed in Railways Second Plan, of about 1,343 route miles of existing railway lines where density of traffic is such that steam traction cannot possibly move all the traffic offering.

Tenders to cover all the sections proposed for electrification during the Second Five-Year Plan for AC/DC electric traction have been received and are under consideration. The works will be let out on a priority basis after a final decision is taken—as this is a matter of considerable importance these may first be settled before arriving at a decision.

Some of the early electric locomotives carried batteries for producing current, or accumulators in which electricity was stored, but such means were found to be of no use with heavy trains. Therefore, every electric railway now receives current by means of overhead wires (in the same way as for trams or trolley buses), or by conductor rails alongside the ordinary ones. On the train there are collectors, or pantographs, which rub either along the overhead wire or 'shoes' which rub along the conductor rails and so collect the electricity for working the motors.

There are two types of electricity, described for want of better terms as 'direct' and 'alternating'. Direct current travels always the same way, and is the kind generally used. Alternating current goes continually back-

wards and forwards, alternately in one direction, then in the other.

Really, the electricity is first produced by the dynamos in the power station as alternating and the opposite direction movements have to be reversed to convert it into direct current. Direct current is generally used much weaker than alternating current, so that it is necessary to 'transform' or reduce, from a high pressure, or 'voltage'.

EXTENSION OF ELECTRIFICATION :

Mr. Slater, Leader of the World Bank Team which visited India during January 1957, was asked whether the Indian Railways' attitude towards the problem of changing over from coal to electric traction, wherever possible, was indicative of the correct approach. He replied : " Yes, I think so ".

Referring to the railway electrification programme during the Second Plan period, Mr. Slater had the following remarks to offer : " Here some interesting studies have been made which indicate that in India the electrification problem is different from that in the United States or even elsewhere, because you are rapidly getting into availability—a large amount of cheap hydro-electric power. And that is going to make things easy, especially with the elimination of the handling of coal which would give added capacity for other things to be handled : and hydro-electric power costs less than coal itself.

"So it would appear—and it has appeared to the planners—that certain lines beyond those electrified could be electrified with advantage that generally has the advantage of reducing expenses and also has the advantage of utilising this power and of adding to the capacity of a line.

"In the various countries of the world—these include the United States—the use of diesel electric power has become of tremendous importance. In the United States, at the present time, I do not think steam locomotives are even manufactured.

"The problem in India is quite different, because until India finds her own resources of petroleum, it will have to import diesel fuel. That creates the problem of foreign exchange and costs and that sort of thing. That is why she may be more justified in using electric traction to a greater extent than she would be if there were ample resources of fuel in the country.

"On the other hand, I do feel that because of the greater efficiency of either the electric or the diesel electric locomotives, she must look forward to a long period for the gradual change-over, if not entirely, to a major use of electric and diesel electric traction".

ON THE SOUTHERN RAILWAY:

The requisite increase in capacity can be obtained by Electrification which would make heavier loads, higher speeds and quicker acceleration possible, to measure up with the progressively increasing traffic needs, and which at the same time would result in a saving in working expenses giving a return of more than 6 per cent on

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the Capital outlay. There is adequate supply of hydro-electric power available from the Madras Government Grid system, whereas a ton of coal at Madras costs Rs. 72 as against Rs. 26 at Calcutta.

Madras Egmore—Villupuram line connects Madras Port to a large hinterland past Trichinopoly and Madura, extending to Trivandrum. This single line section, approximately a 100-miles long, is already working to capacity and would be required to carry 50 per cent more goods traffic (two additional Goods train each way) by the end of the Second Five-Year Plan period, not taking into account the exploitation of the large lignite deposits at Neiveli, about 20 miles from Villupuram. On the 18-mile section Madras Beach—Madras Egmore—Tambaram, a suburban electric service on the 1,500 volts D.C. system, has already been in existence for the last 25 years, which now carries annually 32 million passengers with 200 trains daily.

Electrification will also release the transport capacity from the coalfields in Bengal down to Madras for the movement of 44,000 tons (2,000 B.G. wagons) of coal per annum, consumed at present in steam working for the section in question. Estimates and specifications have been finalised for this Project on the basis of 3,000 volts D.C. system.

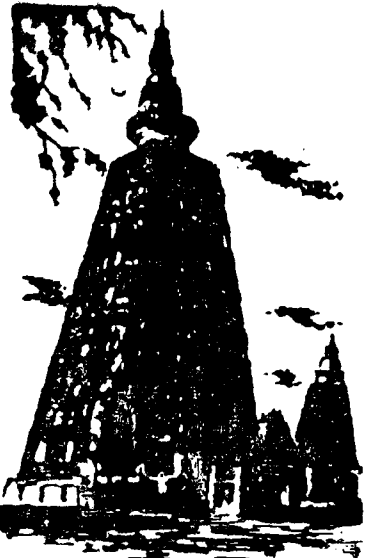
Originally, it was intended that in electrifying the new sections, the D.C. system which is already in vogue in this country should be adopted. The matter is, however, being re-examined in view of the fact that in recent years several advanced coun-

tries have adopted the A.C. system for which certain advantages are claimed.

A report on certain technical aspects of railway electrification in India by a team of French Railway experts was presented to the Railway Board on August 31, 1956, at a ceremony in New Delhi. The report was presented by the leader of the team Mr. F. Nouvion, Chief Engineer of the French National Railways. In their report, the team has expressed the opinion that the A.C. 50 cycles traction system would be more appropriate for the Indian conditions and substantially cheaper than the D.C. system.

The Railway Board has decided to undertake further technical studies abroad to determine the suitability in Indian conditions of the 50 cycle single phase A.C. system of electric traction. The final adoption of the A.C. or D.C. system for railway electrification in this country being a decision of fundamental and far-reaching importance, a thorough examination of the problems involved is considered essential.

The Chief Electrical Engineers of the Central and Western Railways, Sarvashri L. N. Mathur and S. C. B. Mazumdar respectively, proceeded to Europe where they will study the working of the A.C. system in France, the United Kingdom, West Germany, Belgium, Netherlands and Turkey. They were joined later by Shri Karnail Singh, Member (Engineering), Railway Board. While abroad, the team will also try to locate suitable technical associates who can assist in the execution of electrification projects.



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For detailed information, please apply to the Chief Commercial Superintendent (Rates), Northern Railway, Kachowar Gate, Delhi.

THE PUBLIC RELATIONS OFFICER, NORTHERN RAILWAY



If Music be the Food of Love...

RAMA SRINIVASAN

"WHY so pensive, why so sad?" I enquired, finding him slouched on the sofa, with precisely that expression on his face.

"I have been thinking...." he replied thoughtfully.

"Really! Well, a naya paisa for your thoughts!"

"They are worth more than that!" he retorted. "Joking apart, will you please read this article carefully?" He produced a magazine from under the sofa, and pointed out an article to me.

"Making Marriage Work" said the title of the article. I was faintly amused. "Why!" I exclaimed. "I never knew you read articles like this. Now have you begun wondering if our marriage can succeed?"

"Will you read that article?" he said sternly.

I matched my facial expression to his mood and sat down to read the article. I found I could not answer the questionnaire presented in the article satisfactorily. According to the factual information in it, our marriage, if it had not failed already, was heading towards failure. "Well?" I enquired, in anticipation of what was coming next. "Are you thinking of taking up another hobby?"

"It is not a question of my taking up a hobby. It is a question of our developing a common interest. Can you name a single interest we have in common?"

"What about our children?" I queried.

"I mean apart from the children of course," he said impatiently.

"Books?" I said, tentatively.

"Books indeed!" he snorted. "You don't read enough and we don't read the same kind of books. Do you realise that time and again I have tried to create a common interest for us but you have failed to co-operate?"

I thought of how I discouraged his transient interest in carpentry and how I failed to share his short-lived enthusiasm for gardening, and felt a bit guilty.

"What do you suggest we do?" I enquired, still not quite tuned to his pitch of seriousness.

"Since you could not take an interest in my hobbies, I thought perhaps I could take interest in something you like—music. Your voice is not bad, you have some knowledge of music. Perhaps you could teach me to sing, and we could learn to appreciate music together?"

He was so earnest about it all that I got really alarmed. With mental reservations and misgivings, I agreed to his suggestion. If music it must be, to save our marriage from heading to the rocks, so be it. And God save Music.

* * *

The music lessons began inauspiciously. Late that evening Babu was

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voicing his full-throated bawl as an indication that he was feeling sleepy. I was trying to quieten and subdue him by the persuasive power of my music. Papu was tossing restlessly in her bed, trying to settle herself to sleep. My husband chose that moment to turn my solo performance into a duet. The children registered their reaction immediately. Babu's bawls reached a crescendo. Papu shouted at her father not to sing. He glowered at her. She then turned to me and screamed, "You stop singing."

I looked at my husband waveringly, but he said sternly, "Don't stop singing. She should not be so impertinent."

That night Babu bawled and Papu screamed, my husband roared and I wailed till the children sank into an exhausted slumber.

Children adapt themselves quickly to anything. These two soon learned to drop off to sleep before we tried to sing them to sleep.

And so we plodded on with the music lessons. The sessions generally began after the 9 P.M. news broadcast and lasted till 10 P.M. when I would get up to give Babu his last feed. As the lessons progressed and my husband started singing more loudly and lustily, the situation became somewhat complex. As the sounds of music broke the bounds of our four walls and penetrated the neighbouring flats, I began to note a change in our neighbours' attitude towards us.

The first one to take note of our interest in this fine art was the baby in the flat above ours. He began to

join in our duet and soon excelled us far in his lung power and vocal gymnastics. He would sometimes continue unexhausted, long after we had ceased.

If the baby upstairs bawled in his house it was his business and if we sang in our house it was our business. Though the baby always chose our music time to bawl his head off, we were prepared to concede his liberty to bawl, but his parents would not take as tolerant a view of our music. One night we heard the man stamp his foot and roar, "Stop that racket, will you!"

We had thought then that the fond father was telling his screaming offspring to pipe down. But the next day when I caught the mother making a face at me, when she thought I was not watching, I knew better.

This intolerance gradually began to spread. A few days later the lady next door enquired over the backyard fence if we had a guest in our house.

"No, why?" I enquired.

"I am sorry," she said, her tongue in her cheek. "I heard someone in your house exercising his vocal chords vociferously in the bathroom. As I thought your husband did not have musical inclinations, I thought it was probably a guest."

"My husband has suddenly evinced an interest in music and is learning to sing," I mumbled.

"Are YOU teaching him?" she enquired, and I could not help wincing at that emphasis on "you".

I admit I had no illusions about the quality of our music, but if that music

was going to hold our marriage together, I had no intentions of abandoning it, just because of a few intolerant neighbours.

But the situation started getting more embarrassing when my husband began showing off his little knowledge in the presence of visitors. Once when he ventured to give practical demonstrations to illustrate his musical theories, a music lover made a hasty departure and I suspect he will not dare enter our house till he gets the all-clear signal. On another occasion a friend who made no pretense of knowing or liking music, guffawed so loudly that my husband's vanity was wounded.

The state of affairs deteriorated further when we started getting mysterious visitors, who never came in. One holiday while we were having a musical session in the afternoon, we heard voices and shuffling footsteps in the verandah, and then silence. When I came out there was nobody there. Another evening we heard a car outside, the sound of doors being slammed and a very familiar voice. But when no one came in for a while, we went out to see the car turning the corner.

Our human relations seemed to have reached the rock bottom. Did it require such a heavy price to make our marriage work? I looked for signs of wavering in my husband.

Then came the day the couple occupying the fourth flat in our block bought a record changer and a number of noisy film records, chosen probably by a teen-age brother or cousin. The climax came one night when the baby upstairs excelled the all-time record for bawling, while the other couple upstairs set the record player going full blast. While my husband and I shouted at the top of our voices, so that we could hear each other above this din, there came a knock at the front door. It was our downstairs neighbour asking if we had any aspirin in our house. His wife was having a bad head-ache and the last carton of aspirin they had bought in bulk was finished too soon, without their realising it.

After he had left, my husband exploded. "To think anyone can learn music amidst this Pandemonium!"

