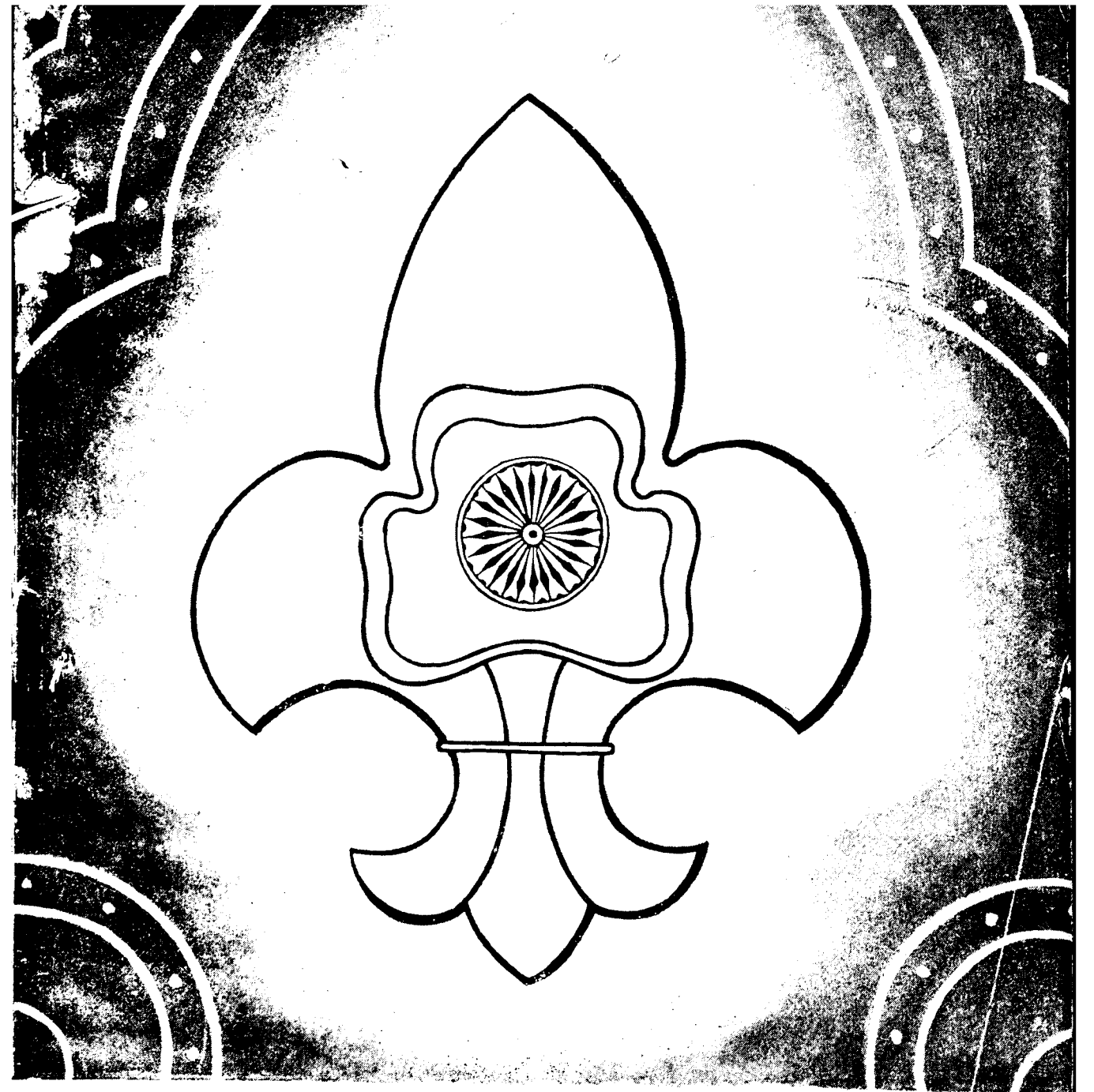




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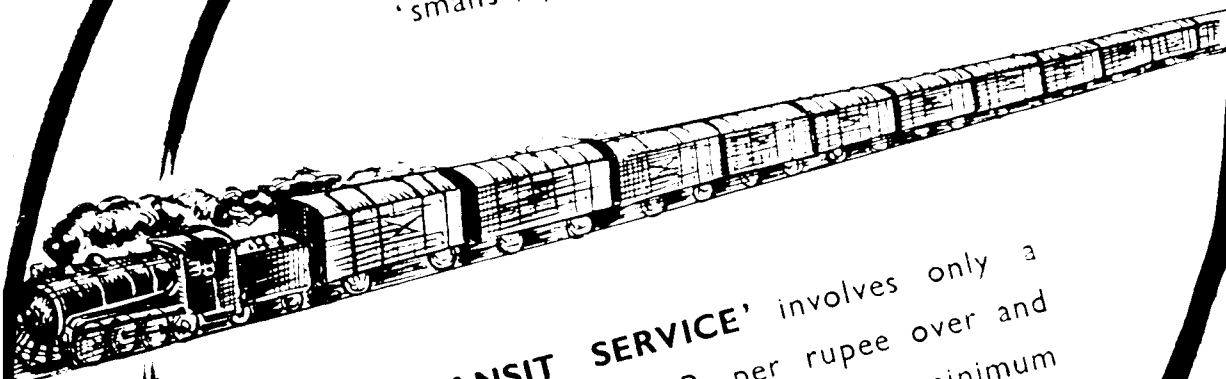
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VOL. VII

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No. 3

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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.

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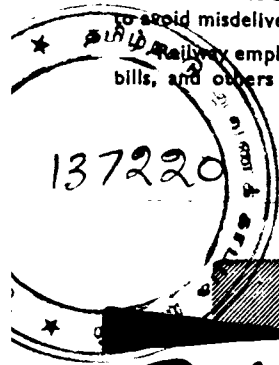
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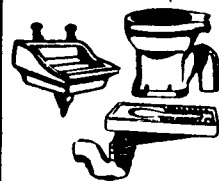
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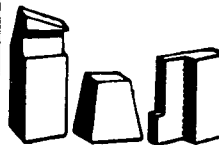
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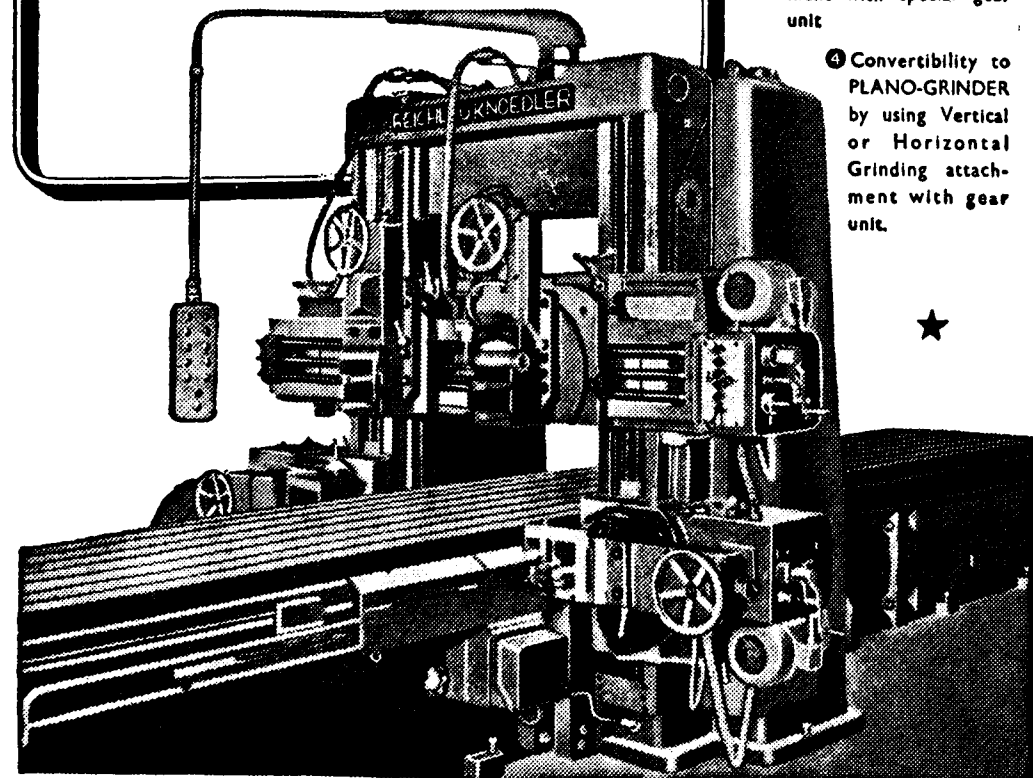
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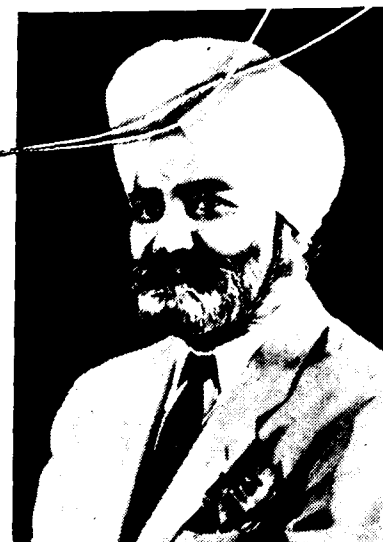
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GOVERNMENT OF INDIA,
MINISTRY OF RAILWAYS
(RAILWAY BOARD).

New Delhi, 9th June, 1960.

I send my best wishes to SOUTHRAILNEWS on the occasion of the issue of a special number to celebrate the Golden Jubilee of Guiding.

This movement, formed to develop mental and physical alertness and to build up character, can become a tremendous force when it is controlled by the spirit of team work. Its ideals are an inspiration to our youth to give of their best, and if they each care for their duty to always do their best and be their best, all other duties will care for themselves.

I am sure the Golden Jubilee celebrations will help in the further expansion of Guiding activities on the Southern Railway.

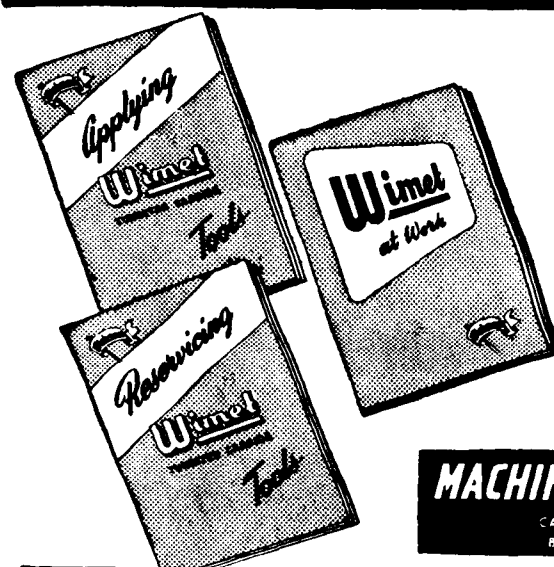
With all good wishes for the success of the celebrations.