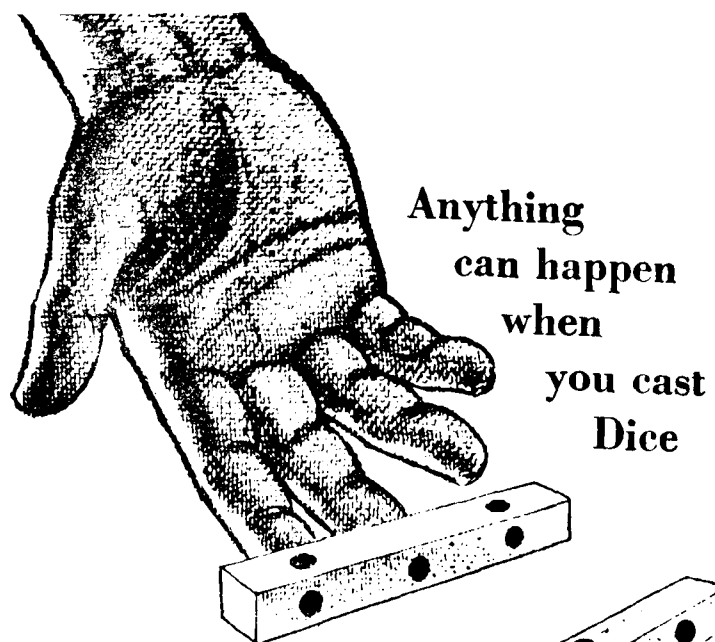
I was quiet for a while and then asked hesitantly, "Do you really think our marriage is heading for the rocks?"

He looked at me thoughtfully for some time and then broke into a wide grin. "Right you are!" he said. "To hell with music!"

And that was how Music ceased to be the food of our love. It began with a bang and ceased in a whimper.

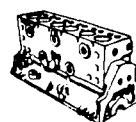
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I.C.M. Experts Team Suggestions

K. S.

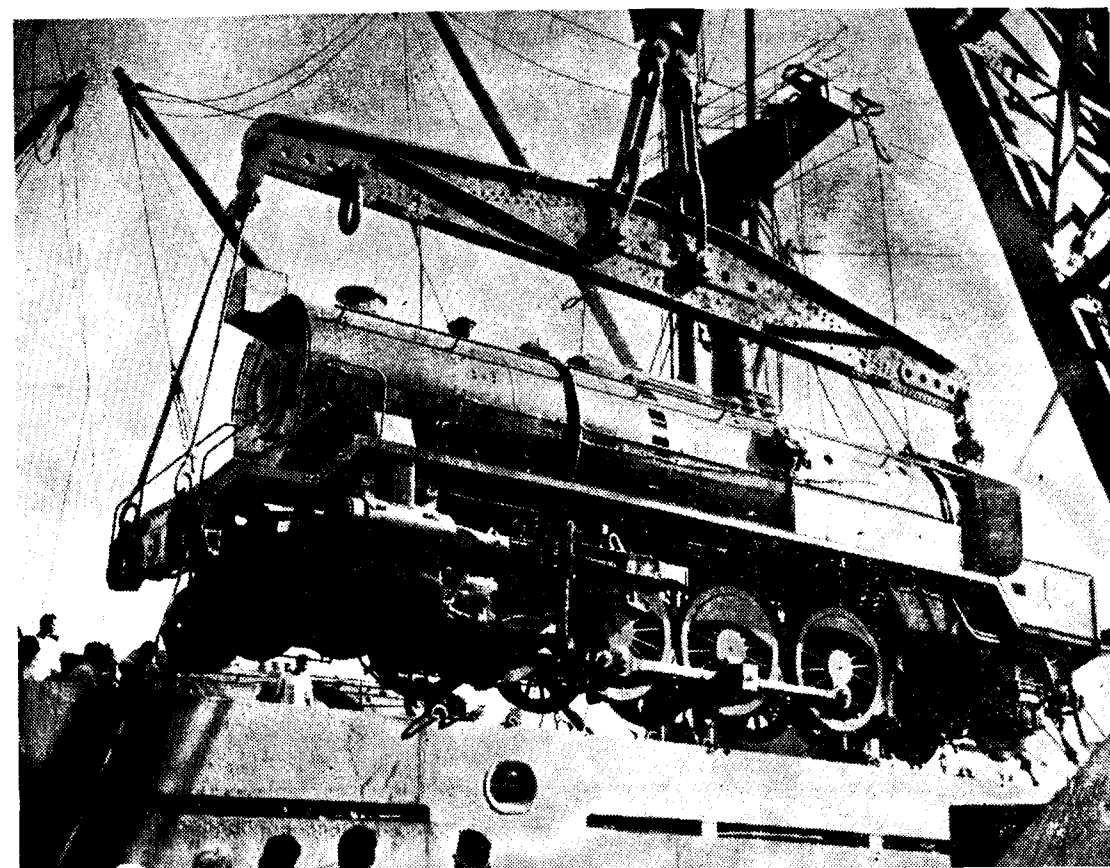
THE services of the Experts were made available to India by the Technical Co-operation Mission.

The American team of railway experts who went into the question of speedy movement of goods wagons on the Indian Railways has suggested that a new standard steam locomotive should be designed for goods train service with a tractive effort of between 70,000 and 80,000 lb. In its interim

report to the Government of India, the team has also suggested that steam locomotives should continue to be the main type of traction for the present.

The team has also made a number of recommendations to increase the efficiency and tractive effort of certain classes of locomotives, and to permit the running of longer heavier trains. The final report of the team is expected to be submitted shortly.

One of the 100 locomotives added to the Indian Railway system under the Indo-American Co-operation programme



OPEN-TOP WAGONS :

In order to permit the operation of longer heavier trains the team has recommended that all new open-top wagons should be of between 40 and 50 ton capacity.

As regards the construction of additional lines on certain sections in order to cope with the increased traffic, the team has suggested that a study be made to determine whether signalling change would provide the required capacity to handle the additional traffic at reduced capital cost.

For the speedy transportation of coal from the pit-heads, the team has recommended that a study be made to determine the advisability of changing the present coal allotment system from a daily to atleast a weekly basis. Such a step, the team feels, may help in block allotment of wagons to collieries for loading and running of block specials.

ROLLING-STOCK :

On a perusal of the interim recommendations the Railway Ministry has asked the team to make a further study of signalling, coal transportation, rail-cum-sea transportation and some of its interim recommendations relating to motive power and rolling-stock.

The Railway Ministry has asked the team to suggest specific schemes to ensure that dispatches from Bengal and Bihar coalfields may be doubled in the most economical manner by the end of the Second Plan on the assumption that requisite rolling-stock will be available. It has also asked the team to make detailed recommendations regarding the possibility of rail-sea movement of bulk commodities, particularly coal, in order to relieve congestion on the Railways. The team is also to submit a report on the transport of ores from Orissa mines to Visakhapatnam Port.

The Fourth for Bridge

(Continued from page 45)

right hand pocket. Then there was a general, over-all, hurried search. Suddenly he shot a finger to this right temple. "Good God!" he cried and made a dash to the alarm chain. He pulled it with both hands.

"What's the matter," we asked, all of us in one voice.

The engine gave a mournful whistle, the brakes of the carriages squealed. Mr. Mahadevan collapsed on his seat.

"What's the matter?" we asked again.

The train stopped. "I left my wallet in the bathroom of the waiting room;" moaned Mr. Mahadevan.



WHY PALM TREES HAVE NO BRANCHES CURSE OF SAGE NARADA

B. S. LAKSHMI

WHILE other trees have innumerable branches which afford shelter to the pedestrians from Sun and Rain, the palm trees are not gifted with branches. One in lakhs has one or two branches and one in a million possesses more than five branches and they are nothing but freaks of Nature. The absence of branches in palm trees, it is believed, is due to a curse inflicted on them by that well-known sage Narada.

Sage Narada, in the course of his sojourn on earth during the hottest period of the day in a virulent summer, was so much exhausted that he wanted to take some rest and, finding no worthy spot nearby, he selected a big palm tree which had many branches, laid down to rest and slept. In ancient times, the palm trees were like other trees having branches on all sides. With the advancement of time, the Sun began to move westward and the shade eastward and soon the Sun's rays began to fall on Narada. As it was unbearably hot, Narada woke up from his sleep. Being disturbed from sleep, he became so much angry that he cursed the palm tree saying that the palm trees should grow without branches.

In those days, the palm trees, because of their incalculable services to the people in diverse ways, were endowed with the powers of blessing and cursing. Taking full advantage of this gift, the palm tree cursed Narada that he should lead a life of singleness throughout his life, i.e., he

should remain unmarried. He, there-upon, suggested to the palm tree that both of them, he and the tree, should retract from their respective curses.



A Palm Tree with many branches in a village in the Tinnevely District

The palm tree agreed and told him that in case Narada blessed the palm trees to grow as before with many

branches, the tree in return would bless Narada with many wives. Narada was horrified at the suggestion of the palm tree because he was fully aware of the trials and tribulations of those who had more than one wife and so he did not want to withdraw his curse. In the same way the palm tree did not want to retract from the curse. Since then the palm trees began to grow without branches and sage Narada remained single throughout his life.

Of all the palm trees in India, the cocoanut palm is the most important, serving humanity in diverse ways, tall and majestic, this tree is the easiest to recognise. The cocoanut palm grows well within reach of the sea-breeze. In South India and Ceylon, cocoanut palms are found scattered in abundance. The juice of the tender cocoanut is a delicious drink during summer months and the kernel inside is very tasty. Cocoanut oil is used in the preparation of rice-cakes and preparations made in this oil taste better than if prepared in other oils. The oil is used as a cure for baldness and those who use it on hair regularly are blessed with luxuriant growth.

In Ceylon, cocoanut provides the inhabitants with necessities and luxuries and its products are Ceylon's principal source of revenue. In his interesting book on Ceylon, Mr. Cave gives a vivid account of the very many uses of the cocoanut palm thus: "With the trunk of the tree, he, the Sinhalese villager, builds his hut and his bullock stall, which he thatches with its leaves. His bolts and bails are slips of the bark, by which he also suspends the small shelf which holds his stock of home-made utensils and

vessels. He fences his little plot of chillies, tobacco and fine grain with the leaf stalks. The infant is slung to sleep in a rude net of coir string made from the husk of the fruit, its meal of rice and scraped cocoanuts is boiled over a fire of cocoanut shell and husks and is eaten of a dish formed of the plaited-green leaves of the tree with a spoon cut out of the nut-shell. When he goes fishing by torch-light, his net is of cocoanut fibre, the torch is a bundle of dried cocoanut leaves and flower stalks, the little canoe is the trunk of the coco-palm tree hollowed by his own hands. He carries home his net and string of fish on a yoke formed of a cocoanut stalk. When he is thirsty, he drinks of the fresh juice of the young nut, when he is hungry, he eats its soft kernel. If he has a mind to be merry, he sips a glass of arrack, distilled from the fermented juice and he flavours his curry with vinegar made from this toddy. Should he be sick, his body will be rubbed with cocoanut oil; he sweetens his coffee with jaggery or cocoanut sugar and softens it with cocoanut milk; it is sipped by the light of a lamp constructed from a cocoanut shell and fed by cocoanut oil. Over his couch when born, and over his grave when buried, a bunch of cocoanut blossom is hung to charm away the evil spirits."

The betel-nut palm is very beautiful and graceful. The supari nut grows on this palm in abundance and is used in the preparation of pan. In dried regions one can find date palm trees which give date fruits and they are a particularly valuable food both for adults and children, because they

(Continued on page 64)

FIRST ASIAN RAILWAY GAMES AND PUBLICITY

K. S.

THE first Asian Railway Games, for which Mr. M. K. Kaul, G.M., Northern Railway, is the President, is due to take place in the first week of December 1957 at Delhi. There are 22 items of athletics including track and field sports, besides the games of hockey and football which will be played. It is gratifying to note that such a big event is going to take place in Delhi in which several Asian railways will take part. In this connection, it is worth examining about how the huge Olympic games have evolved from time immemorial, the history of the games of hockey and football and other sports.

The games are necessary for all employees of the Railway. Open air games produce healthy tone of mind and spirit. In order to do efficient work, one should have a healthy mind and healthy body. It does not mean that while we play our games, we forget ourselves. With the healthy tone of mind and spirit produced by games, one will be able to concentrate his mind not only on his work but also on God. There is a reference in the Gita in the 11th Chapter about Arjuna craving excuse of Lord Krishna in case he has forgotten him while playing, sitting, chatting, etc. It is not inconsistent with concentration and prayer to indulge in games and take part in sports. Games and sports will also be a preparation for work and prayer.

The Cavalcade of Olympic games is the oldest show on earth. Although

revived by popular request in modern times, in 1896, the Olympics ran continuously every four years for at least 1,200 years in ancient Greece. The first recorded Olympic games were in 776 B.C. and the last recorded Olympics were in 394 A.D. at which time Roman Emperor Theodosius suspended the games. According to modern historical research, however, the games actually began long before 776 B.C.—began, in fact, sometime between 1253 B.C. and 884 B.C.