(KARNAIL SINGH)

Chairman, Railway Board

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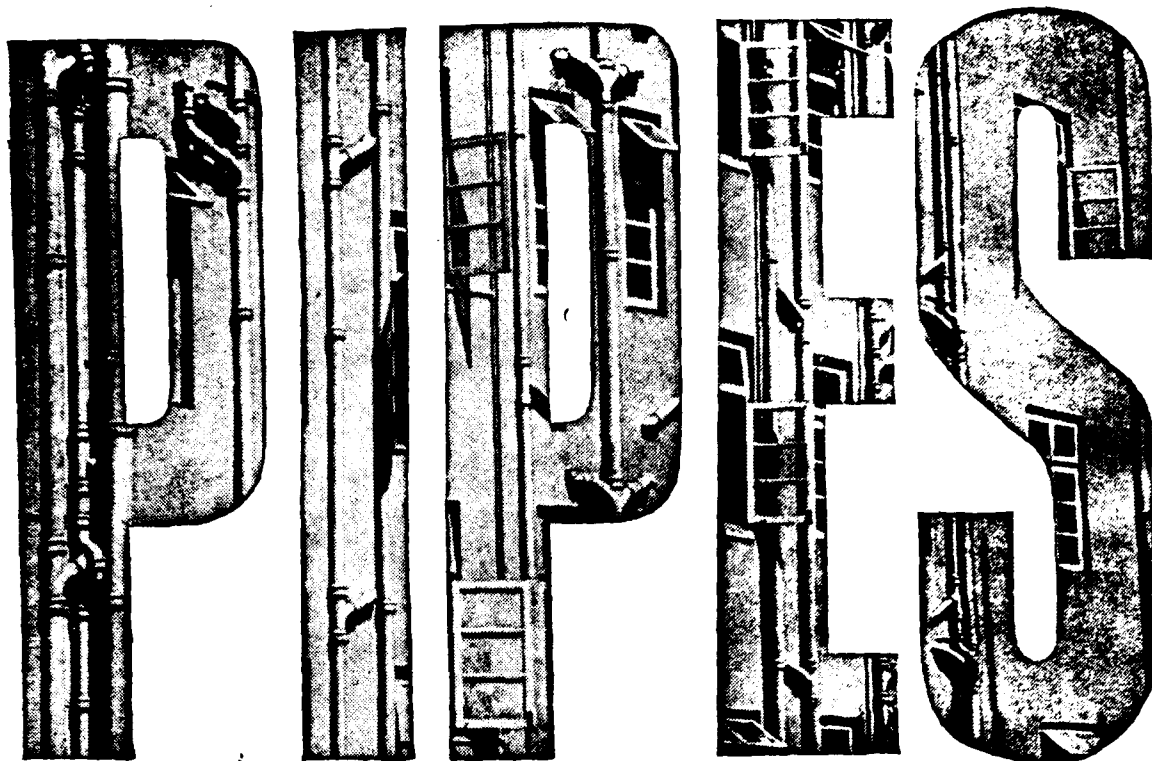
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SOUTHERN RAIL NEWS

(Published by the Southern Railway)

VOL. VII

JUNE 1960

No. 3

GOLDEN JUBILEE OF GUIDING

THE Prime Minister of India, Sri Jawaharlal Nehru, in the course of his speech while inaugurating the fifth Annual Conference of the States Social Welfare Advisory Board at New Delhi, in March 1959, said: "The basic revolution is the social and in this you come back unless the social revolution takes place, the economic and the political suffer and cannot go ahead very far and if you think in terms of social revolution, of course includes everyone man and woman but much more so it pertains to women because women everywhere but more especially in India because of our traditions and our habits of living are the foundations of social life. If the women do not change or progress, then social life remains static unchanging more or less because to some extent, of course, it does change and one of the most interesting and far reaching changes that I think is coming over India today is among the women of India. It has gone a far distance in regard to what might be called "women in cities and towns". It has gone to a slight extent to the rural parts of our country also. Once it spreads adequately in the villages, then the social revolution is in full swing bringing tremendous results.

In the sphere of guiding advance made by women in India is remarkable. Guiding started in a small way fifty years ago in England and found its way in India a year later. The Indian Guides are on the eve of their Golden Jubilee. The World celebrations of the Golden Jubilee of Guiding commenced on 7th June 1960. With small beginnings, the Guides number 42 million all over the world today. India is supposed to have the second largest number of guides in the world. The latest figures had a strength of 1,06,647 Guides. India, a member of the World Association of Guides, will join the world-wide celebrations. Every State in India will do its best to make the world celebrations a success.

On the occasion of the Golden Jubilee of Guiding, the Southern Railway Guides, which has started with about 300 Guides, has now increased to 1,000, and proposes to join in the celebrations of the Golden Jubilee in a fitting manner. They have programmed for social service, organisation of more Companies, flocks and teams. The Guide Section has got an important and difficult task of convincing people that girl guiding is good for the young

girls. Now our country believes in conservative innovation and slow and steady progress. But in modern times, changes are taking place quickly. No wonder that Guiding has received an impetus and more and more members are joining the movement.

Consistent with our Prime Minister's ideals, the Guides who form one sector

of the Development as visualised by the Prime Minister are making headway consistent with the progress being made around in the economic sphere. To know that there are 1,000 Guides and the number is increasing day by day is very gratifying. The apparel oft proclaims the person. They have got their own badges insignia and apparel as Guides which speak for themselves.

Shri Karnail Singh, Chairman Railway Board on S.Rly. on 15-5-60 :

Top : Chairman with G.M. at the Party

Bottom Left : Chairman meeting the Officers

Bottom Right : SDGM with CCS & CME



INVENTOR SHRI SURI

SRI M. M. SURI joined the Indian Railways as a special Class Apprentice in the Superior Establishment of the Mechanical and Transportation Department of the Indian Railways at Jamalpur in 1945. In 1950 he was appointed Production Engineer at Jamalpur. In early 1954 he was sent abroad on deputation with the Director-General, India Store Department, London as a Junior Railway Inspecting Officer. Mr. Suri was abroad from 1954 to 1957 during which time his official duties carried him to Italy, Germany, Switzerland, Austria, France, Belgium, Sweden and U.K. It was in 1956 in London that he filed an application for a patent on his invention, on which he had been privately working approximately for two years. On return from deputation abroad Sri Suri was posted as Deputy (Diesels) in the newly-created Diesel Department of the Research, Design and Standards Organisation of the Indian Railways.



Shri M. M. Suri

The Railway Board has also decided to place on deputation abroad for four weeks Sri R. K. Sethi, Joint Director (Diesels) in the Research, Design and Standards Organisation. Sri Sethi is one of the very few Indian Railway specialists in the field of diesels and he will be required to assist in the development of Suri-Transmission and to certify the fitness of the prototype locomotives on completion.

Sri Suri and his senior colleague Sri Sethi have been together working during the past year or two on new designs of high-powered light-weight locomotives the like of which have not

yet been known to diesel locomotive manufacturers in advanced Western countries. They have already met with a large measure of success in this direction.

Sri Suri has been responsible for the invention of a new system of diesel locomotive power transmission which has officially been named as "Suri-Transmission." The invention of the Suri-Transmission puts Indian "know-how" in the field of diesel locomotive design ahead of contemporary knowledge in advanced countries like U.S.A., West Germany, U.K. and Japan.

HISTORY :

It was in 1957 that the Railway Board took over the invention for Government exploitation. Informal discussions with foreign locomotive manufacturers were held in London the same year. In 1959, the National Research Development Corporation negotiated for world exploitation of the Suri-transmission with Messrs. MaK of West Germany. In terms of royalty proceeds the Suri-Transmission is expected to be a fairly substantial foreign exchange earner.

As early success in world exploitation of Suri-transmission depends entirely upon speedy and successful development of the seven prototype locomotives already ordered, the Indian Railways have extended the fullest co-operation to the firm and have also undertaken to contribute towards the cost of development of the Suri-Transmission system.

The inventor is 32 years old Sri M. M. Suri, Deputy Director (Diesels) in the Indian Railway Research, Design and Standards Organisation at Simla.

A diesel locomotive consists of three main parts: the vehicle itself, the diesel engine and the transmission, each accounting for about one-third of the total cost of a locomotive. It is the transmission which carries power from the engine to the wheels and makes movement possible. Diesel locomotives now in use in different parts of the world are fitted either with electric or with hydraulic power transmissions. Future locomotives manufactured at MaK will now be

fitted with the newly invented Suri-Transmission which has already been internationally acclaimed by technical opinion as markedly superior to both the electric and hydraulic transmissions.

35 PATENT APPLICATIONS :

The Government of India have officially taken over the invention for commercial exploitation. Through the National Research Development Corporation, Government has already covered this unique invention with patent applications in 12 major countries of the world namely India, Japan, Australia, U.S.A., France, West Germany, Italy, U.K., Czechoslovakia, Poland, Brazil and Canada. Some patents have already been granted in U.K., West Germany, Italy, France, Czechoslovakia and India.

World Commercial exploitation rights for the invention have been granted to the German manufacturing firm of Messrs. MaK (Maschinenbau Kiel).

LARGE SAVINGS :

In locomotives of the future, the introduction of the Suri-Transmission will be substantial factor in saving manufacturing and recurring operating costs. For instance "Suri-Transmission" if fitted on to locomotives similar to the 2,000 H.P. diesel-electric locomotives recently imported from U.S.A. and now in service in the eastern region of the country, would secure a saving of fuel costs of something like Rs. 16,000 per year per locomotive.

Under the terms of the licence the first seven prototype diesel locomotives fitted with "Suri-Transmission" are now under manufacture at the MaK Works in West Germany and will be delivered for service on the Indian Railways later this year. MaK has been licenced to market the "Suri-Transmission" locomotives to railway systems all over the world. However, a condition in the agreement provides that whenever indigenous production is established in India, the Indian manufacturers would be free to utilise the invention independently of MaK

and to market Suri-Transmission locomotives in India or abroad.

The manufacturing cost of the Suri-Transmission locomotives is also expected to be substantially cheaper than current types because of its lighter and simpler and more compact construction. When fully developed, the "Suri-Transmission" would pave the way for the construction of very powerful locomotives of 3,000 H.P. to 4,000 H.P. as compared to the 2,000 H.P. locomotives now currently in use in India and other countries of the world.

Twenty-second meeting of the Southern Railway Zonal Railway Users' Consultative Committee held on the 25th and 26th March 1960 at Tirupati. Shri A. C. Mukerji, G.M., Shri J. B. Rao, C.C.S. & Shri P. H. Sarma, C.O.P.S., S.Ry. Meeting in progress



WORD PICTURE OF A GUIDE

A Guide is one who is always prepared. She is especially prepared for emergencies. On being enrolled, she promises to do her duty to God, to help other people at all times and to obey the Guide Law. A Guide like the Scout is expected to do one good turn a day. The Guide Law puts Guide's honour on a high pedestal. It may be mentioned that fearlessness of what is in our control and endurance of what is not constitute the courageous habit. An excess of it is rashness and the deficiency of it is cowardice. Fear of dishonour and pauperism are quite compatible with a dauntless courage. Fear of dishonour is consistent with Guide Law.

A Guide is Loyal. For rendering any service loyalty is one of the essential requisites. This is allied to faithfulness to a cause. Losing oneself in an interest devoting oneself to the cause and trying to lift oneself out of the little pit of vanity and desire are some aspects of Guide's life. A Guide is one who reveres God and serves the country and helps other people at all times. A Guide is a friend to all and a sister to every other Guide irrespective of nationality, creed, etc.

As for courtesy of the Guide she feels there is nothing that costs one

less than civility. A Guide is first and most courteous. Good manners are considered to be the minor morality of life. A clean tongue and an honest hand will carry anyone through any land. A Guide's polite way of talking and being honest in dealings go a long way in winning the confidence of the public.

At the same time, a Guide is a friend to animals. We may as well say that she is one who believes in spreading the prevention of cruelty to animals. Among the various requirements of any workers, especially a Guide, is discipline. It is said that unless there is a head to lead and hands to follow, no real work can be turned out. There must be somebody to give orders and some others to obey orders. All cannot simultaneously give orders and obey. A Guide has to exercise a lot of bravery and bears a cheerful countenance even under difficulties. There is a proverb that a fool and his money are easily parted. This is not the case with a Guide. A Guide is thrifty and will not allow money to fly from the hands as quick silver. We may as well say that the Guide practices right thought, right word, right exertion, right deed, right meditation, and right means of livelihood.



JAWAHAR—THE EMERALD OF THE EAST

V. T. NEELAKANTAN

TWENTY centuries ago Christ is reported to have said "Do Thou become like little children and come unto me" and today the clarion call of Jawaharlal Nehru turns to be "Come ye unto me all ye children." So, then, no wonder that he is the "Popular and Indispensable Premier of the Union of India" and at a time when India (Bharat) is awakening after a slumber of three hundred to four hundred years. The Indians (people of India as a whole) are standing up and no foreign power hitherto entrenched in this sub-continent can dream of holding sway over India and its people (directly or indirectly). The sooner this is realised the better would it be for all concerned. Doubtless, our problems are many, chiefly economic, and we are trying to solve them. But one thing oppresses one and all and that is the extent of unemployment that exists in this country.

THINK IN A BIG WAY :

It is up to Srijut Jawaharlal Nehru the Emerald of the East the Premier of India and the inimitable son of the great Pandit Motilal Nehru, to look into this matter : for we cannot have any Welfare State unless we have full employment. If we are to grow and take our status as a great nation not great merely in size but quality as well—then we must think in a big way and give up everything else that narrows us down.

Incidentally, it may be mentioned that if anyone had a right to feel

snug when the Commonwealth Prime Ministers met in London (synchronising with Princess Margaret Rose's wedding) it was, beyond all doubts, Jawaharlal Nehru. Truce in Korea has become *fait accompli*—a truce he had worked for in the open and behind the scenes with a tireless determination which has earned him nothing but kicks from the outside world ! He has been denounced simultaneously as a 'Near Communist' in the United States and as a 'tool of Anglo-American Imperialism' by Moscow and Peking—an irony which would appeal to Nehru more if the circumstances of attacks had not been so tragic. In London, at least, the Commonwealth Prime Ministers paid him a tribute for his efforts and acknowledged India's precious role in keeping a bridge open between the Western Powers and China.

"I TOLD YOU SO"

Not being of the petty sort who enjoy saying "I told you so," Nehru tactfully refrains from rubbing in his conviction that if the United Nations command had listened to his warnings against the 38th Parallel, China would never have intervened directly in Korea or in Tibet.

Nor does he call embarrassing attention to the fact that both sides discussed terms curiously like those which came under such heavy fire when proposed by India ! He is content to hope that there will be lasting peace in Korea and to look ahead to the next steps towards real peace

in the world. His magnanimity in his moment of vindication and triumph is characteristic of him. It is all the more impressive because he is by nature a man who does not suffer fools gladly.

REAWAKENING NATIONALISMS :

Not even the long years of patient struggle for India's Independence or his cares and responsibilities as Prime Minister of a Sovereign State have quite schooled out of him that faint air of exasperation at the follies that politicians and Governments can commit in the conduct of their affairs and the settlement of their differences! Circumstances—and geography—have made him the spokesman of the non-self-governing, the economically backward and the underprivileged of Asia's reawakening nationalisms.

Paradoxically he is by nature and personal upbringing the very opposite of what he has deliberately chosen to represent and fight for. He is aristocratic by personal tastes and temperament as well as by education. No Englishman can be more Western in his manner and language which enables him to tell all concerned what India thinks of them in a language that all can understand. He is an aristocrat, too, in the impression he creates of being in the last resort a brilliant amateur—not in the sense of lacking skill

or experience but because you feel that he has stepped into politics as a duty and a necessary step to an ideal rather than as a profession or career.

ELUSIVE LUXURY :

In 1950, a day after India became a Republic, Nehru confessed in his New Delhi study that his greatest and most elusive luxury is leisure. Any over-worked statesman could tell you as much without convincing you that he would not be bored stiff after a fortnight out of office. But coming from Nehru you feel it might really be true. The other day from the depths of his London arm-chair he explained that his political ambition for India was to be free from outside entanglements so as to concentrate on her urgent Internal Problems.

In realizing these two conditions Nehru has no immediate prospect of success. As an Interpreter of the East to the West he looks like having his hands ever full. And India, whether it is liked or not, is clearly destined to continue and expand her International Commitments at least whilst Nehru is at the helm of her affairs. Perhaps after all, it is the failure to reconcile himself to a life without entanglements which so often gives Nehru's well-bred face that air of rueful exasperation.



SELF-SUFFICIENCY IN ROLLING-STOCK

C. V. B. MENON

PRESENTING the Railway Budget to the Parliament in February this year, the Honourable Minister for Railways said: "We are now self-sufficient in respect of steam locomotives, with steady increase both in the number produced and in the indigenous content. In fact, a stage has been reached when we can enter the export market. The standard of manufacture is high and our costs are competitive. Similarly, in respect of wagons and coaches, we are self-sufficient, and here again we can build for export."

The magnitude of this achievement will be clear only when it is realised that the Indian Railways have on line over 10,000 locomotives, 24,000 carriages and 2,90,000 wagons.

At the commencement of the Second Five-Year Plan, 2,813 locomotives, 6,305 coaches and 49,568 wagons were over-aged and due for replacement. In spite of the large-scale procurement of rolling-stock during the First Plan period, heavy arrears of replacement were left over to be overtaken during the Second Five-Year Plan. If, against this background, the Indian Railways have today achieved self-sufficiency in steam locomotives, wagons and coaches, it is indeed a measure of the great organizational capacity of the railways and the determination with which they have pursued the drive for self-sufficiency.

During the First Plan period, 341 broad-gauge and 159 metre-gauge locomotives, 2,356 broad-gauge, 1,862

metre-gauge and 114 narrow-gauge coaches and 31,299 broad-gauge and 10,683 metre-gauge wagons were produced in the country. The targets set for production of rolling-stock in the Second Plan were 828 broad-gauge and 461 metre-gauge locomotives, 5,634 broad-gauge, 4,738 metre-gauge and 633 narrow-gauge coaches and the entire requirement of wagons.

An endeavour towards self-sufficiency has been the key-note of the policy pursued by the Railways and notable progress has been made in this direction in the manufacture of rolling-stock. The State-owned Chittaranjan Locomotive Works, established in 1950, produces now an average of 14 WG locomotives per month. During 1959-60 they turned out 173 locomotives. Arrangements are now being made to start production of electric locomotives at Chittaranjan.

The Tata Engineering & Locomotive Works Company Limited have considerably expanded in the last three years and are now producing an average of 100 complete metre-gauge locomotives per annum.

The manufacture of Diesel locomotives in India is also being planned in collaboration with certain private agencies.

Production of coaches in the State-owned Integral Coach Factory has been rising steadily. Established in the year 1955, it turned out 380 coaches during 1958-59 and a little more next year. The double shift working recently introduced would

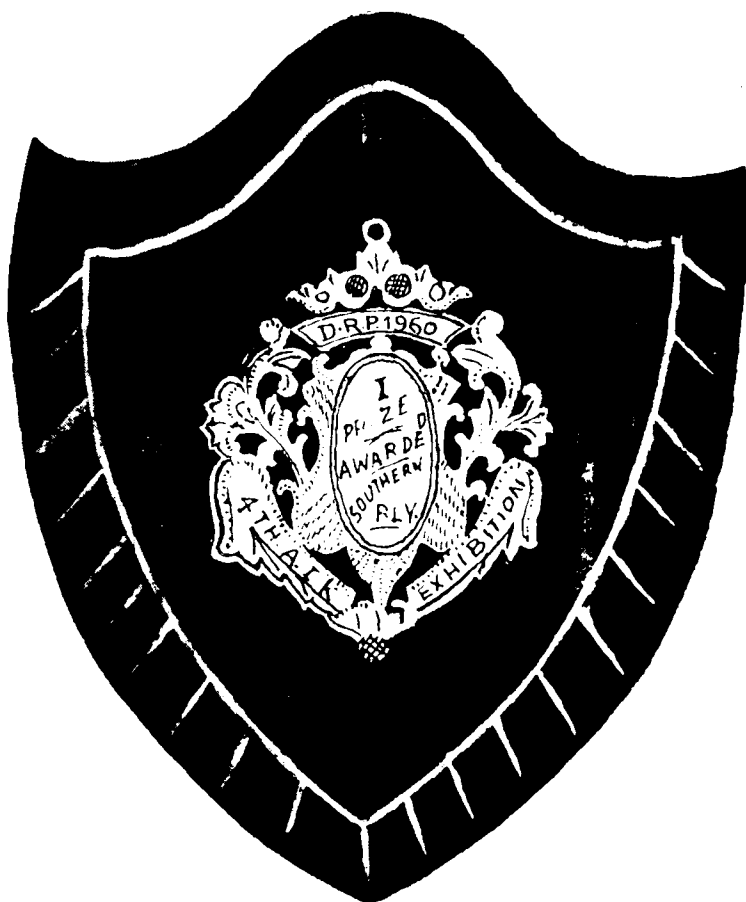
further increase the out-turn to about 600 coaches per year. The 1,000th coach manufactured at this factory rolled out ceremoniously at the beginning of this year, almost a year ahead of schedule. The average cost of manufacture is also coming down progressively. Having successfully produced third class broad-gauge passenger coaches, the Integral Coach Factory will begin this year production of light-weight first class coaches and third class sleeper coaches.

The Hindustan Aircraft Limited, another State-owned undertaking, builds about 180 broad-gauge furnished steel body coaches every year.

The wagon-building industry in India, which is entirely in the private sector, has made outstanding progress and is now producing about 20,000 wagons per annum, meeting the entire requirement of the country. Its installed capacity is very much more and there is enough capacity to spare for export and other purposes.

With the urge and need to be self-sufficient in railway equipment and to eliminate the country's dependence on foreign imports, the effort has been Herculean. The success achieved goes to show that the Indian Railways, the greatest national asset of our country, are indeed in really good hands.

Award to the Southern Railway in the Fourth All India Khadi Handloom Swadeshi and Industrial Exhibition, 1960, held at Dharmapuri during April-May, 1960 for the Best Display of Models



WHY GUIDES ?

Mrs. MINNA DAY

Asst. Dist. Commissioner (Guides) Golden Rock

BECAUSE—when so much is done for youth—we give them a chance to do things for themselves. Because Guiding opens up a field of new interests in the pursuit of which its members grow in character and health. And thirdly, because it is a World-wide Movement of a 'comradeship in endeavour'.