Ancient Olympics began 3,100 years ago with foot racing, to which later were added jumping and throwing; the Greeks gave us the track and field events, which are often thought of as the main course in the Olympic Sports. Another reason for the great popularity of track and field is that it is held in great open spaces and, as a result, can be witnessed by a practically unlimited audience.

The events in track and field are the normal athletic motions of any man, woman or child. They consist primarily of walking, running, jumping and throwing, or combinations of these actions. To prehistoric man, these basic actions were more important than they are to us.

Field hockey is said to be the oldest game played with a ball and stick in the world, and according to most historians had its roots in Persia around 2000 B.C. It is further known that the ancient Greeks played a game with a ball and a stick which

resembled hockey. The present game of field hockey was developed in England around 1850 from the crude French game. The rules varied from time to time and underwent many changes until 1883, when the Wimbledon Hockey Club of London formulated new rules which made field hockey the fast, exciting game that it is today.

In fact, the game was introduced in the United States by an English hockey enthusiast for women, Luise Robert in 1926. In 1932, for the first time, the United States sent a team to compete in Olympic hockey. At the Olympic games in 1948, in London, hockey teams of seventeen countries competed for the world's championship. India defeated Great Britain in the final match, 4-0.

President White of Cornell in 1873 referring to thirty men to a team of football going from the University of Michigan to be played at Cleveland made a classic decision "I will not allow 30 men to travel 400 miles merely to agitate a bag of wind".

Some of the vicissitudes of the game of football in olden days were that the players of one side were permitted to grab hold of their runners anywhere they could pull, push or yank him along in any direction that would make the ball advance.

FOOTBALL: The most common events in which a football is used are the forward pass, drop kick and place kick, each for distance and accuracy. In the distance events, for example no restriction is put on direction, in others, landing areas are marked off by parallel lines, and kicks and passes are scored only if the ball lands between these lines.

Relay races in which a football is used are an effective means of teaching the fundamentals of the game and also an interesting form of competitive activity. Many of them require quick decisions, accuracy, judgment and teamwork. Some are run as ordinary relays, except that a football is carried and passed instead of a baton; others are built around the skills required in playing football.

Under strict Olympic game rules no nation ever is a winner. It is supposed to be a grand get-together affair with only the individuals gaining and laurels.

PUBLICITY: Sports organisation can render the maximum service only if it keeps the public fully informed as to its activities. It must use all suitable forms of publicity to explain the programme and interpret its value, announce scheduled events, report the results of games and contests, sustain the interest of individuals taking part in the programme and recruit new participants and spectators. The values resulting from the maintenance of a definite, diversified publicity programme have been demonstrated beyond question. A few of the media most frequently used are the following.

NEWSPAPERS: "News in the record of action" and sports provide plenty of action to be reported. Accounts of sports events and developments have greater news value if they feature something new, unusual, or of local or human interest. Action shots and human interest photographs relating to sport can be used on the picture page or to illustrate feature stories.

RADIO: Broadcasts of sports events, interviews with champions and round-table discussions of plans for the opening of big meets. Spot announcements of forthcoming events of major interest can be secured over local stations, and a local news commentator will mention happenings that have news value. Interviews with outstanding sports personalities may be used to enlist public interest.

POSTERS: Attractive posters, preferably in colour, are commonly used to advertise special events such as track and field meet, Hockey, Football or Tennis tournament. A single picture or illustration with a few carefully selected and easily read words that tell the story directly are effective. The time and place should be clearly indicated.

BULLETINS AND PAMPHLETS: Printed and mimeographed material in varied forms is used in publicizing sports. Several departments issue a mimeographed bulletin which is distributed to newspapers, interested organisations and groups enrolled in the sports programme. Announcements of

Sports, special meets and championship events, giving full information as to eligibility requirements, scheduled events, time and place, awards and other pertinent data, are commonly issued and widely distributed.

DEMONSTRATION: The truth of the saying that seeing is believing makes the demonstration of activities a perfect publicity medium. Publicity is important and all appropriate media should be used to disseminate advance information concerning the meet. Publicity should be directed towards securing the maximum number of entries.

Problems and difficulties are certain to arise unless they receive careful and frequent supervision from the organisers. Care must be taken to see that committees carry out their assignments fully and in time; that instructors and members perform their duties satisfactorily; that team managers and officials uphold the policies of the department, conform to its standards for competition and promote its objectives.

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The business magnates' blissful boon
And traveller's friend to spend time soon
- (10) Hail thee Mag! For all thy luck
To march off times in sheer good pluck
Pruned ably by P.R.O.
And steered in smooth path ever for so.
- (11) Dear Comrades, Countrymen!
Let me for you thank the pen
That pens the valued public 'Say'
To woo your hearts in prudent way.

CONTRIBUTED BY :

V. E. THIRUVENGADIAH,
Sub-Head, Stores Accounts Branch
NJO/PER, Madras-23

ON CONVALESCENCE AND THE CLASSICS

S. R. SRINIVASA RAGHAVAN

RECENTLY I was laid down with typhoid and was admitted into a hospital. I was a bed patient for the major portion of time I was in the hospital and I felt it was a boon in one sense to have time enough to do nothing. After the temperature came down to normal, it became an occasion for stimulating thought and observation.

Charles Lamb said that "if there be a regal solitude it was the sick-bed" and that the patient lorded it there! How thoughtful an expression! The mundane in life gets into the dim distance and one has a feeling that the higher values of life are close for the vision. I do not remember who it was that said that some maladies were rich and precious and only to be acquired by the right of inheritance or purchased with gold.

Jeremy Taylor thought that in sickness the soul begins to dress herself for immortality and that during the period she unties the strings of vanity that made her upper garments cleave to the world and sit uneasy.

THE NEIGHBOURS :

As I reached normal I looked this side and that, to find an equanimous soul to communicate with but I was disappointed. On one side in the neighbouring bed there was a huge body making uncouth sounds and I found in the course of few days that the body was endowed with a long tongue trying to cross the limitations laid down by the hospital authorities in respect of dietetics. Evidently it was not a soul to communicate with!

On the other side there was a young man not above forty who belonged to another religion. He tried to wax eloquent over the superiority of his religion over others and that, with a very unsound knowledge of his own religion. I had to come to the conclusion that he might be an uncompromising propagandist. I kept quiet, permitting him to exhaust himself and after a whole day's tiring (to me) onslaught (as he thought it) he turned to the other side as I was not responsive.

INTROSPECTION :

After all, I had wasted a day. From then on I shut my eyes and began to contemplate on life in its myriad gradations and its values in all of them. I thought that the classics would be the best friends to assist me in my introspection.

Through the hospital windows I could hear every daybreak the twitter and the sweet sounds of birds. The crows cawing in the distance every morn seemed to remind me of the wheel of time grinding unmercifully or rather too full of pity, hastening the end that is the destiny of all men.

Life around me deceived me as if it were moving too slowly. After all it is a world of the senses, perceived through the senses. It is subjective. I had a strong conviction that objectivity was all a myth.

But leisure, the leisure I had accidentally obtained by subjecting my body to great strain in the task of performing the daily round of activities that are inevitable, I tried to enjoy

to the full. There was the consciousness that it too was a temporary phase and like the proverbial cat I tried to conceal my head in the sands of the present.

THE CLASSICS :

There are certain eternal truths unmolested by the passage of time, untemporal. These truths have been chiselled in the most artistic forms in the classics. I sent for the Gita, Goethe's "Faust", Goldsmith's "Traveller" and the short stories of Tolstoy.

I could not read them in one continuous stretch fully—A passage there, a passage here : like this : —

"Pundits do not mourn either for the dead or for the living"—this from the Gita :

"For praise too dearly loved, or warmly sought, Enfeebles all internal strength of thought; And the weak soul, within itself unblest leans for all pleasure on another's breast"—this from Goldsmith.

and so on.

THE SICK CHAMBER :

For a stretch of fifteen days I laid myself down to this endearing and thought-provoking reading, feeling all the richer for the strain. After all it takes some mental strength to cut out the veils of life and look far into deeper truths.

Finally I remembered Dr. Johnson's golden words :—

"Disease generally begins that equality which death completes; the distinctions which set one man so

much above another are very little perceived in the gloom of a sick-chamber, where it will be vain to expect entertainment from the gay, or instruction from the wise; where all human glory is obliterated, the wit is clouded, the reasoner perplexed, and the hero subdued; where the highest and brightest of mortal beings finds nothing left him but the consciousness of innocence",—though of course I was not in the least afflicted with any of these shortcomings, being materially placed a very humble soul.

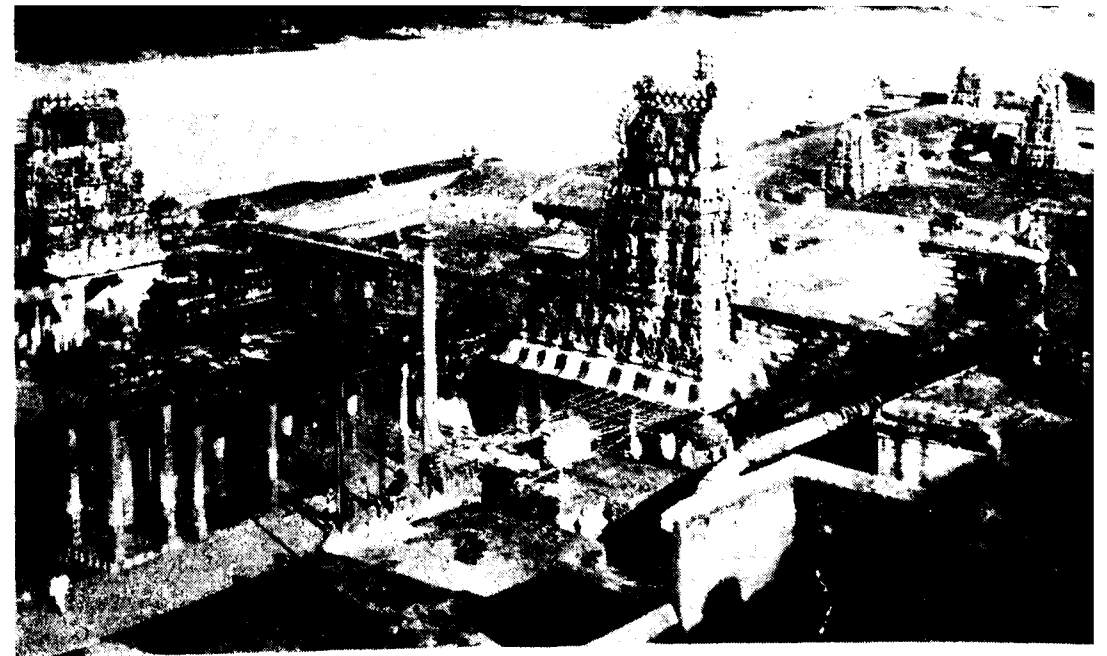


Why Palm Trees have no Branches

(Continued from page 58)

contain a good proportion of natural sugars which require little or no effort in digestion and are quickly absorbed by the system. "In addition to its food value the introduction of dates in a regular diet is a good treatment for constipation. The roughage of dates stimulates the sluggish bowels. Dates require nothing but the simple addition of milk to constitute a complete diet. A pound of dates and a seer of milk afford nourishment not only sufficient in quantity to supply the needs of the average person for a day but also of the very highest quality". An ounce of dates can supply one-third more food-iron than an equal quantity of meat, and the iron is of finer quantity.

India is the proud possessor of these useful palm trees which, if developed on still more sound lines, will solve the food problem to some extent.



Panoramic view of Kalahasti with Svarnamukhi river in the back-ground

KALAHASTI

T. N. SRINIVASAN

SRI-KALA-HASTHI or more popularly known as Kalahasti, situated picturesquely on the banks of the river 'Svarnamukhi', presents an exceedingly charming aspect, hemmed in, as it were, by the low-lying hills of the Eastern ghats girdled with a ribbon-like river shining with its yellow sands. This important place of pilgrimage is a small but prosperous town in the Chittoor district of the Andhra Pradesh and is situated about a mile from the Kalahasti Railway station, which is now on the newly opened Broad Gauge line, that connects Gudur with Renigunta of the Southern Railway. The sluggish river Svarnamukhi flows close to the western edge of the town and on the east of it, rises the famous hill with the town proper situated close to both of them. At

one time, this place was the headquarters of the Rajah of Kalahasti, a feudatory ruler and on this account this place was enriched with palaces and gorgeous buildings with bazaars, besides the usual architectural edifices that arise on account of the temple here. Untouched much by the hands of western civilization, steeped in the atmosphere of religious tradition, Kalahasti is one of the few towns in the Andhra Pradesh, still retaining the truly Indian style in all its varied aspects. It is also a thriving commercial centre, for the famous bell-metal ware of Kalahasti still commands a good market.