The question is sometimes asked if the girl from a good modern school has anything to gain from joining a Company that her school cannot give her. The School perhaps has many out-of-school activities such as Clubs and Societies, it arranges holiday excursions, provides opportunities for playing games vigorously; gives the older girls the experience of helping the younger in the house system; trains them in practical expression of service to others and develops a deep sense of fellowship.

Nevertheless there is still a place, and an important place for Guiding. Unlike school, Guiding is voluntary—any girl between the ages of seven to sixteen may join. It gives girls a chance to pursue their own interests and build confidence in their own abilities. Guiding is a voluntary society of young people freely promising allegiance to explicit, clearly formulated ideals. It gives another opportunity to girls to show their worth in a quite different environment. The girl who is overshadowed in school may blossom in her Guide Company where the Patrol is so small that the

shyest and most timorous may feel at home. Girls of varying social backgrounds are mixing together in a school, but in the Guide Company girls of varying mental ability can enjoy working together on practical projects.

Unlike a Club which is formed by a few girls whose interests coincide for the moment, Girl Guiding gives youngsters continuity and a variety of ever-expanding activities. Small groups of girls, called Companies, make their own plans and elect their own officers. They are directed by leaders who help them to focus their interest long enough to carry out their plans. Guiding offers them help in their daily life and a link with other girls in their town, State, Country and World. Further, wearing the Girl Guide uniform, gives a girl the thrill of belonging and a sense of fellowship with all who wear it.

Through Guiding everything in life becomes interesting and fun. It offers each girl just what she wants in any field. It is a group where each and every girl is considered important. In Guiding you get the thrill of being trusted with a big job and you know the joy of doing it well. As a Guide a girl begins to rely less and less on adult guidance and more and more on her own judgement. Whether the future brings marriage or a job or both, she is preparing herself to be a happy, healthy, responsible citizen.

One may ask: in our changed life of comfort and security can the Scout

and Guide Movements offer anything to satisfy the needs of restless boys and girls the strong and the virile, the maladjusted and retarded, the weak and the lonely?

The answer is, that these Movements have much to offer them. To the adventurous, independent type, those restless in routine jobs, resistant to authority, conscious as they are of a power within them, Guiding offers opportunities of achievement, freedom to experiment, responsibility and trust. Guiding presents a girl with a short step ladder through the tests to prove her worth and scope in a Patrol to try out some of her ideas. It thus encourages natural leadership, and also gives a girl freedom, to learn through making mistakes. Even the 'ring-leader' type will prove herself reliable and become a loyal helper.

To the lonely girl who has suffered from a feeling of being alone in the World, Girl Guides, who are sympathetic by nature can offer some happiness. If she is invited to a Guide function or to watch an evening's meeting, asked to join the games, she will see the joy in living and realize that life is what we make it and it is possible to make it happy. This realization could change the whole course of her life.

Then there's the girl with the inferiority complex, who won't play because she feels she can't, who is often tiresome and moody because she resents the easy success of others. Here Badge Work can help. She can be directed to choose that subject which she likes best and naturally will work with interest, and thus made to feel

that there is something which she can do. For, our standard for badge-earning, Baden Powell said, is not the attainment of a fixed quality of knowledge or skill but the amount of effort that has been put into it. And so, the girl with an inferiority complex can be made to taste the incomparable joy of hard-earned success.

Then, there's the Egoist, the girl who is always self-centred and will not exert herself to do anything for others. How can Guiding help her? It will help her to change her attitude to work. The tradition of the Company; the power of the herd over the individual is what will help her most. She is a Guide and will have to behave accordingly to what we believe ourselves to be. So if we stress service, talk about it and praise effort wherever it is seen, and by indirect suggestions and by providing visible opportunities for a bit of extra work so that it will be acknowledged, we can gradually build up in this girl a conception of herself as someone who is not afraid of hard work.

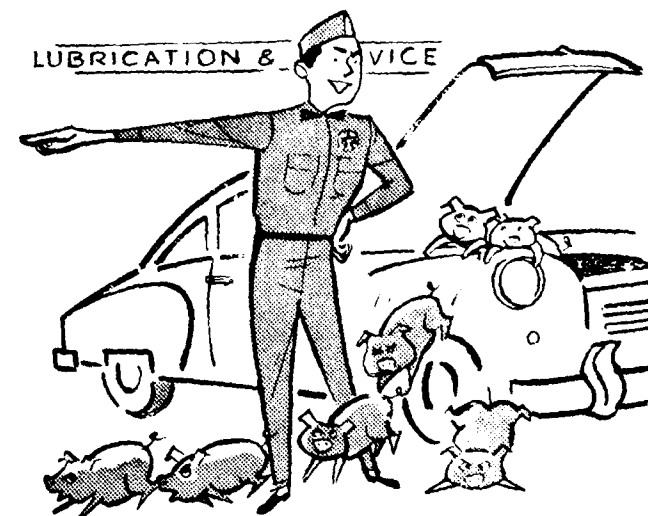
And though we can get on in this World without the knowledge of knots and woodcraft, signalling, tracking and stalking, hiking and camping, yet we cannot give up the conviction that enormous value can be gained through all these things and that they can be of real assistance in life. It is the intangible things which Guiding teaches which are going to be of value in any future way of life. It may not always be the practical things that help but because of the training in those things in practical ways it will be easier to accept life and discipline anywhere. It is the sense of responsibility, the

self-discipline, self-reliance, initiative and the tolerance essential to community life which are inculcated by Girl Guide training, without any real knowledge of such training to the individual, which are so important. This has always been the aim of Guiding.

Guiding has lived and thrived and has been enjoyed for well-nigh fifty

years because of the demands it makes upon each and every member. And if Guiding continues on the lines laid down fifty years ago, any future career is surely assured for the girl who without deviation accepts and lives up to the Guide Promise: "On my Honour, I promise that I will do my best to do my duty to God and my Country, to help other people at all times and to obey the Guide Law."

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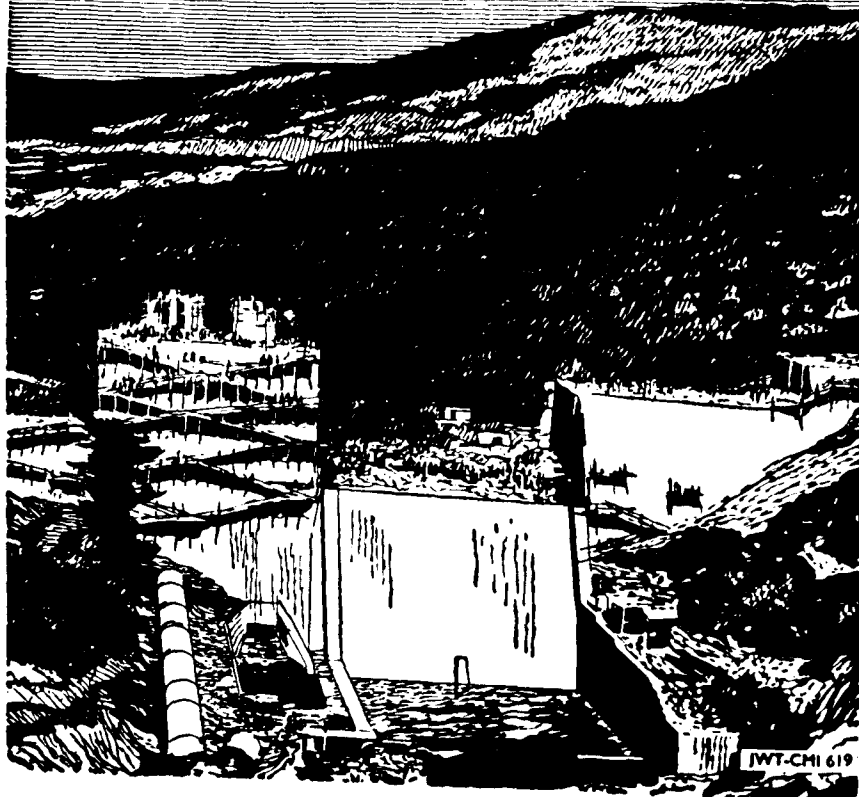
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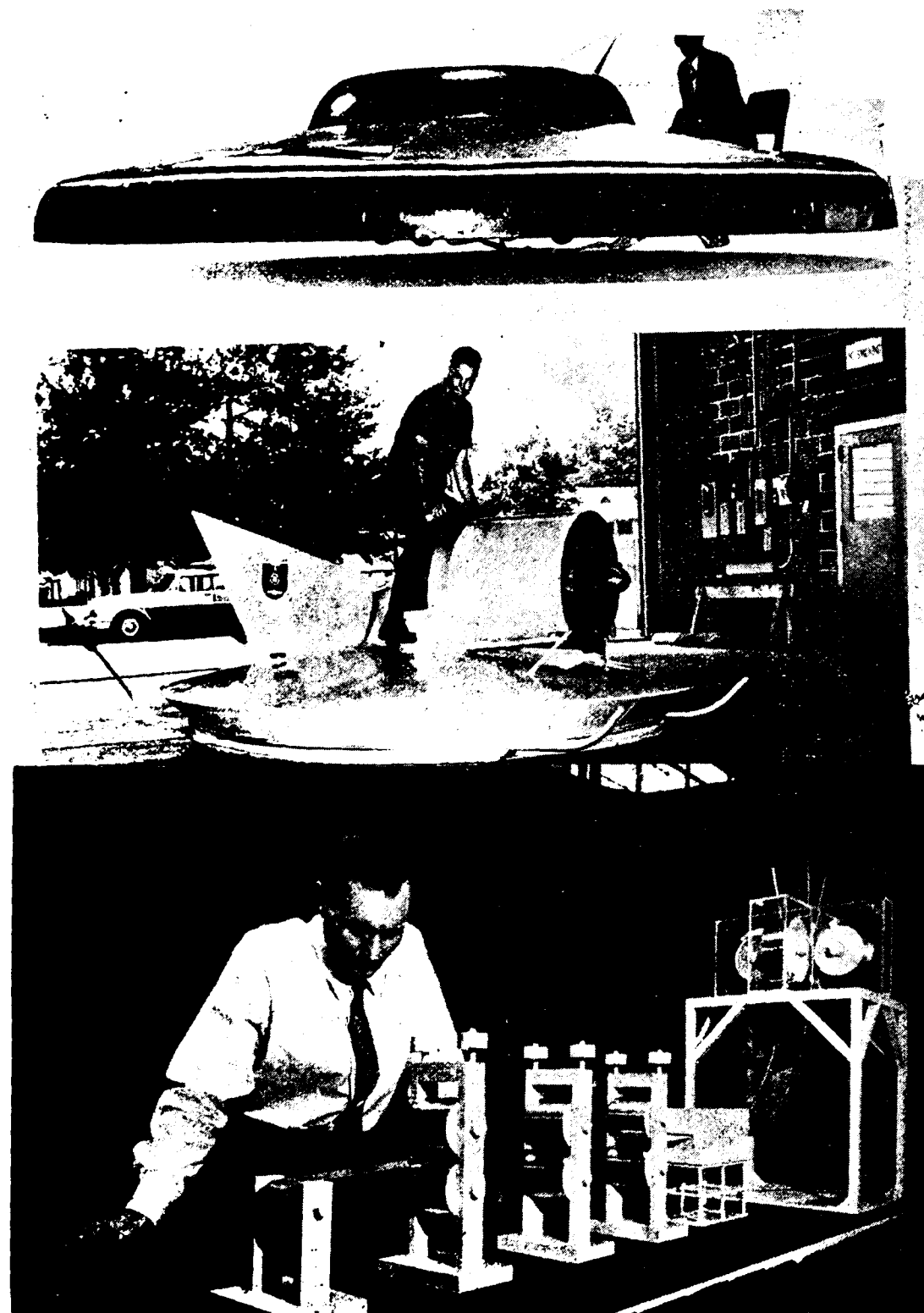
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• FLYING VEHICLES MAY REVOLUTIONIZE TRANSPORT

Private companies in the United States have developed several flying vehicles which use a thin film of air to skim over land and water. Scientists consider that the air-cushion phenomenon which makes this new kind of flight possible has practical value and predict that it may revolutionize transportation of the future. In the photos on the left (above) are seen Ford Motor Company's LEVASCOOTER and LEVICAR. Pads on the bottom surface of these vehicles provide the lift. A turbo machine forces air out of these pads (called Levapads) forming a cushion that keeps the vehicle one inch above ground. One of the first successful "ground-effect" car in the United States built by Walter A. Crowley is seen flying over roads, (right top) and ponds (bottom right). On the facing page (top) is the flying-saucer-shaped model "ground effect" vehicle designed at Princeton University and (middle) an air-cushion vehicle simple enough to be built at home! of Plywood, a small propeller and a very low powered engine.