According to the *Siva puranas*, five places are held important as *Pancha-budha Sthalams*, each place being held important in respect of Siva.

being associated with one of the five elements in Nature. Thus, the lingam at Kancheepuram Ekambareswarar shrine is *Prithivilingam*—representing earth, that at Tiruvanaikaval near Trichinopoly is *Appulingam*—dedicated to water, the *Tejolingam* at the ancient temple at Tiruvannamalai represents *Tejas* or light, the famous *Sri Nataraja* Temple at Chidambaram being the repository of the *Akasa* or the unseen ether, and the Lingam at Kalahasti is *Vayulingam*, signifying the Lord in the aspect of air. Hence, this place is held in great veneration by the devout followers of Siva and consequently it is a place of pilgrimage all the year round.

Siva manifests Himself here at Kalahasti in the form of a mysterious and imperceptible current of air—*Vayu*. The flickering light in the *sanctum-sanctorum* of the main temple here, is said to prove to the common man also—the visible existence of the *Vayulingam*, the constant flickering of the flame being attributed to the presence of a mysterious but imperceptible current of air in that closed vestibule. Another unique feature of this particular lingam is, that from time immemorial, it has remained untouched by hand, not even that of the temple priests that perform the daily puja here. The *abhishekam* is done by pouring the water and other things over the lingam from a distance, which drain themselves by passing through the *avadayar* of the lingam and no one is allowed to touch the sacred image.

Tradition has it that, here at Kalahasti, Siva was pleased with the devout attentions jointly paid to Him by a spider, a cobra and an elephant and hence it is this that gave this shrine

its name as '*Sri Kalahasthi*'—where *Sri* represents the spider, *Kala* the serpent and *Hasthi* indicates the elephant. For this reason, the image of the lingam here is believed to represent the combination of these three devotees, a spider at the base, the two tusks of an elephant on either side and the five-headed cobra at the top.

Siva was also pleased to give *moksha* or salvation to his great devotee Kannappa—the hunter, who is one of the sixty-three *nayanmars* or human devotees of Siva. This Kannappa Nayanar worshipped the Lord here and a temple, erected to his memory, stands on the top of the sacred hill known as '*Kailasagiri*'. This small shrine is reached by a steep flight of steps leading up from the Siva temple on the hill. This entire hill is considered as part of that sacred mountain known in the puranas as *Meru parvatha*—now identified as the great Himalayas. At one time, due to a divine curse, this mountain was ordained to get broken into three bits, due to an altercation between *Adisesha*—the great serpent Lord and *Vayu*—the Lord of the air. As a result of this, the three bits of that mountain were blown off and they fell one at Kalahasthi, the second at Trichinopoly while the last got dropped at Trincomalee in Ceylon. On account of this mythological episode, Kalahasti is known as the '*Dakshina Kailasam*', for in the northern Meru is situated the abode of Siva—the *Kailasam*.

The life-story of saint Kannappa Nayanar is interesting. He was born as a low-caste Hindu—as a hunter in the village of Uduppur near Kalahasti and was known as Tinnan in his early days. He used to go a-hunting in the forests and one day while chasing



A view of the Rayagopuram and the Swarnamukhi river

a wild boar near the hill at Kalahasti, he was attracted by the sight of a grand lingam installed there. By intuition, he became an ardent worshipper of that lingam from that day onwards and Tinnan began to offer whatever he cooked for his own food everyday to that lingam first and then alone took the food. One day the priest of the temple saw this accidentally and thought the low caste hunter had defiled the image by such offerings, which were not allowed for *naivediya* for the gods. But the Great Lord was so much pleased with the ardour and sincerity of Tinnan's devotion that He wished to prove the greatness of His devotee to the priest and to the World.

On a particular day, when Tinnan came to the Lord's presence with the cooked meat, he saw blood coming out of the right eye of the Lingam.

Not knowing what to do, he wiped the blood with his coarse cloth but the blood began to come in profusion and the eye also drooped out. The young hunter immediately plucked out his own right eye with a sharp arrow and fixed it on the seemingly injured eye of the Lord. This got fixed up and the flow of blood had stopped but soon he saw, to his bewilderment, the left eye of the Lingam emitting blood and fading out. Unscathed by his own suffering and not waiting for a moment's consideration, Tinnan pulled out his left eye also very deftly with an arrow. But he had now one difficulty. Having lost his own organs of sight, he was not able to locate exactly where the left eye of the Lingam was. So unconcerned he lifted up his foot and feeling with his left toe of the right leg where the eye was, he placed

his left eye at the correct spot. Siva was so much pleased with his devotion that He embraced him, calling him "*Kannappa*"—the man who gave Him the eyes, and also restored his vision, promising him *moksha* at the proper time. From that time onwards, Tinnan was known as *Kannappa Nayanar* and was elevated to the position of the Nayanmars of Siva.

Siva's consort—*Parvathi* was here born in human form and after doing penance here on the banks of the river *Swarnamukhi*, attained great wisdom, which gave her the name '*Gyanambika*'. She has a separate shrine here and is locally known as '*Sri Gnanaprasunamba*'. This deity

is believed to possess miraculous powers and women possessed with mental disorders are advised to adore Her for sometime. In view of Her greatness, the great Saivite writer *Sri Nakkirar* has composed a special *Sahasranama Sthothra* known as *Sri Gyanambika Sthothra*, in praise of this Goddess.

Against this puranic background known as *Sri Kalahasthi Sthala puranam*, dating back to pre-historic days, stand the several shrines and holy spots that had made this lovely spot very important among the Saivite places of pilgrimage. Today, the ancient temples are reminiscent of these wonderful episodes and stand in mute testimony of that pristine glory.

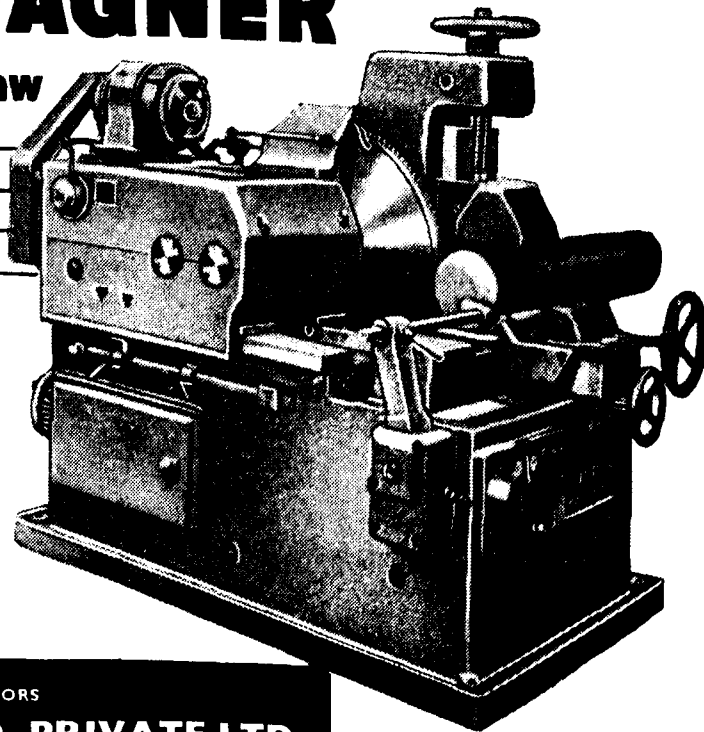
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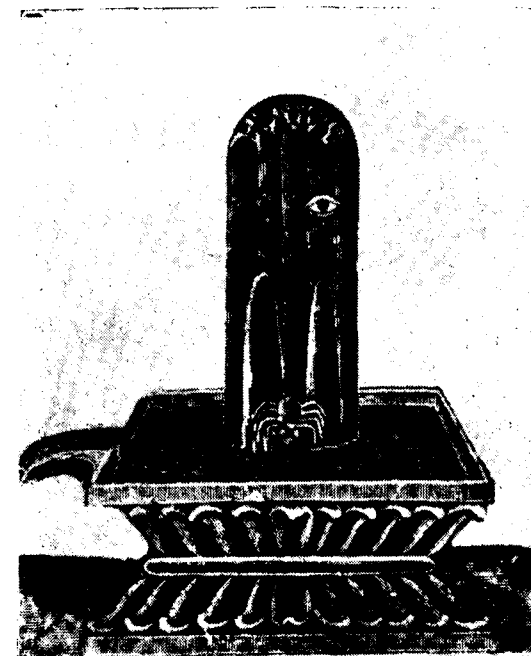
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Pictorial representation of Sri Kalahasteswarar Lingam being composed of the spider, the moles of the elephant and the cobra

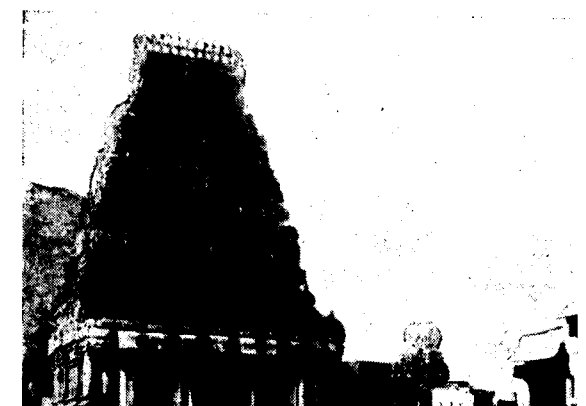
Approaching Kalahasti from the Renigunta side, the first object that attracts the attention of the visitor is the tall gigantic gopuram standing against the back-ground of a hill on the eastern bank of the river *Swarnamukhi*. Crossing the river by a fordable path across its bed, the huge gopuram is reached but it is an empty one standing severly alone on the bank of the river. It was built by that great Vijayanagar monarch—*Sri Krishnadevaraya* in commemoration of his conquest of these territories. On the southern side of this gopuram is the entrance to the hill temple of *Sri Kalahasteswarar*. Entering this hill by a small gopuram, a flight of steps leads one to the hill-temple. En route there are a few sacred *thirthams*—known as *Saraswathi Tirtham*, *Surya Pushkarani* and some others. Beyond

this great temple, there are a few temples on the hill-top.

About a mile south of this temple is a beautiful glade known as '*Loya*' with its sacred tank called '*Loyabhavi*' and the pilgrims to this place always make it a point to visit this place to take a bath in this tank. This place is also known as '*Bharadwaja Ashramam*', as it was there that the great rishi of puranic fame—*Sri Bharadwaja*, performed severe austerities and was blessed with the vision of Siva. The God revealed Himself to the sage on the new-moon day in the Tamil month of *Thai* or *Makara* month. So on Thai Amavasai day, a great fair is held here and the deities of *Sri Kalahasteswarar* temple are brought to this spot in procession on that occasion. It is only descendents of this rishi—those pujaris belonging to *Bharadwaja Gothram*, that are entitled to perform the daily pujas at this temple.

As in the case of all important temples in South India, festivals are celebrated in Kalahasti all the year round. But among them, the most important is the celebration of the *Maha Sivaratri* festival, which lasts for ten days in the month of *Masi*—February-March, when a large number

Entrance to Hill temple and the Vahana mandapam



of pilgrims gather here and enjoy the festivities.

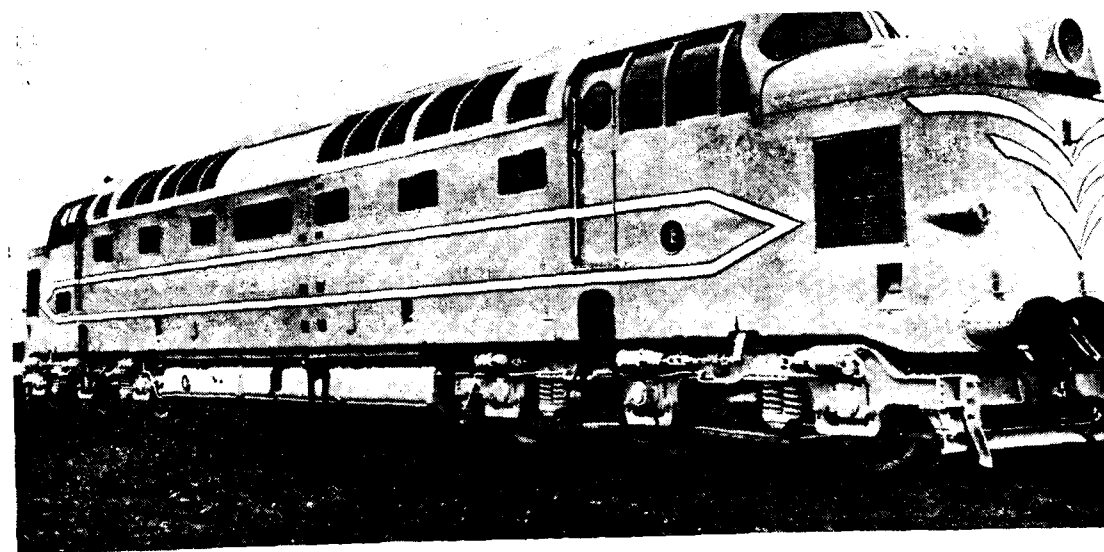
'Sivaratri' is held to be one of the most important *vrithas* for invoking the blessings of Siva, just as *Vaikunta Ekadasi* is very sacred to *Vishnu*. There are five varieties of Sivaratri in the course of the year and they go by the names, *Yoga-Sivaratri*, *Nitya-Sivaratri*, *Paksha-Sivaratri*, *Masa-Sivaratri* and *Maha-Sivaratri*, according to the frequency of their occurrences. Of these, the *Maha-Sivaratri*, which occurs on the day previous to the new-moon day in the month of *Masi* or *Kumbam* when all those belonging to the Saivite sect observe that day with fasting and constant worship of Siva with *Abhishekams* and *Archanas* with leaves of the *Vilva* tree, which is considered very sacred to Siva.