STEEL PRODUCTION WITHOUT BLAST FURNACES

In the bottom section of the photo above Russell Crooks of Republic Steel Corporation studies model of new equipment which produces strip steel without the use of blast furnaces, open hearths, coke ovens and other costly and complicated steel mill equipment. In the new process, iron powder is poured into funnel, top right, and compressed by rollers on top of the platform into a semi-solid strip. This is hardened by passing it through a furnace and a series of hotstrip rolling stands.

SOUTHERN RAILWAY

Tender Notice No. MAS/5 of 1960

The Divisional Superintendent, Southern Railway, Madras Division, Rayapuram, Madras-13, invites Separate Sealed Percentage Schedule Tenders for the following works to reach him not later than 15-00 hours on 11th July 1960 :—

S. No.	NAME OF WORK	Total approximate value of contract.	Earnest money to be paid.
		Rs.	Rs.
1.	Madras-Gummidipundi Section—Providing 1½" hard granite stone ballast for making up wastage between Korukkupet and Ennore Stations (miles 1/20 to 10/0)—(Depot: Arkonam)	1,92,000	4,800
2.	Washermenpet—Proposed G. L. Reservoir, Pump Shed and H. L. Tank for Railway Quarters	10,300	300

II. Last date for sale of tender forms } 15-00 hours on 6-7-1960

III. Cost of tender form each .. Rs. 10 (Rupees Ten only)

IV. Last date for receipt of earnest money by the Divisional Paymaster, Rayapuram, Madras-13 } 12-00 hours on 7-7-1960

V. Other particulars can be had at the office of the Divisional Superintendent (Works Branch), Southern Railway, Rayapuram, Madras-13.

NO MORE ACCIDENTS!

OPRAIL

THE office-bearer placed the visitor's slip on my desk. (Glancing at it, I read—

"Name—B. B. Das, S.D.M.

"To see General Manager.

"Business—Confidential information re prevention of accidents."

Interesting, I thought. I had come across letters behind a name before, but the letters "S.D.M." stumped me. I wondered what the confidential information regarding accidents referred to. Perhaps Mr. Das had some idea or invention that would help reduce or prevent railway accidents.

I told the office-bearer to send Mr. Das in.

When he entered I signed for him to take a chair opposite and then looked him over. Mr. Das was a short middle-aged man, the upper half of him was covered by a large black alpaca coat, that had faded from its original shiny black to a dirty greasy grey. This coat was weighted down by well-filled bulging pockets, the contents of which looked like bundles of paper. His hair was cropped close to his head, and under his brows two glittering eyes glared at me with hardly a blink.

Mr. Das spoke first. "Are you the General Manager?"

I replied, "No, I'm his Secretary," and continued to ask him; "what exactly is the information about accidents that you have to offer?"

Mr. Das retorted. "I must see the General Manager, my information is confidential....."

I explained to him that he must give me some idea of his information, which I could then pass on to the General Manager.

"I must see the General Manager," he persisted.

I informed him that it was part of my job to deal with all confidential matters concerning the railway and that he need have no qualms that his confidential information would go beyond me.

His glittering eyes now seemed to blaze. His right hand then swiftly plunged into one of the bulging pockets of his coat, and came out with a fat wad of dirty papers. These he unrolled on his lap. He shifted his glare from me to the papers, shook his head, rolled up the papers and replaced them in his pocket. Next, his left hand went into action by being plunged into another bulging pocket. Out came another thick roll of papers. Ah, this time he had found what he wanted. This he placed on the table in front of me. It was a letter with these words—

"The General Manager,

.....Railway.

"DEAR SIR,

I, B. B. Das, S.D.M., have the honour to inform you that I am a Divine Messenger, controller of disasters, calamities, and such like physical

phenomena as earthquakes, floods, violent storms, etc. I being a Divine Messenger in constant communion with the Almighty, can be of most valuable assistance to your railway by preventing, averting or minimising such calamities as derailments, collisions, sabotage, etc. This is my mission in life. But even a man with a divine mission must have the means to keep body and soul together. So in return for my miraculous services to prevent aforesaid disasters, I demand five per cent of the annual profit from railway revenue and free first class travel over your railway system. My testimonials which I can produce for your perusal, will convince you that my claims are genuine.

"At your service,

(Sd.) B. B. DAS,

Society of Divine Messengers."

So that was the explanation of the letters "S.D.M." the self-styled "Society of Divine Messengers". My immediate reaction to the letter was an urge to laugh out aloud. The man was obviously a crank, but the wild glare from those eyes warned me to be tactful and humour him for a while.

I explained to the divine messenger that it was beyond the powers of the General Manager to pay him such an enormous fee for his professional service, or to give him the gift of free first class travel. But in any case, a man with his miraculous powers should have no difficulty for travel, as he should be able to move through space with the greatest of ease and speed.

Mr. Das must have detected the note of scepticism and retorted, "Perhaps you think my claims are fantastic, and that I am not a Divine Messenger."

I offered no comment, and he continued. "Do you remember the great Bihar Earthquake of 1934? Well, I was in Patna a few days before the earth rocked, and had a message from the Almighty that a terrible earthquake would occur in a few days. Immediately I got into communion with the Almighty and prayed that the earthquake would not extend as far as Bengal, because my old father and mother lived in Calcutta. And you know the results. My message was just in time. Bihar was rocked with awful death and destruction, but Bengal did not suffer at all."

I listened patiently and Mr. Das continued, "You're a railway officer and know fully well that nearly every year there are scores of minor accidents and perhaps a few big ones which kill many people, and yet you do not seem to care to prevent such accidents. Well, let me tell you some more, I have some relations working on your railway whom I must protect from being injured or killed in accidents, so that is why I am offering my services. And the fee I ask for, why it is a drop in the ocean compared to what the railways earn. But I do not want to waste my time with you, so inform the General Manager at once that he must see me....."

I realised that this farce had gone beyond the limits of reason, and I

(Continued on page 31)

LORD VENKATESWARA—THE WISH FULFILLER IN THIS KALI AGE

G. S. RAJU

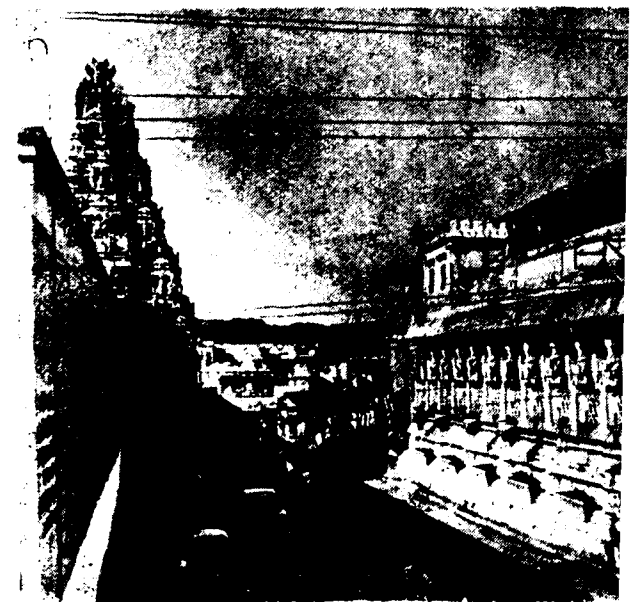
THE popular belief current among hundreds and thousands of pilgrims to Tirumala-Tirupati is that Lord Narayana himself manifested as "Archa Avatara", i.e., self-revealed in the present "Srinivasamurthi" for blessing humanity in this Kali age. Mythology and legends are replete with anecdotes telling how the spiritual values lose their faith in this Kali age in which everything is judged and assessed for its temporal values. But Venkateswara is looked upon as the God in Kali age to give whatever asked of Him. He does and this is everybody's experience speaking. The outpourings of their return are not only in chants and songs in praise of the Lord, but also expressed in the form of valuable offerings to Him in the holy-hundi, the variety of which is countless from rice to clothes, ghee to coins, copper, silver and gold; pearls, diamonds, etc., and some men, women and children clean shave their heads (there are about 100 barbers doing work round the clock) to show their humbleness and complete surrender to Lord Venkateswara. Not only that, the clean shaven head also becomes air-conditioned which is conducive to meditation upon God for quick realisation. Only experience will show that. Further, unlike other temples in whole of India this temple is spotlessly clean everywhere especially the garbagraha which is clean and airy as the foul air is sucked out and pure air let in, and the most peaceful atmosphere here is that there is no harassing of pandas and the extracting

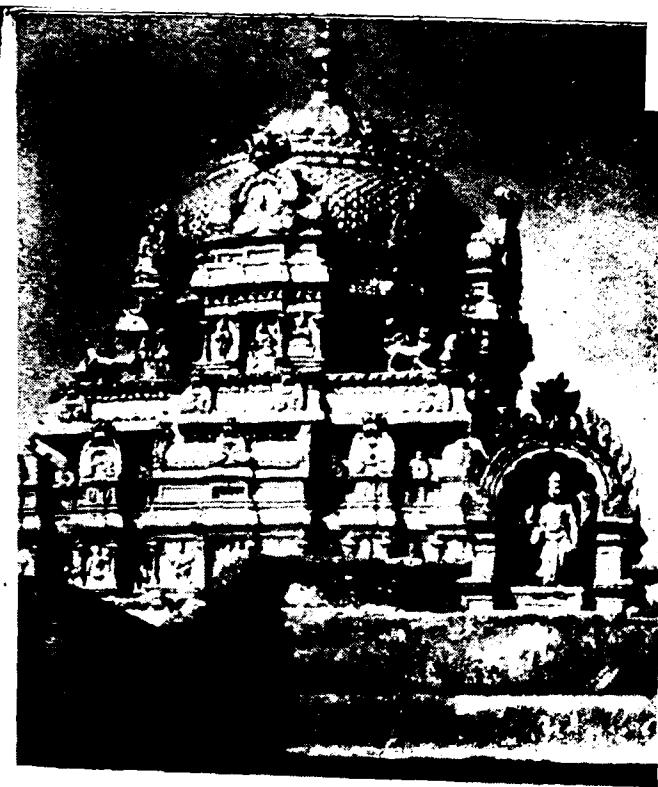
temple priests. The temple priests effectively say when they give arathi to the daily averaged 5,000 devotees not to drop money on the plate. Above everything else Lord Venkateswara gives a most satisfactory darshan to everyone. There is no room for a critic to have his say there.