It is said that once a hunter, who had gone to the forests for hunting, had to stay in the thick of the jungle one night. To pass the night in safety, he climbed a huge tree, which happened to be a *Vilva* tree and tried to pass the night. Soon he heard the roar of the wild animals and due to hunting all day long, he was feeling drowsy. The hunter, fearing that he might fall down from the tree, engaged himself by plucking the leaves of the *Vilva* tree and dropped them one by one. At midnight, there was a heavy downpour of rain and drenched by the same, the shivering hunter was keeping awake all the night through. As the day happened to be *Maha Sivaratri* day, the unintentional action of this ignorant hunter gained for him the vision of Siva, whose lingam happened to be under

that tree. He was blessed by the Lord and hence the custom of worshipping the lingam throughout that night became the ritual of this festival.

At Kalahasti, the annual *Brahmotsavam* takes place during the Sivaratri and on that particular day, it used to be the fifth day of the festival, when Sri Kalahasteswarar is carried on a grand *Rishabha Vahanam*, accompanied by the other deities in the night. Besides this festival, there are others like the *Kodai* festival in the month of April, the *Dharmaraja* festival in June, Navaratri festival in September-October months and the *Yeti Utsavam* (river festival) in February every year.

This sacred place is one of the many *Padalpetra Sthalams* of Siva, since four *padikams* have been sung in praise of this deity by saints *Sri Gyanasambandar*, *Sri Tirunavakkarasar* and *Sri Sundarar*. Epigraphically, the oldest portion of the temple now in existence—forming part of the main shrine called then by the name '*Tirumanikkengaiyudaiya Nayanar*', was built during the reign of Tirubhuvana Chakravathi Virarajendra Choladeva, whom historians identify as Kulottunga III, who ruled in the early decades of the twelfth century. The rulers of the Vijayanagar dynasty, especially Sri Krishnadevaraya and his successors have contributed considerably for the expansion and renovation of this temple. An inscription found in the great temple of Sri Arunachaleswarar at Tiruvannamalai narrates that the hundred-pillared mandapam and the great Rayagopuram at Kalahasti were built by Sri Krishnadevaraya after his conquest of Kalinga territories.



The Deltic (3300 horse power), a proto type of an engine to be used for both freight and passenger main line service on the British Railways

British Railways given a New Look

GUY RAMSEY

IN the past two years, more than £400,000,000 has been spent to give British Railways the new look planned for them in 1955. The plan, which laid down a £1,200,000,000 programme is already showing visible evidence of its far-reaching intentions.

New locomotives, new rolling-stock, new catering-cars, new station equipment—even new furniture in waiting-rooms on stations and railway offices—are making it a pleasure to travel, and to work, on the nationalised lines.

The mightiest single development is a diesel-electric locomotive of 3,300 horse power, designed for main-line services, both freight and passenger. The massive engine is as yet only a prototype; it was designed and built by the English Electric Company Ltd. and it has been undergoing trials in regular service since 1955. Powered by two

Napier Deltic 18-cylinder diesel engines each coupled to main generators, both feeding six traction motors, it is capable of a maximum service speed of 90 m.p.h.

The same company has already delivered the first of 20 diesel-electric locomotives of 1,000 h.p. Although only 20 of this type have been ordered for the London Midland Region, 230 main-line diesel locomotives of all types are on order, about 50 will be delivered this year, and 100 more in 1958.

Diesel locomotives—of 350 h.p. with a speed of 20 m.p.h.—are also to be used for shunting in flat and hump yards. These shunting engines are capable of working for 23 hours out of the 24 and are operated by one man only. Already 550 of these are in use and more than 1,000 will be in service by the end of 1958.

ELECTRIFICATION :

The policy of electrification is proceeding apace. More than 1,400 miles of track are scheduled for transfer from steam to electric traction under the grand plan. Electrification, of course, does not consist of merely laying a "third rail", but also of renovating the old steam tracks with their bridges and making them suitable for the fast new services.

Both British Railways' own works and outside contractors have been engaged on improving the design of rolling-stock. The sole limitation imposed upon outside contractors has been, of course, the standard gauge and the all-steel frame and carriage body now standard on all Britain's railway lines. Both the open-plan car of Pullman appearance and the compartment carriage are under consideration.

New catering vehicles are also on the programme; British Railways have themselves designed prototypes both of a restaurant car and a so-called kitchen buffet car; on the basis of these, which have been tested in service for some months, the new cars will be designed.

In the redesigned rolling-stock the passenger-vehicles have a heating installation which can be adapted either for locomotive steam or electricity; thermostatic heat control has been introduced, and de-misting heat units are incorporated in the windows. Some of these devices were designed and their prototypes built at the Doncaster Carriage Works of the Eastern Region of British Railways.

MORE COMFORTABLE :

Adjustable seats, which tilt to suit individual comfort at the pressure of a button, are a development; the latest variety of these seats offers four different positions. All except the six end seats are reversible in some of the new open-plan carriages, so that 30 of the 36 passengers (18 in each of the two saloons housed in the coach) may face whichever way they like, forward or back. The window arrangement has been expressly designed to afford a good view of the surrounding scenery. Illumination is by fluorescent lighting.

Another newly-designed open-plan carriage is arranged with tables for four on one side and tables for two at the other; hand luggage is placed between the seat-backs and there are racks for heavier luggage at either end of the car. Anti-sun glass and curtains are fitted to extra-wide windows; and each table has individual lighting fitted in to the luggage-rack as well as fluorescent tubes.

Two separate designs have been carried out for second-class open-plan carriages: one to seat 16 more passengers than the other. This is accomplished by fitting the more luxurious with tables for two on one side and tables for four on the other; while the second type has tables for four on both sides of the central aisle.

Compartment carriages are built with more leg-room—created by cutting out six seats from the previous models; the doors and windows are wider and the windows are glazed with anti-sun glass.



Interior view of a new type of kitchen-buffet car now being put into use on British Railways

WELCOME INNOVATIONS :

Armchair seats with adjustable pillows; reclining seats with foot-rests; double-glazed windows with venetian blinds and activated alumina to prevent condensation; pressure-ventilation; wash-basins fitted with mixing spray taps; separate lavatories for men and women; the provision of a special powder-room for women—these are some of the modern features already standard or soon to be introduced on British Railways.

In addition, trolleys to carry light refreshments, tea, coffee and minerals have been designed to run along the corridors of trains, either on sections of line where refreshment cars would

be uneconomic or to increase the pleasure of the journey for those who have neither the time nor the money to spend on full meals.

A minor, but valuable, innovation is under experiment in actual service: a "self-help" passenger luggage barrow, which—running on rubber tyres—enables manpower in portage and much inconvenience to passengers in carrying heavy suitcases to be saved at a single stroke.

All in all, the interim development of the grand strategical plan to modernise British Railways seems to augur most promisingly for present and future alike.

Gandhiji's First Biography

G. S. RAJU

MAHA VISHNU took avatar in India in the form of an ordinary man—Sri Rama who by his acts proved to be a model man and an ideal King. We are never tired of hearing Sri Rama Charitra, *i.e.*, Ramayana. It is immortal. Gandhiji's Charitra also is immortal. We will never be tired of hearing his words of eternal truth. It sends its root deep into the hearts and minds of the millions in India which will be handed down from generation to generation and it will grow to centuries.

EUROPEAN FRIENDS IN SOUTH AFRICA :

While Gandhiji was in South Africa Rev. Joseph J. Doke, a Baptist Minister in Johannesburg ; Mr. Herman Kallenbach, an Architect in South Africa, a German nationality and Mr. Henry S. L. Polak, an Englishman were his trusted friends. Gandhiji's Satyagraha (passive resistance) movement in South Africa has come into prominence. Gandhiji's name went from lip to lip. Therefore it is not a small wonder that the Asiatics question was raised at an European dinner table. Rev. Joseph J. Doke was one of them.

REV. JOSEPH J. DOKE :

Curiosity Kindled Rev. Joseph J. Doke to know more about the Indians and particularly of Gandhiji, the 38 year old leader of the movement. He interviewed Gandhiji on December 1907. Rev. Doke thought that

Gandhiji would be a tall and stately figure with a haughty bearing, a bold aggressive and masterful face in harmony with the influence which he seemed to exert in Johannesburg. Instead of this, to his surprise he saw a small, lithe, spare figure with a refined earnest face looking into his. His skin and eyes were dark. But the smile lighted up his face and the direct fearless glance simply captured his heart by storm. It took some time for Rev. Doke to readjust his composure to this unexpected experience. He saw Gandhiji's perfect English which proved him to be a man of great culture. Gandhiji listened to Rev. Doke's explanation, noting the points with a nod of head, and a quick "yes". Then he went straight and gave the most luminous statement of the Asiatics position in South Africa in a few crisp sentences and the Rev. said that he never heard of the like. Rev. Doke was anxious to know about the religious elements in the struggle. Gandhiji gave him reply with convincing clearness, explaining particularly every issue and went to the next question after satisfying himself that the Rev. understood it properly. Once, when Gandhiji paused longer than usual, to see whether the Rev. had grasped the thought or only assented for the sake of courtesy, Rev. Doke closed his notebook thinking that Gandhiji had finished. Suddenly Gandhiji said "Don't close it for the chief point is yet to come". The quiet assured strength of Gandhiji, his noble heart, his absolute truth and all that attracted Rev. Doke

October 1957

GANDHIJI'S FIRST BIOGRAPHY

75

at once to the Indian leader. He said that whenever he thought of Gandhiji two scenes stood out more vividly than others.

SCENE ONE :

Gandhiji faced trial in the Court 'B' and took the prisoner's place in the dock with alacrity to receive a sentence of "two months imprisonment" for the sake of his suffering people. Just prior to that, he had addressed the hundreds of Asiatics who had gathered at the Mosque. He said "No matter what may be said, I will always repeat that it is a struggle for religious liberty. By religion, I do not mean formal religion or customary religion, but that religion which underlies all religions, which brings us face to face with our Maker. If you cease to be men, it, on taking a deliberate vow, you break that now, in order that you remain in the Transvaal without physical inconvenience, you undoubtedly forsake God. To repeat again the words of the Jew of Nazareth, those who would follow God have to leave the World, and I call upon my countrymen, in this particular instance, to leave the World and cling to God, as a child clings to its mother's breast". Rev. J. Doke said "What brave and noble words".

SCENE TWO :

On another occasion the Pathans attacked him with Savage brutality. When he recovered consciousness, he was lying in an office nearby, to which he had been carried. Rev. Doke saw him a moment later when he was helpless and bleeding. The doctor was cleansing his wounds. The police

officers watched and listened beside him. Gandhiji said "They thought they were doing right and I have no desire to prosecute them." They were punished but Gandhiji took no part in it.

Rev. Doke said that "The Indian friend lives on a higher plane than most men do. His actions like the actions of Mary of Bethany, are often counted eccentric, and not frequently misunderstood. Those who do not know Gandhiji thought that there is some unworthy motive behind, some oriental "Slimness" to account for such profound unworldliness".

Money had no attraction for him. The money given to Gandhiji when he went to England as their Deputy he brought back to them. He also returned the presents made to him in Natal and he handed over to the public funds. The Indians wonder at him for his unselfishness. They loved him with the love of pride and trust. Gandhiji was one of those outstanding characters, with whom talk was a liberal education, whom to know was to love.