FOREMOST :

Sri Venkateswara is the foremost of the shrines of all India importance among which counted the shrines of Dwarakanath in the West, of Badrinath in the North, of Jagannath at Puri in the East, and Ramnath at Rameswaram in the South. But this shrine of Venkatachala centrally situated on a cool place, and presiding over others as it is has risen far above than others in the confirm of benefits, spiritual as well as temporal on humanity. His grace is limitless, and who knows in how many more concrete ways His grace is going to manifest in future?

Main entrance of the temple





Ananda Nilaya Vimana

SANCTUM SANCTORUM :

The Vimana, tower over the Sanctum Sanctorum is called "Ananda Nilaya" which was renovated with gold plates recently at a cost of 32 lakhs. Ananda Nilaya means the abode of Bliss. Ananda Nilaya of Venkateswara proclaims Him to be the veritable abode of Bliss. Ananda Nilaya bestows the grace of the Lord on all the devotees visiting the shrine. The name given to the tower over the Sanctum Sanctorum varies from shrine to shrine. The famous shrine at Srirangam has got a Vimana called "Pranava Vimana" because it is shapped like the sacred pranava "OM". Sri Renganatha, the reclining beauty of Srirangam is shown by his Vimana to be the essence of Pranava. The Vimana which enshrines Sri Varadaraja at Conjeeveram is known as the "Punnyakoti

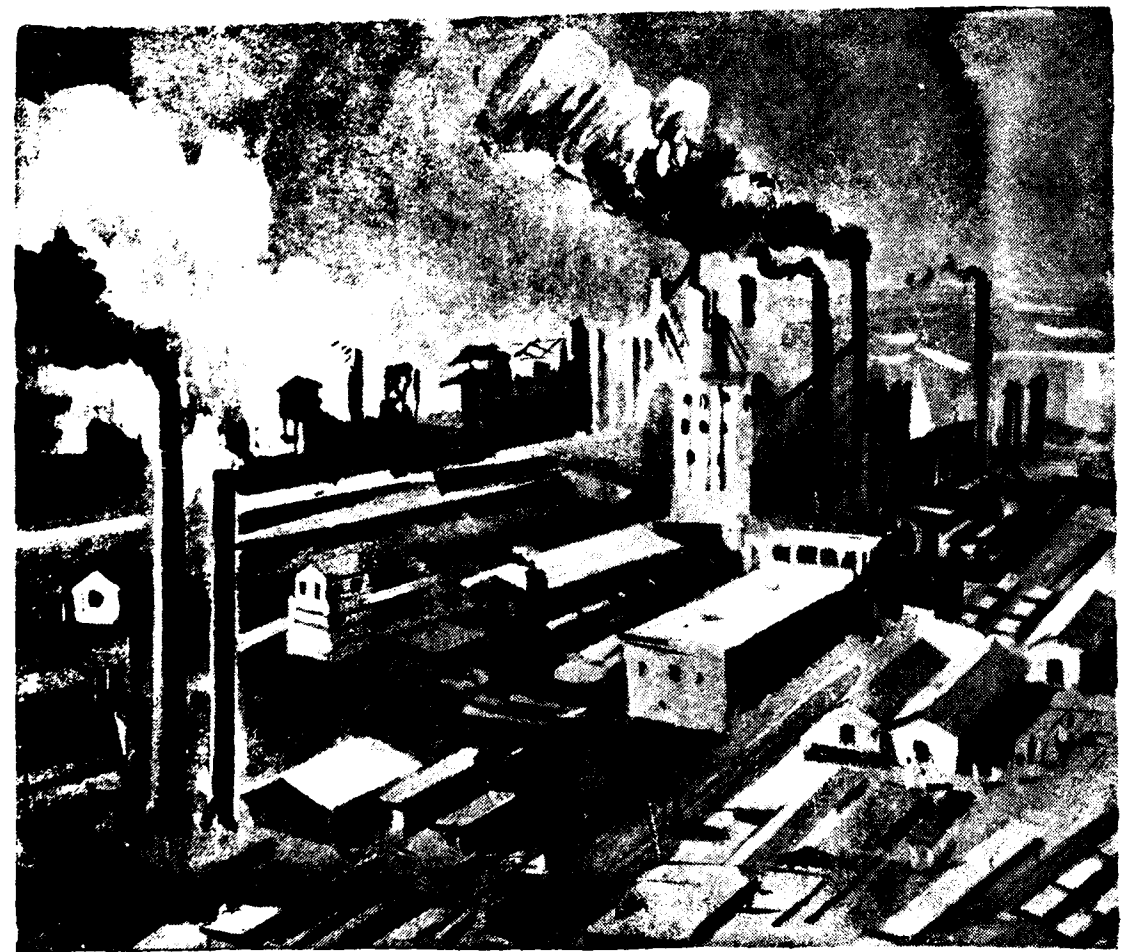
Vimana." It is justly proclaimed by the Vimana to be the benefit that accrues out of crores of meritorious and righteous deeds (Punnyakoti).

CERTAIN FEATURES :

Mere mention of the name Venkateswara or Balaji to Northerners is sufficient to evoke a spiritual thrill in the minds of all persons. This holy place has a certain features about it, rarely, noticeable in any other similar temples. Devotees from all over India flock to Tirupati-Tirumala all the year round to derive spiritual succour and nourishment. A feeling that all inner dirt has been cleansed in one who visits the Lord of the Seven hills. The captivating Sanidhyam of the place is felt by every one who enters the Sanctum Sanctorum. The men in distress, men who desire wealth, the inquiring and the inquisitive Philosopher and Gnani, the seeker of God, all these four categories of devotees can be seen together in Tirupati-Tirumala but not in any other place. The daily Subrapatham chants in the early morning before the Viswaroopa Darshan, the first darshan of the day, with devotional fervour is worthy of note. Even to Buddhists Tirumala has a great attraction, because it is the birth place of the famous grammarian and philosopher Dharmakirti.

ANTIQUITY OF THE TEMPLE :

The temple of Tirupati-Tirumala is ancient. It is one of the famous of the four sacred Sri Vaishnava temples of South India, the other three being Srirangam, Conjeeveram and Melkote. The twelve puranas testify this fact. The earliest mention of the shrine was made in Tholkappiam, a Tamil classical work of the 2nd century B.C.



A panoramic view of the Burnpur works of The Indian Iron & Steel Company Limited

This is the town that never sleeps—the town of steel. Night and day, the vast works throb with activity as men and machines labour to feed the iron and steel-hungry industries of the nation. Using the most modern production technique the Company manufacture, under a system of rigid quality control, a wide range of products including rails, structurals, blooms, sheets, billets, slabs, pig iron, spun iron pipes, vertically-cast iron pipes and iron, steel and non-ferrous castings.

Out of the twelve Alvars of Sri Vaishnavam, ten Alvars sang in praise of the Lord of Tirumala. Chakravarthi Thondaman has discovered the self-revealed God on the Venkata hills and built the shrine.

RITUAL WORSHIP:

The worship of the temples at Tirupati-Tirumala follows the Vaishnava Agama. While the temple is common to all Hindus, it has special attraction to Sri Vaishnavas. The great acharyas beginning from Nathamuni, have been closely associated with the worship of the hills. The great grandson of Nathamuni, Tirumala Numbi, devoted himself to the services of the Lord at Tirumala. Later on, his nephew Sri Ramanuja, the greatest reformer and preceptor of the Hindu religion, undertook the task of establishing the rituals and modes of worship on permanent basis which is carried on without interruption to this day. Rituals in some mysterious way establish a link between the visible and the invisible.

EARLY MANAGEMENT:

There were a stream of Royal benefactors from 813 A.D. down to 1540 A.D. After the fall of Hindu Kings, the management went into the hands of the Nawab of Arcot. With the advent of the British, the management went into the hands of the East India Company. Then it was under the control of the Board of Revenue through the Collector of the District. Even in those days people in great numbers from all parts of India visited and the temple derived about a lakh of rupees annually. Then in 1843 the management was

transferred by a Sanad to the head (Mahant) of the Hatiramji Mutt, Tirupati. Successive Mahants then managed. As some of them misused the temple funds, a scheme came and finally the Madras Hindu Religious Endowments Act (Madras Act of 1927) was passed, and the scheme settled all the disputes and put everything in order. A further improvement was effected and the Tirupati Tirumala Devasthanam Act of 1932 was passed to provide better administration and governance of the TTD and the proper utilisation of the funds of the Devasthanams. Then the TTD Act of 1932 was superseded by the passing of the Madras Hindu Religious and Charitable Endowments Act of 1951. Now Tirupati is in the Andhra State.

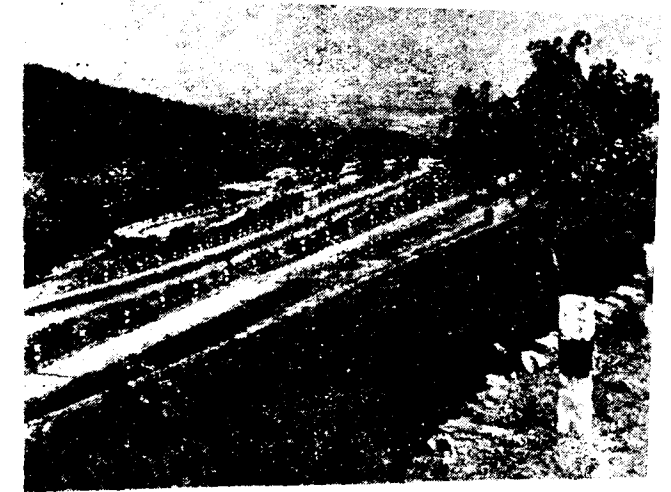
MANAGEMENT UNDER STATE ACTS:

Lord Venkateswara is the greatest earner and the greatest spender. The total income of the TTD trusts, for the month of March 1959 as per newspaper report was Rs. 3,36,096-45 nP. and Lord Venkateswara's income alone was Rs. 3,18,836-82 nP. The 12 mile expensive ghat road was opened in 1944. It is a veritable engineering feat. It has got in all 84 sharp bends. The highway curves back and forth across the face of the mountain and a vehicle appears and disappears several times as it winds its way up. A bus takes about 55 minutes to cover the 12 miles distance. Sri Venkateswara University and hostel was founded in 1953. Polytechnics was started in 1957. Veterinary College in 1957-58. There is a Music College, an Oriental College, a goshala, and a beggar home. A big hospital and a Medical College and hostel is springing

up. It is wonderful to note that no single pilgrim sleeps outside, for the Devasthanam provides them all roof with modern amenities like flushout latrines, electricity, clean filtered drinking water, etc., of course, in the free and in the rented choultries and in the separate hutments (small bungalows like) to suit to the pilgrims purse.

It is not at all difficult for a new comer to obtain every possible convenience well in advance through prior intimation to the TTD, but only thing they expect from you is the promptness.

Nowhere in the temples in India one can find honest and ever smiling and willing Devasthanam Staff as in



A typical view of the curves of the Ghat Road

Tirumala. It is sure that Lord Venkateswara will continue to draw thousands and thousands of devotees in future also.

No More Accidents!

(Continued from page 26)

saw that the glitter in his eyes seemed to be getting dangerous. It was time to terminate the interview. I pressed a button under my desk top three times. The signal was answered. Within a few seconds a Security Inspector with two of his stalwarts came into the room and gently but firmly guided Mr. Das out towards the door.

But the divine messenger got in his parting shot, "So you won't let me see the General Manager," he shouted. "I shall now called down the wrath of the Almighty on this railway for denying my good services.....within a few weeks there will be a terrible accident.....lives lost and....."

The door closed behind him, and I heard nothing more.

THE MARINA, OUR ASSET

V. E. THIRUVENGADIAH

The Marina* beach, our summer resort
Reputed as best in the whole Middle East
Extends from Napier's Bridge handsome
To a league southwards straight up to San Thome.

The *De-Luxe* beach road trim and clean
(Hemmed in east by stretch garden
While in the west by huge structures).
Add subtle charm to our city's cultures.

The straight broad thoroughfare gay and green,
At breakneck speed that splits one's spleen
Passes all day long busy automobiles
And more so at eves in elegant styles.

The towering, massive calm buildings,
Stand gallant without shortcomings
And greet great visitors and tourists too
In silent, *sincere* smiles quite true.

The chain of stately State's mansions
Fanned by the waves in confusions
Stand at ease as if '*By Orders*'
Perchance for onslaught of blue waters?

The gnawing, gnashing waves of main
In clustering multitudes links combine
And vie with each to invade '*Good Earth*'
But retreat vanquished with no breath.

Is that at all the attempts of waves?
No, never at all, but hold conclaves
To dash relentlessly the pebbled shores
As in past, for future of millineum crores.

The claw-like, milk-white, foam-borders
With restless unending quick successors
Roll and roar unmindful of aught
Be that '*poppy Day*' or warring night.

The moonlight nights enhance the grace
Of the blue waters with sparkling rays
In glittering chequered glistening patch
That sways all ripples to natural nautch.

In pitch dark nights from pathless seas
Of engulfing boisterous depressed bays
From threatening gales the giant Light-house
Guides all vessels with long-arm Glows.

The arrayed overhead bright blue lights
Heckle star groups as if in spites
Of steady unselfish untwinkling beams
That forge our beach as a '*land of dreams*'.

Intriguing '*lovers path*' rendezvous
Attracts the pining and offers too
Shelter, shade and cool *Zephyr*
To dons or damsels of Lorn wenoir.

Inviting pleasantest grains of sand
Tempt them strong that stroll or stand

To rest a while and sore to a haven
Of India's Rio-de-Janeiro† renown.

Our Marina coast is an answer apt
To the scorching, blazing solar heat
By easing the lot of our lakhs fifteen
In fifty-square-mile city with suburban.

A carefree crowd though young or old
Throngs the shore for sea breeze cold
From busiest bustle and rustle or hum
Of the great city's drudging conundrum.

Some of the folk listen A.I.R. dumb,
Some buried in their lives' problem
And some in gentle thoughts concealed:
For vents or bursts often nothing yield.

The sights of sturdy fishermen's nets
Smoulder woes kindling regrets
Of lingering fish, prawns big and small
Which respond *man* to his palate's cell.

Seems to kiss high skies and woo
The spacious sea of waters blue
Forming a deceptive elusive edge
As far as the eye could see them merge.

At times a vessel adores as a jewel
In the vast immeasurable horizon sill
And moves like speck in majestic still
Enchanting the view by magic spell.

Many a statue installed at the coast
Remind their selfless '*Service*', our boast
Yet, imposing one of our Bapujee
Compels a tear of special degree.

The pompous vanity of man doth stop
With earth. In water's insignificant drop
He sinks to unfathomable caves too deep
In unheard groans to *eternal sleep*.

The glorious scenes of sea reflect
Him that gave for our great benefit
With coral treasures and precious pearls
As on land with gold, marigold, daffodils.

Very late one night when I strolled the sands
A feeling whelmed and clasped my hands
To find this '*Garden of Eden*' at my will
To pride as mine and enjoy its thrill.

Many thanks, my thanks, our thanks to *them*
Who from the days of yore did hem
And to *them* who keep on spick and span
As our proud asset as one could scan.

* A promenade or esplanade by the sea is *marina*

† The world's finest beach is in Rio-de-Janeiro,
and ours stands as the next best.

CULTURAL AND HISTORICAL BACKGROUND OF ANDHRAS

K. PARTHASARATHY

CULTURE is an expression of values. It is a mirror which reflects the personality of an individual or a people. Culture implies civilization but civilization is not culture. While many a civilization has perished the light of a great culture has always penetrated far deep into time and guided the faltering steps of its posterity. Rome attained, once its imperial glory in the hey day of its civilization. But today only its culture endures in various schools of Western thought devoted to literature and philosophy, art and sculpture, only to mention a few. And in the East, Sanskrit, the language of the royal courts of ancient India, passed down the ages as its great cultural heritage, revealing the soul of India, its unity in diversity, its mission in moulding the thought and destiny of mankind. In the study of a people it is their cultural values that determine their contribution to the growth of knowledge and subsequently to the progress and welfare of man as a whole.

A keen and discriminating study of the history of the Andhras reveals that 'synthesis' is the key-note of Andhra culture which zealously sought for 'perfection in anything it touched'.

The Andhras originally belonged to an Aryan tribe who were ex-communicated from the Aryan fold, probably for laxity in life. The 'Aitereya Brahmana' belonging to Rigveda and dating back to 1,000 B.C. mentions clearly about Andhras. The Brahmana explains how Andhras were

cursed and were grouped with the Dravidian tribes, like Pundra, Pulinda, Mutiba and Sabara, inhabiting the Vindhya regions. To this day, the Sabaras, or Savaras are part of the Andhra people found in Visakhapatnam District. The river Sabari a tributary of the Godavari, seems to be named after them. History asserts that the Andhras on their move to the Vindhya region came in contact and mixed freely with the Telugu or Tenugu people, who were the children of the soil and belonged to a Dravidian tribe. 'Tenugu' means "the people to the South." The word "Telugu seems to be Sanskritised into Trilinga, meaning the land of three siva-lingas." The three great Saivite shrines found even now at Draksharama in East Godavari District, Kaleswaram in Karimnagar District and Sri Sailam in Kurnool District remind one of the historical origin of the word 'Trilinga' meaning the land of the three lingas. The mention of 'Trilingon' by Ptolemy the Greek philosopher who lived about 130 A.D. lends respectable antiquity to the word Trilinga.

In short the fusion of the expelled Andhras from the Aryan-fold with the Dravidian Tailang or Telugu people, inhabiting the eastern coast of the Vindhya, has produced the modern Andhras and evidently they are equally of Aryan and Dravidian (racial) origin.

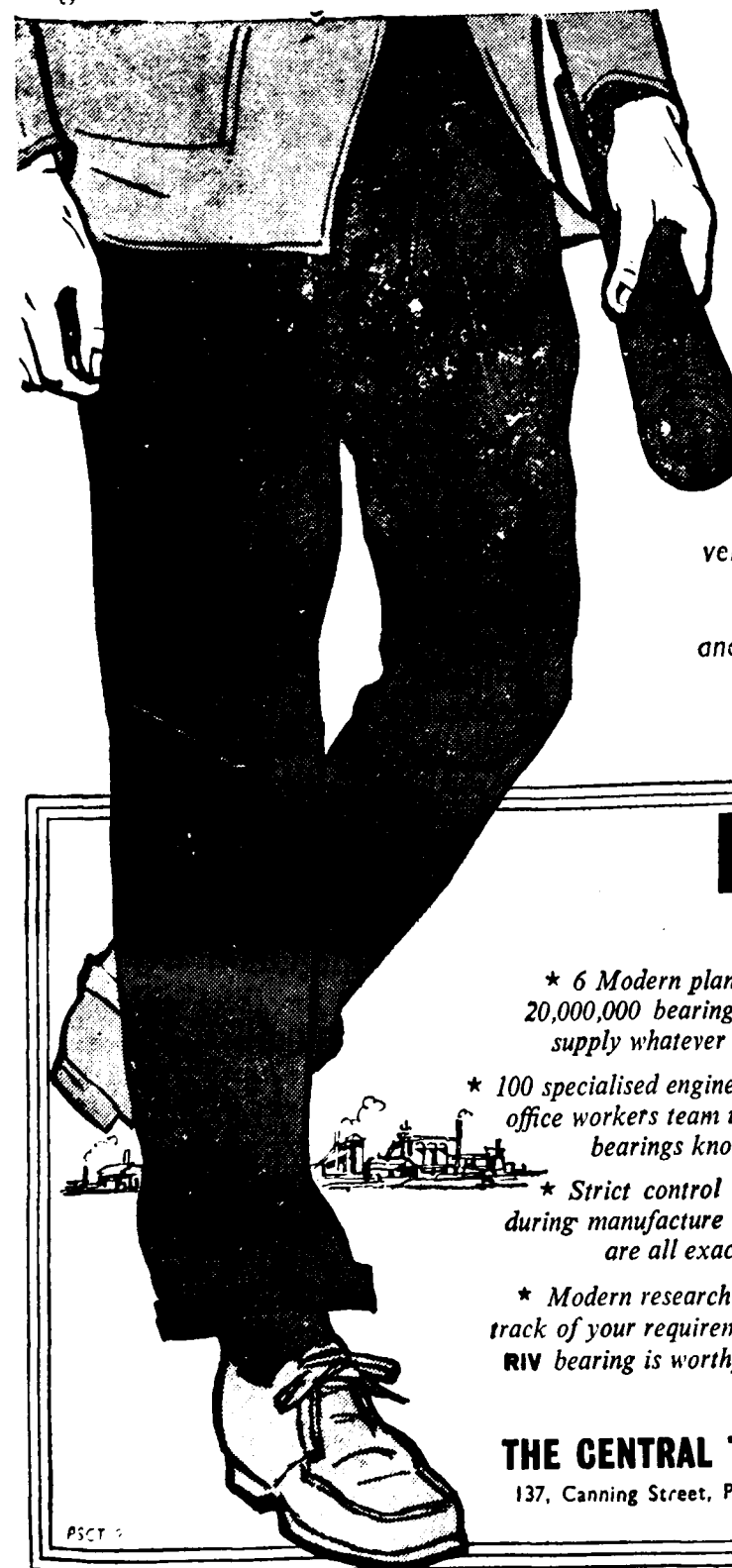
The evidence of a fusion of races is clearly visible even in the Telugu language. Telugu originally belonged to the Dravidian family of languages. But it borrowed its word material,

heavily from Sanskrit and Prakrit, the dialects of the Andhras, when they got merged completely with the Telugus. It imbibed the Sanskrit language to such an extent that the older grammarians considered it to be an offshoot of Sanskrit. Modern philosophy has however corrected this mistaken notion. History clarifies that Prakrit was the court language, the language of inscriptions and literature under the Satavahanas, the Ikshavakus, the early Pallavas and the Salankayanas who were all Andhras. The Vishnu Kunds greatly patronised Sanskrit. "It was only with the advent of the Eastern Chalukyas that Telugu was admitted as the language of the Court and inscriptions." The Andhras had great admiration for Aryan culture and it was reflected in profuse brilliance in all their literature and for four centuries during the time of the Eastern Chalukyas Telugu incessantly laboured to bring out the best works of Sanskrit into itself. Great poets and master minds like Nannaya, Tikana and Potana captured the sublime spirit of Sanskrit works like Mahabharata and Bhagavata and other classical treatises and rendered them into free yet profound translations. This was not due to lack of original creative faculty on the part of the great Andhra poets and thinkers but due to their great and sincere ambition to perpetuate "the unity of Indian culture in all its totality and pristine glory." Further they also produced independent works wherein the sparkling genius of the Andhras is sharply transparent. In addition to this, the Andhra Saivite poets have produced an independent literature of their own of excellent worth. But from the

Vijayanagar period onwards. Telugu marked out a new line of progress in pursuance of its ever creative genius.