BIRTH OF BIOGRAPHY :

Rev. Joseph J. Doke asked "how far you are prepared to make a martyr of yourself for the good of the cause?". Gandhiji said "I think you should know that by this time". "No, candidly not" said the Rev. "Well" said he, his face kindling "It is a matter with me of complete surrender. I am nothing, I am willing to die at any time, or to do anything for the cause". "Take care" the Rev. said "perhaps I shall ask something too great". Gandhiji replied calmly

"You cannot do that". Then the Rev. seized the opportunity and drew the toils about him and said "Listen, it appears to me that what we are doing now is merely tinkering at the Asiatic Settlement—Our fight with this Government is only part of a much greater fight, to be fought out on a larger battlefield. The question of the status of British Indians throughout the whole Empire will have to be solved, and in the settlement of that vast problem, you should have much to say. The question is—how can we best prepare for that future?" Gandhiji nodded his head in his own quick, incisive way. The Rev. proceeded "You know very well that, with us Englishmen, character and personality are the first importance. It is so here, and it must be so at home. You yourself is the chief asset to the Indian cause. It is a great thing to know and trust the leader of such a movement". Gandhiji was about to speak but the Rev. stopped him. "Let me continue" he said "your position as leader makes your responsibility of great importance to the cause. It has occurred to me that if I could write a short book—bright, graphic and reliable—making your personality real to the people of England, it might do something to help the cause in the great struggle that is to come". The emphatic nods became appreciably weaker, but they did not altogether cease, so Rev. Doke went on; "You

will see, however, that my power to do this depends entirely upon yourself. You must tell me about your childhood and youth, allow me to picture your personality, and depict your character, and if I know anything of you, to submit to this will be the severest kind of martyrdom that you can suffer". "Ah" said Gandhiji as Rev. Doke's purpose dawned upon him "You have caught me completely". "But" said the Rev. "would this help your people?" Gandhiji thought a moment, and then replied "Yes, in England". "Well, can you go so far?" the Rev. asked. He said "For the cause, I can" and then "What do you want me to do? You don't want me to write anything do you?" "No" said the Rev. "Not a word; just let me question you about that Indian City where you were born, that beautiful home of yours far away in the East, the very thoughts of your heart, your struggles and sacrifices and victories". So silently, with a grip of the hand, Gandhiji and Rev. Joseph J. Doke confirmed the bond and this is how his story was born.

This first biography of Gandhiji, entitled *An Indian Patriot in South Africa*, was published in London in 1909.

Sri Dinanath Gopal Tendulkar's biography of Mahatma Gandhi is the latest in 8 volumes.

DIWALI

V. KESAVA SARMA

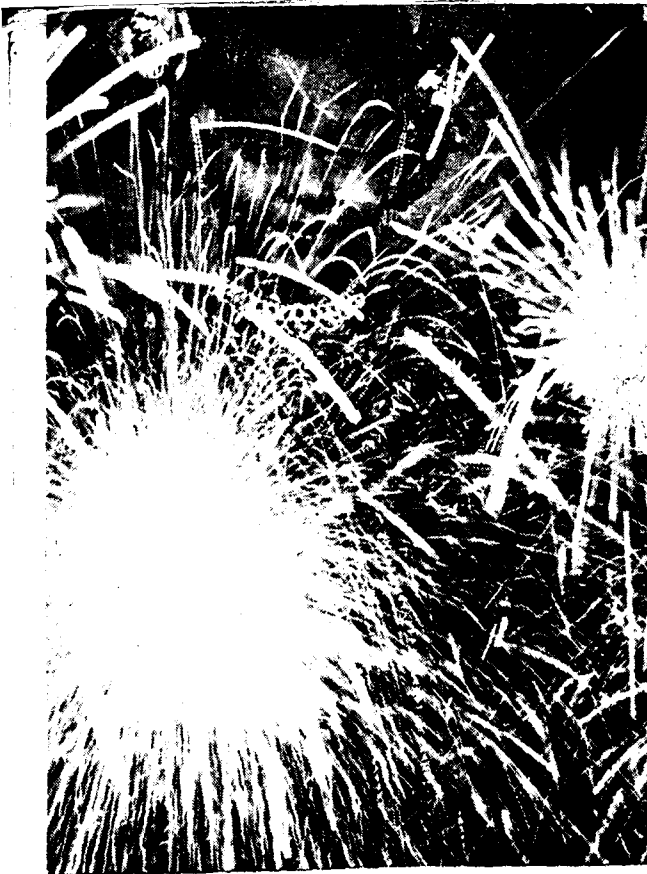
CSTE's Office

Diwali comes and goes. It brings indescribable joy to the children and opportunity to the women for exhibiting their jewels and sarees and pangs of agony to the Master of the house till the next Diwali.

Children prepare themselves for the Diwali morning to fire their crackers and sparklers. Pre-planning of a

month or two on their part can easily fetch them additional couple of packets of crackers and sparklers. Before dawn, children after exhausting or hiding their stocks, meet their colleagues and opponents to see how they have fared. The joy derived by children in burning these sparklers is so much that onlookers can enjoy on their happiness. The pictures show how





carefully the child is exhibiting her talents in the burning of sparklers and Vishnu Chakra. Sparklers are very harmless firework even for a very small Kiddie. Often we come across elders exhausting the stock under the pretext of helping the youngsters in burning them.

Women are the most benefited persons by Diwali. The decision of cotton or silk saree and the budgetary estimate for them would have been arrived at not over a cup of tea, but after many a Waterloo and Leningrad. The idea to excel her neighbour in cost, color and design would be foremost in their mind in all such combats.

If the year happens to be the first Diwali year after marriage to his daughter, the father's lot will be still pitiable. The son-in-law (or his people for that matter) if not already done,

would dictate what he and his wife would like to have as Diwali presents! These petty presents would vary starting from a wrist watch to an automobile, depending, of course, upon the status of both parties. But it can be taken for granted that even a lower middle class wage-earner will have to set apart on such occasions at least a couple of hundreds of Rupees.

When all these members of family rejoice, let us cast a glance on the poor master of the house. His share of the spoils will not exceed a "Veshty and Thundu" costing within Rs. 10. At the most it will reach 15 to 20 rupees if the mistress is a bit kind and liberal. But he is very happy indeed!!

Is he not having his lion's share in the shape of bills from his grocer, Maligai Chettiar and Cloth merchant? In addition, is he not to distribute all these presents to the members of the family and does he not bless them individually when they prostrate before him one by one, fully decorated after Gangasnamam?

He will speak his real mind to his fellow-sufferer when he comes to enquire of him if he has finished his Gangasnamam.

In spite of all these, Diwali is a happy occasion for all and we yearn for it every year. Let us wish each other A HAPPY DIWALI.



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"THE TAMING OF A WOLF"

WHEN we go to the circus we seem to enjoy all the tricks that are done by the animals. We see huge elephants dancing, dogs and monkeys riding little cycles, and those fierce wild animals, the tigers or lions, doing tricks in an iron-barred cage.

When we see these wild animals, like lions and tigers, obeying the orders of a man, who seems to be so puny and weak, we may wonder how man gets his power over animals. If we have ever tried to teach a dog to do tricks, we may train it by kindness, harshness. Often both ways have to be used by men to train animals to obey their commands, whether they may be our pet dogs or the wild tigers and lions for circus tricks.

But are these the only ways of taming animals. Yes, for ordinary people like you and I. But there is a third way, and this way is a gift from God given to only a few saintly men and women throughout the ages. This brings us to the story of one of these saintly men, and his strange power over animals.

Far back in the history of man, there lived in the 12th century in the little walled town of Assisi of ancient Italy, a young man whose name was Francesco Bernadone. His father was a rich merchant. Francesco (known as Francis), as a boy and young man lived a happy, care-free life. He liked

to wear good clothes and had great fun with those of his own age. His father always gave him plenty of money to spend for amusements. Francis was liked by everyone, as he was generous and kind-hearted, and would often empty his purse into the hands of any poor beggar quite as cheerfully as he would have emptied it to buy something for himself.

The years passed. Then one day Francis suddenly felt a call to give up his rich, careless, easy life and become a holy man, so that he could devote the rest of his life in serving God his Creator, and his fellow men. He would tramp about the country—always on foot—preaching and helping people. He had so much love in his heart, not only for his fellow men and women, but even for all living creatures that if he saw a worm or caterpillar on the footpath, he would stoop down, pick it up gently and put it on a nearby tree or plant and say, "Now, little brother, you must not stay on footpaths, as someone may tread on you and crush out your little life." He would call the birds his 'little sisters', and the animals, 'little brothers'.

On one occasion when Francis was on a preaching tour, he was staying with a good friend in the little town of Gubbio. When he got there he found all the people stricken with terrible fear. What was the cause of this terror that people kept their

doors shut and were afraid to come out on the streets, even to do their daily work? In the jungle, a little way from this town, there lived and roamed a huge fierce wolf, who would tear to pieces any luckless person out on the road.

In those ancient times there were no high-powered rifles by which a man could pick off the wolf with a crack shot. Men had only bows and arrows, axes and so on, but because of the size and ferocity of the wolf no man would dare to go out and hunt the wolf, either alone, or in a gang. When Francis heard of the wolf, he said he would go out at once and meet the wolf face to face. All the people of the town pleaded with him not to be so foolish, as if the wolf got hold of him he would be torn to pieces. But Francis would not listen, and set out fearlessly, and quite alone, to find the wolf and talk to him.

Francis walked out of the town towards the jungle. He did not even carry a stick in his hand. As he came near the wolf's hiding place, the fierce animal came bounding out towards him, eyes glaring and sharp teeth bared and ready to tear human flesh. The people were gathered far off to watch what would happen, and when they saw the wolf rushing towards Francis, a loud cry went up. They thought that this was the end of Francis, whom they loved so much.

But wait, what was this? Francis stood firm and without fear. As the wolf came nearer and nearer, Francis said quietly "I command you in the name of God to do no harm, neither to me nor to any man".

The people who were watching now gave a gasp of wonder at what they saw. The wolf stopped in its tracks, closed its horrible jaws, and the blazing anger faded from its glaring eyes. It came right close to the feet of Francis and there lay down meekly. Then gently Francis talked to the wolf as if it were his little brother, and told it how much evil it had done, and how much sadness and terror it had caused in the town.

"But," he went on, "I know you must have done all this evil because you were desperately hungry and had nothing to eat, so now I will make peace between you and the people of the town. They will give you the food you need, but you must promise never to do any harm to man or beast. Do you promise?" In answer the wolf bowed his head, lifted his huge paw and put it in Francis' hand to show that he was now the friend of all men.

Then Francis told the wolf to get up and follow him. So the man and the wolf came right into the town until they reached the market place. Francis then asked the people to come out and gather around. Although they were still afraid, they did pluck up enough courage to come to the market place. Here Francis made all the people promise that they would give the wolf enough to eat every day, and they took a solemn vow that they would do so. Then turning to the wolf, Francis asked him to give his promise once again that he would harm neither man, woman, child or animal. The wolf bowed his shaggy head and put his paw into Francis' hand as a pledge that he would carry out his promise.

What happened after this. Did the people and the wolf keep their promises? Yes, they did. The wolf would come into the town like a big, tame dog, and even go right up to the doors of houses, and the people always fed him whenever he was hungry. Nobody was ever afraid of this big bad wolf again. In fact, all the people came to love him as they would one of their own pet dogs, and he came to be known as Brother Wolf, and continued in his friendly way until he quietly died of old age some years later.

UNCLE TELLATALE.

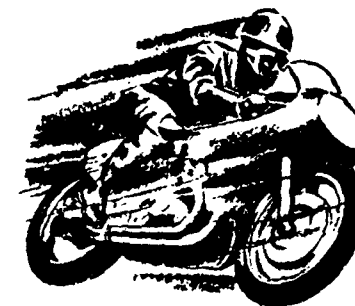


Departmental Functions in Brief

(Continued from page 15)

This is a rather brief pre-view of the Personnel department. To use an algebraic metaphor, an employee *plus* his pay and prospects, *plus* his leave and other benefits permitted under his conditions of service, does not always add up to a one hundred per cent efficient and satisfied railwayman. But all the permutations and combinations of this equation are parts, if not the whole, of the recurring problems posed to the officers and staff of the Personnel department throughout their service. And it must not be forgotten they too are railwaymen, working for and on behalf of their fellow railwaymen.

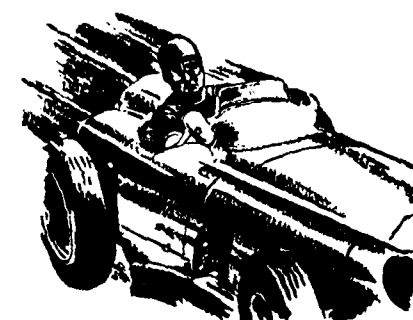
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SOUTHERN RAILWAY

TENDER NOTICE.

Tenders in the prescribed form will be received by the Chief Engineer, Southern Railway, Madras-3, upto 16-30 hours on 17th October 1957 separately for the following works :

S. No.	Name of work	Amount of earnest money	Last date of issue of Tender Forms	Last date of payment of earnest money
1.	Collection of stone ballast at Ongole Quarry and training out	13,100	15-00 hours on 9-10-57.	12-00 hours on 10-10-57.
2.	Collection of stone ballast at Odur Quarry and training out	6,600		

Tender forms can be obtained from the Chief Engineer on production of a receipt for Rs. 10 paid to the Chief Cashier, Southern Railway, Madras-3 or to the Divisional Pay Master, Bezvada or to any Station Master on the Southern Railway towards the cost of each tender form for each work.

In no circumstances will the amount paid for the tender forms be refunded. The tender form is not transferable.

Further particulars can be had from the Chief Engineer, Southern Railway, Madras-3.



"CHITTARANJAN"

*Published by the Chittaranjan
Locomotive Works, Chittaranjan*

The Independence Day Number of this periodical magazine under review contains a score of important features pertaining to the Railways well written on varied topics by distinguished writers with a profusion of illustrations and an attractive National Flag specially illuminating the magazine.

Mr. P. M. N. Murthy in his article "What Chittaranjan means to me?" gives a brief account of the various developments of the Chittaranjan Works in the recent years. Mr. K. W. P. Perrett in his article 'Maintenance of Workshop Electrical Installations' gives an account of the new electric plant which is being designed to provide Automatic Control. Mr. R. T. Balani's article "Human Relations in Industry with particular reference to Chittaranjan" is very interesting. 'Human relations' is a psychological movement in contrast to material revolution. It gained importance from the two World Wars. In India, this question assumed importance only after the dawn of independence, when new industries were planned, expansion of old ones was considered and greater production was emphasised. Labour management relations are as complex as human nature, and they have a social, political, psychological as also economic aspect.

The aim of any Industrial concern is to obtain the maximum utility of machines, material and human effort in a most economical way. Mr. Mulkh Raj Wadhavan in his article 'Production Control Organisation....' guides the way to achieve this aim, by a systematic organisation called Production Control.

"Horticulture" is another interesting article. The word Horticulture covers a wide field of plant life, excepting perhaps the cereals and vegetables which are known as agriculture and market gardening. Plant life is as essential to human existence as air, food and water without which human or animal life becomes impossible. Here a reference to the following stanza said to be appearing in the Notice Boards in Parks and Woodlands of Portugal is not out of place :

"To the wayfarer—Ye who pass by and would raise your hand against me, hearken ere you harm me. I am the heat of your hearth on the cold winter nights, the friendly shade shielding you from the summer Sun and my fruits are refreshing draughts quenching your thirst as you journey on. I am the beam that holds your house, the board of your table, the bed on which you lie, the timber that builds your boat. I am the handle of your hoe, the door of your homestead, the wood of your cradle, the shell of your coffin. You who pass by listen to my prayer and harm me not."

"The problem of Educating our boys" by Mr. K. M. Sen is another interesting article. The author brilliantly portrays the various problems and implications facing the educational system at present. Since the attainment of Independence, attention has been focussed on the sphere of education along with others related to our daily life and it augurs well to find that there has already been a number of reports recommending and suggesting reorganisation and re-orientation of our educational system. Attempts have been made to drive home that the system of education should fit within the compass of the new society so that the former does not hang heavy on the latter or that one becomes complementary to the other. With this end in view, stalwarts in the field of education have put their brains together to find out an effective scheme and recommended to the Government for early implementation of the same for building up a dynamic social order. It is in the fitness of things that views should be invited and suggestions offered at this transition period so that a sound and useful as well as a healthy system of education evolves out.

The magazine under review is well got up, with excellent illustrations and sets up a standard for journals of its kind.

TIRUKKEDARA-BADRINATH
YATHIRAI

Published by Sri Krishnaswami Iyer.
Chidambaram, pages 60.—Annas 8.

This is an account of the journey to Kedarnath undertaken by Sri

R. Krishnaswami Iyer, the Author of this book under review. The sacred Himavat has a great fascination for many and to the Hindu it is the birth-place and nursing home of his religion. In the Himalayas there are several lofty mountain ranges rising one behind the other and are classified as the lesser, the greater and the trans-Himalayas covering about 200 miles in breadth. In these ranges some portions of which are eternally snow-bound there are habitations even at a height of over 17,000 ft. and it is believed that Sidhas, Rishis and Mahatmas are dwelling in many of the mountain fastnesses doing 'tapas'. There are several 'kshetras' in the sacred Himachal and the holy rivers of Aryavarta have their sources here. Princes and peasants have passed the closing years of their life there in meditation. It is the 'Yatrabhumi' of the Hindus. Till some years ago travelling in these areas was very difficult. But now a motorable road has been laid in the lesser Himalayas which considerably mitigates the ordeal of the journey though the travel in the greater Himalayas is still very strenuous and tiresome. Travelling in the Himachal is an experience by itself and a real holiday.

The book under review is written with the view that it may be of use to those who intend visiting the place. Information is given regarding the various places *en route*, the equipment necessary and the probable cost of the journey. The book is well got up, written in chaste Tamil and well illustrated with numerous photographic reproductions.

MADURA RAILWAY PASSENGERS' ASSOCIATION (Silver Jubilee Souvenir)

In furtherance of the policy of associating the Railway Users with the Railway management, a series of Consultative Committees and Associations are functioning in an advisory capacity to render better amenities to the travelling public. The Madura Railway Passengers' Association which was started in the year 1931, has been functioning very efficiently to redress the grievances of the Railway passengers. To commemorate the Silver Jubilee of this Association, the Managing Committee have brought out a nicely produced Souvenir with an attractive front cover depicting the great temple of Tanjore.

With an introduction of the 'City of Temples', the renowned service of the 25 year old Association is given in brief in the Souvenir. The history of efficient and useful working of the Association is only a record of the unceasing efforts of Sri V. Kameswara Iyer who is the Secretary of the Association for the last 23 years.

The Souvenir also contains some informative and interesting articles. "Education in Health for Travellers" is an interesting article contributed by Dr. T. V. Venkatesan. Education in health is an important problem

especially for travellers. It has to be tackled in two ways, namely: (1) maintenance of proper nutrition which means proper dieting and (2) the chances of spreading infection or getting the infection. "New Out-Look for the Railways in New India" is another interesting article written by Padma Sri Dr. S. R. Ranganathan, M.A., L.T. In this article the learned writer describes the dependence of the Indian Railways on foreign countries in the past and the new opportunities brought by the nationalisation of the Railways in independent India; stresses the need for avoiding the copying of foreign designs and for providing Research Centres of all aspects of library work; shows the national advantage of thus activating the creating urge in Indians; describes the need for Documentation service to make research profitable; suggests the way in which the forced leisure of railway passengers may be filled up by providing bookservice to the literate and audio-visual service to the illiterate and explains the appropriateness of the Ministries of Railways and of Education working in co-operation in these matters.

The Souvenir under review is nicely got up with excellent illustrations and the Madura Railway Passengers' Association deserve all compliments for their excellent turn out of work.

S. VEDANTAM.

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OFFICER, SOUTHERN RAILWAY, MADRAS EGMORE is
"SEC SOUTH". The Public may use this code abbreviation in
their paid telegrams if required.

SOUTHERN RAILWAY

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Tender No. S/236/1/F.1/300/PER/3.

Sealed tenders are invited for the supply of 11,821 Nos. Mild Steel latrine pans 16" × 10" × 6" × 16 swg. thick, etc. and will be received by the Controller of Stores, Southern Railway, Ayanavaram P.O., Madras-23, before 3 p.m. on 17-10-1957 and will be opened by him at 3 p.m. on 18-10-1957.

The prescribed form of tender is obtainable on payment of Rs. 5 per copy in cash or by M. O. Remittance by any other means will not be accepted.

The last date for the receipt of earnest money, viz., Rs. 500 by the Chief Cashier, Southern Railway, Madras-3, is 16-10-1957.

Tender forms will not be issued after 3 p.m. on 14-10-1957.

P. N. TALATI,
Controller of Stores.

SOUTHERN RAILWAY

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Tender No. S/238/1/C30/D/PWP/1.

Sealed tenders are invited for the supply of Chisels pneumatic for Boyers and for Ingersoll Rand pneumatic hammers and will be received by Controller of Stores, Southern Railway, Ayanavaram P. O., Madras-23, before 3 p.m. on 17-10-1957 and will be opened by him at 11 a.m. on 18-10-1957.

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P. N. TALATI,
Controller of Stores.

Deepavali Festival

G. S. R.

LIFE means being—to be. Upon the eyes, the whole form world is existing; upon the ears, the whole sound is existing; upon the tongue, the whole world of taste is existing. As the world and the man that perceives and enjoys it are both realities, it is but natural that a man should enjoy the world as much as he can, enjoyment being the one principal passion of all human beings. Thus almost all the people in the world have been devoting the whole of their times in making a heaven of this earth by endeavouring to minimise its misery and enhance its pleasure by celebrating many festivals with pomp as enumerated by the ancient seers who sought to perpetuate the great truths through festivals and observances. Of all, Deepavali is a great national festival for the Hindus throughout India. It is called the festival of lamps. The Deepavali is a joyous three-day festival. Bonus and festival advances are offered to employees to celebrate this festival with pomp. The whole family members will adorn new clothings after a bath; fire crackers will crack the ears; houses will be gaily decorated with lamps. Above all a great feast with variety of delicious sweets and what not? Public buildings also will be illuminated and Prizes offered to the best. Illumination by various method is the main feature of the celebrations.

Periodical festivals, religious functions, ceremonies and rites have a two-fold purpose. The one is the external observances sanctified by age long custom and the other is to remind and re-kindle in us the inner truth of

these functions. For example students are taught 'Vibgyor' in order to keep fresh in mind and remember easily the component colour of the rainbow. In the same way every festival and ceremony is in the nature of a socio-religious keyword to remind the spiritual truths. These ceremonies are symbols in actual enactment rather than symbols that are silent. The truth which the different sacred observances symbolise are better understood and seen when their spiritual background is studied impartially.

Most festivals in Hinduism are held in honour of some particular aspect of the deity. But Deepavali is a distinctive combination of three different celebrations falling under the same name. The first is Naraka-chaturdasi, then is Lakshmi-pooja and the third is Bali-padva. This year Deepavali day falls on 22nd October and the day is a Government holiday.

The first day is the celebration of Lord Krishna's victory over the demon Narakasura. It is said that Narakasura is a most formidable demon of terrible prowess. He is the son of Bhu Devi (earth) and the great boar (Varaha). Sri Krishna seated upon Garuda slays Narakasura.

The next day comes Lakshmi-pooja, the adoration of the mine and store-house of all auspiciousness.

The third day commemorates the great sacrifice of King Bali who never refused a suppliant. Dhanaveer Bali is confined to the nether-world. On Bali-padva day he is glorified.

October 1957

The ever-perfect Self, becoming involved in Maya and the Gunas (symbolised by the boar form) contacts with Samsar (Bhudevi) and out of this association is born the lower asuric ego of the impure self in the individual with its hosts of passions and evil tendencies (Narakasura and his asuric forces) the satvic side of man (Devas) is overcome by Narakasura and man's faith (Aditi's ear-rings) taken away by the latter. Sri Krishna (the Guru) riding upon Garuda (Yoga and self-control) overcomes the lower ego of the seeker and restores his lost faith to him. The aspirant now adores Virtue and Righteousness (Lakshmi) and obtains all the auspicious qualities. But the rapid progress in virtue and success on the spiritual path endows him with a

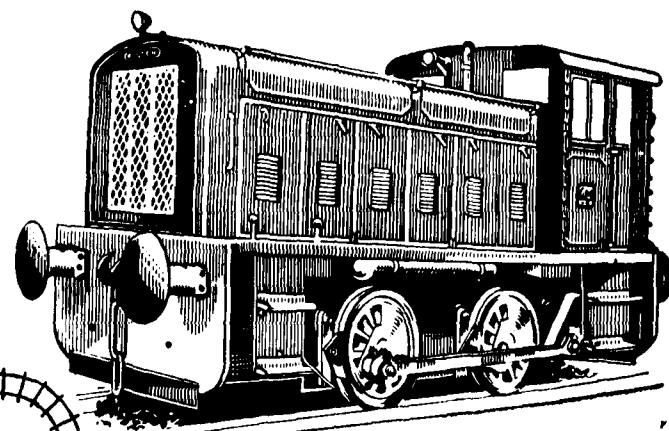
subtle higher egoism (Bali) which retards his further progress. This necessitates Divine intervention again and the Lord's Grace disguised in the form of some experience (the Vamana form) lovingly removes the higher ego and thus blesses the Jiva. When the Lord's blessings come in disguise to the seeker the latter's personal ego (Sukracharya) tries to prevent the seeker from receiving the divine guest. But the seeker should turn away from such promptings and surrender himself fully to the inflow of Grace. Then he is accepted by the Lord as His own.

This is, in brief, the implication of the three-day celebration of the Naraka-chaturdasi, Lakshmi-pooja and Bali-padva together observed as the DEEPAVALI.

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SPORTS

REGIONAL CRICKET TOURNAMENT, 1957-58

(Mysore Region)

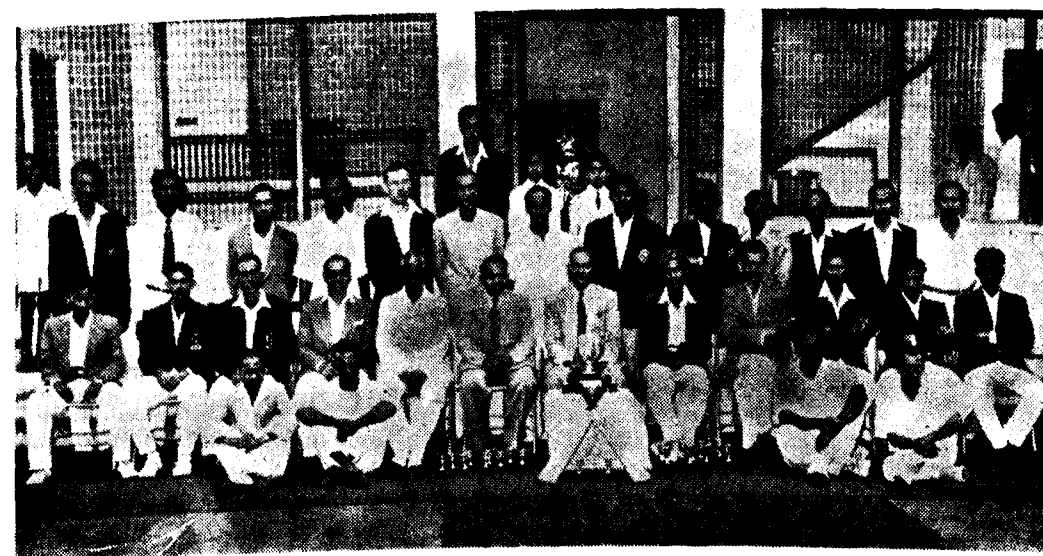
The Regional Cricket Tournament for 1957-58 was held from 5-8-1957 to 11-8-1957 at the Maharaja's College and Medical College grounds at Mysore and the finals was played at Maharaja's College ground on the 10th and 11th August 1957. Six teams representing five Institutes participated in the Tournament. In the Finals between the Railway Sports Club, Hubli 'A' Team and the Railway Institute,

Mysore team, R.S.C. Hubli 'A' won by an innings and fifty runs.

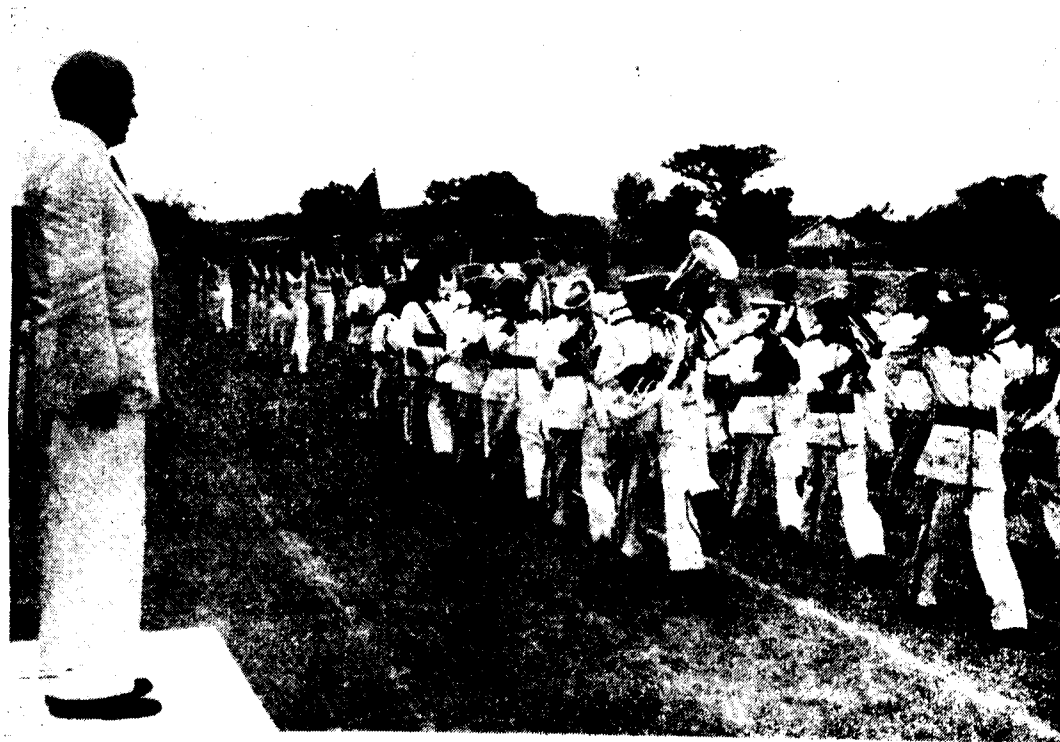
The players of both the Teams for the finals were introduced to Sri P. T. Padmanabhan, Chairman, S.R.A.A. and D.S., Mysore, by Sri M. M. Nathaniel, Hon. Secretary, S.R.A.A. and DOP/MYS before commencement of the match on the 10th August 1957.

Sri P. T. Padmanabhan distributed the Rolling Trophy to the winners and individual trophies to both winners and runners on the evening of 11th August 1957.

The winners and runners-up with Sri P. T. Padmanabhan, Chairman, SRAA and DS/MYS and Sri M. M. Nathaniel, Hon. Secretary, SRAA and DPO/MYS



TRICHY ANNUAL



Sri D. B. Patel, S.D.G.M., taking salute from the Security Band and inspecting the March Past

Sri D. B. Patel, S.D.G.M., Sri P. K. Madhava Menon, DS/TPJ and Sri K. Viswanathan, Honorary Secretary and Works Manager, watching sports in a jovial mood



Sri R. S. D'Sena, our outstanding Athlete, throwing the hammer



REGIONAL ATHLETIC MEET



Sri Tirunavakkarasu, Golden Rock, clearing 6'- $\frac{1}{4}$ " in the High Jump Event



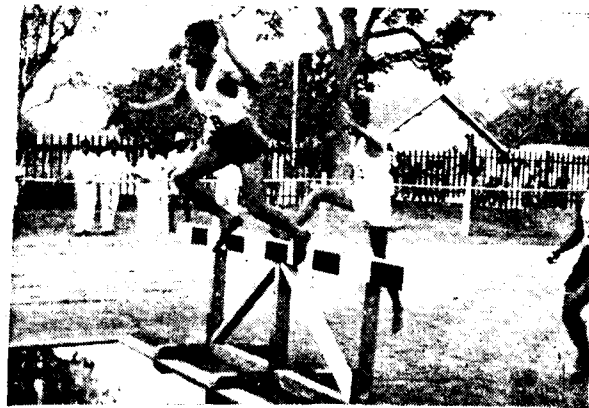
Sri D. B. Patel, SDGM and Sri D. R. Kohli, C.E., watching the events

A section of the crowd

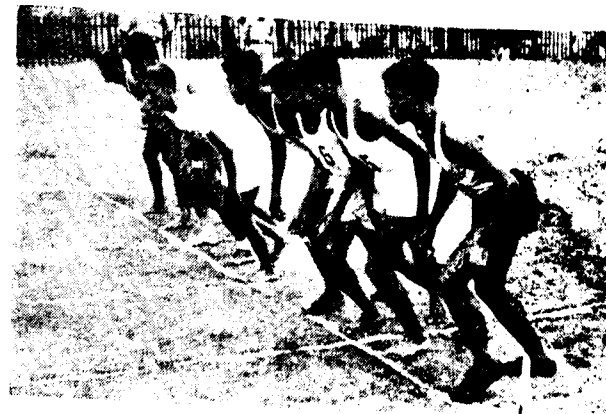
(More photos overleaf)



October 1957

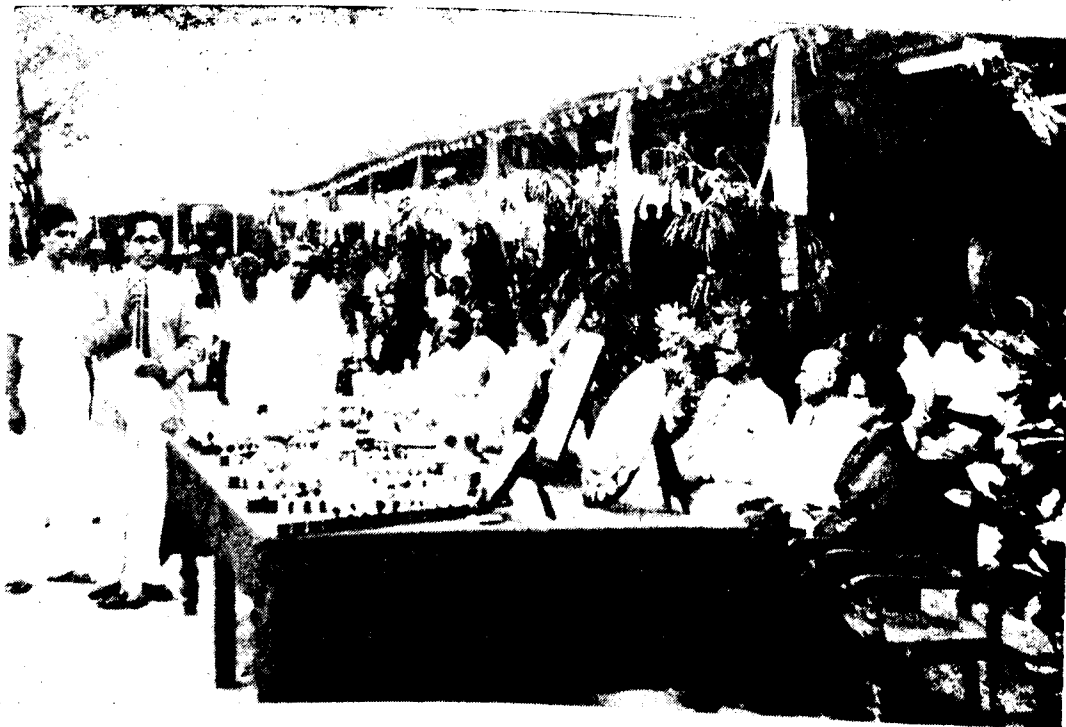


Finish of the 3,000 metres steeplechase by
Sri K. Narayanaswami and Sri V. Raju (Clive)



Ready to start the 10,000 metres open

Sri P. K. Madhava Menon, DS/TPJ, Sri D. B. Patel, S.D.G.M. and Mrs. Srikantiah, wife of
Mr. B. H. Srikantiah, Dy.C.M.E., who distributed the prizes, are watching the proceedings



The Secretary Sri K. Viswanathan, W.M., calling out the names of winners and Mrs. Srikantiah
distributing the prizes

HIGHEST WORK-LOAD ON RAILWAY BOARD

The Railway Board, the apex organisation of the Indian railways, has today the highest work-load amongst Central Government Ministries, as judged by the customary Secretariat yard-stick of fresh letters and communications received in an average period.

Although mainly concerned with policy-making, the Railway Board offices were called upon during July this year to deal with 48,000 letters and communications—an average of 1,600 daily—from the members of the public, commercial organisations, Government Departments, Members of Parliament and the railway administrations themselves.

A railway spokesman said that the present volume of work was the highest in the history of the Railway Board. But, he added, "the peak is by no means reached".



The Southern Railway Teams which took part in the 5th Annual State Championship conducted by the South Indian Ball Badminton Association



G. Ramakrishnan, Clerk, G.M.'s Office (Mechanical), Southern Rly., Perambur, and Susila were married on 4th July

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