The synthetic nature of Andhra culture is further visible in their religious and social customs and manners. The Dravidian concepts of religion like the worship of Siva and his consort, and the worship of serpents and trees flourished side by side with the Vedic Dharma which struck deep roots in Andhra. In marriage while the Brahmins and higher castes adopt the Vedic ritual and mantras, the bulk of the people follow indigenous customs and rituals. A most popular and cherished matrimonial relationship called 'Menarikamu' marrying the daughter of one's mother's brother, an indigenous custom, is widely prevalent both among the Brahmin and non-Brahmin communities. This custom is as ancient as the Eastern Chalukya Kings.

Turning to politics the Andhras count among the prominent empire-builders in India and they have exhibited an acumen for political organisation. Lust for conquest and dominion was not their motive. The first chapter of empire building by the Andhras was in the time of the powerful and glorious Satavahanas who ruled the major part of South India and part of North India for four centuries. Upon the fall of the imperial Mauryas, India was thrown into a vortex of confusion and chaos by the invading hordes of Sakas, Yavanas and Pallavas. Next the very existence of Vedic Dharma was greatly threatened by Buddhism. It was at such a critical juncture that the Satavahana Andhras appeared on the stage



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and established a well consolidated empire by checking the depredation of foreign invaders and striking deep a policy of foresighted toleration and reconciliation which is a hallmark of Andhras culture. From the Satavahanas down to the late Nayaks of Madura this spirit of toleration and reconciliation is revealed as a guiding principle and it was greatly characteristic of Andhra rule. As to the might of the Andhras, Megasthenes says in his *Indika*: "Next come the Andhras, a still more powerful race, which possesses numerous villages and flourishing towns defended by walls and moats and which supply its king with an army of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants."

The Kakatiya and Reddi kingdoms of the Andhras which preceded, the Vijayanagar period served as great bastions of Hindu Dharma. But with the fall of these kingdoms the Muslim rulers of the Bhamani kingdom offered a serious challenge to Hindu religion. The Andhras took up the gauntlet and the great Vijayanagar empire was the answer to this challenge and this was the second time the Andhras forged out yet another great empire on the anvil of history. The Andhras wisely joined hands with the people of Karnataka and together defended Vedic Dharma for centuries. The greatness of Vijayanagar from the material and moral aspects is proverbial. The Andhras had a talent to unite among themselves and organize other people for great achievements. It is common knowledge that the Maharattas under Shivajee drew inspiration from Vijayanagar, their forerunner, as the chronology and events in history confirm.

In the realm of religion and philosophy the Andhras have produced works of the first magnitude. The great Andhra philosopher, Nagarjunacharya, lived at Nagarjunakonda in Guntur District in the last days of the Satavahanas and acted the part of "Martin Luther of India" in reviving Buddhism, at a time when narrow dogmatism ate into the very vitals of it. He founded the Mahayana Buddhism and gave it a long lease of life in India. But for Nagarjuna Buddhism would have disappeared from Indian soil in the early centuries of the Christian era. He was not only a great philosopher but a great chemist and a profound humanitarian. He got inscribed on public pillars rules of health for public welfare. What Asoka did for the minds of men, he did for their bodies, as he conceived the truth, "the body is a temple in which the spirit lives." Nagarjunacharya is a name to conjure with in the field of Indian philosophy. He was not only a great reviver of Buddhism but the founder of the Bhakthi cult when, a great personality like Shankaracharya, the enunciator of Advaita philosophy, learned his Mayavada from the Sunyavada of Nagarjunacharya.

Kumarila Bhattacharya, the great Andhra Missionary of Vedic Dharma, flourished in the 7th century A.D. He popularised a keen and correct study of the Vedas and even to this day the Andhra Brahmins are noted for their correct intonation in the chanting of Vedas. Vallabhacharya, a Telugu Brahmin, born in 1479 A.D., is known as the Chaitanya of the Andhras. His philosophy, known as Pustivada, spread the gospel of Krishna

Bhakti in the north and west of India.

In the realm of literature, the Andhras have produced rare master minds and masterpieces. Foremost to deserve mention is the 'Gadha Saptasati Kavya,' a great collection of verses in Prakrit composed at the instance of the Satavahana monarch Hala. It reflects the life of the Andhras in all their romance and pathos. The Brihat Katha, written by Gunadhya under the patronage of a Satavahana King, is another great work in Prakrit.

Apastama, an Andhra sage and law-giver, besides being the greatest writer on Dharma Sastras, also wrote on 'Silpasutras' in Sanskrit and laid "the foundation for Indian geometry." The great Sanskrit dramatist Bhavabhuti is claimed by some on very authentic grounds to be an Andhra. Dignagacharya, the great Buddhist, philosopher, dialectician and dramatist also flourished in Andhra. In commentary-writing the Andhras carved a niche for themselves in the heart of history. Mallinatha's commentary of 'Kalidasa' is universally acclaimed as the best. The Reddi Kings, Kataya Vema, Kumaragiri Peda Komoti Vema and the Velama King, Singa Bhupala were all proficient writers in Sanskrit. Vidyanaatha and Panditaraya Jagannatha were conspicuous writers on Sanskrit poetics. Emperor Shajahan and Dara Sheeko had great regard for Panditaraya Jagannatha's prodigious memory and patronized him most honourably.

Art reveals the genius and culture of a people. The aesthetic soul of

a nation is enshrined in its art and the Andhras have left a great legacy in the field of art. In the words of Dr. S. Radhakrishnan, "those who carved deep out of the solid rock cells for themselves and temples for their gods, which are even today the admiration of the world must have had great vision of mind, skill of hand and strength of spirit."

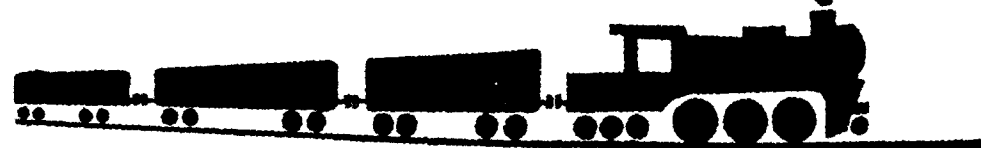
Architecture was the preoccupation of the Andhras wherever solid rock was available. Under the Satavahanas Buddhism was the motive that inspired Andhra architects. The Sanchi Stupa in Central India, and the great Amaravati Stupa near Guntur are a few of the monuments which immortalize the artistic genius of the Andhras. The Stupa at Bhattiprolu is a colossal brick structure revealing the height of the ambition of the Andhras for arts. Nagarjunakonda named after the great Andhra Philosopher Nagarjunachari, lying in Krishna valley treasures innumerable gems of architecture. The later Kakatiyas of Warangal were great builders in stone. The exquisite temple of Ramappa at Palampet, "where the science of dance was engraved on leaves of stone is a monumental creation of the later Kakatiyas of Warangal."

About the immortal architectural treasure of Vijayanagar of Krishna-devaraya the following extracts from Paes the great Portuguese traveller are particularly interesting—"The size of this city I do not write here, because it cannot all be seen from any one spot, but I climbed a hill whence I could see a great part of it; I could not see it all because it lies between several ranges of hills. What

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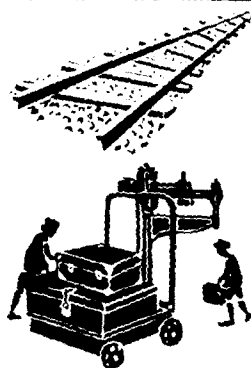
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BACKGROUND OF ANDHRAS

39

I saw from thence seemed to me as large as Rome, and very beautiful to the sight."

"The people of this city are countless in number, so that I do not wish to write it down for fear it should be thought fabulous."

"In this city you will find men belonging to every nation and people, because of the great trade which it has, and the many precious stones there, principally diamonds."

The ruins of Hampi constitute an elegy in stone. They are a masterpiece in stone of vision and skill blended in matchless unity. The immensity and omnipotence of God, the glory and grandeur of Vijayanagar all pervade with a haunting austerity the desolate yet live atmosphere of the Hampi ruins. They remind man "of beauty in desolation and greatness in ruin." As Macfie sings of the past glories of Troy:

The Atlanteans have not died,
Immortal things still give us dreams
The dreams that fires man's heart
to make
To build, to do, to sing or say
A beauty death can never take.

Vijayanagar about which many a foreign traveller eulogised and left enviable records is no more. But its greatness is evergrowing with the advance of time. It is a source of inspiration to many a historian and politician.

As one gazes upon the vast ruins of Vijayanagar they awaken a sense

of beauty, majesty and nobility in him and tears trickle down his cheeks at the picture of the striking contrast of the past glory of the Vijayanagar and its present tragedy which is conjured up before the mind's eye so vividly throbbing with life as it were. "One man sacrifices to build. The other tyrannises to ruin. This is history."

In the fine art of painting, the earliest cave paintings at Ajanta reveal the gift of the Andhras for "harmony and endurance of colours." The paintings at Macherla in Palnad and at Lepakshi in Anantapur District are a few great remnants of their painting art. The makers of the Kondapalli dolls, to this day, keep burning the light of this great painting tradition.

Again Andhra gave proof of great originality in the arts of dance and music. 'Abhinaya Darpana' of Nandi Keswara, a rare work on dance is available only in the Telugu country. Another great manual on the art of dance known as 'Nritya Ratnavali' was composed by Jayapa Senani, the brother-in-law of the Kakatiya Emperor Ganapati Deva and the Commander of his elephant forces. The theory of dance as enunciated by Jayapa Senani "is worked out into beautiful, lively images treasured in Ramappa temple at Pallampet." The dance-masters of Kuchipudi, a village in Krishna District, have kept alive to this day the tenets of Nritya Ratnavalli of Jayapa Senani. They have popularised this art in South India and they are great exponents of Bharata Natya in its classical purity.

In the field of music the Andhras have contributed much to Indian culture. The Telugu language is pre-eminently suited for music. Even foreigners have described it as the Italian of the East. Karnataka Sangita was first evolved in Andhra and perfected there. During the Vijayanagar period, it took a definite shape and great strides. 'Swarna Mela Kalanidhi,' the first great work on Karnatic music written by a great scholar named Ramayamatya, was devoutly patronised by Aliya Ramaraya of Vijayanagar. Raghunatha Nayak, the Telugu Ruler of Tanjore was himself a pre-eminent musician. Venkatamakhi, a profound scholar at the instance of Raghunatha Nayak composed 'Chaturdandi Prakashika,' a great work in music. Annama-charya's sweet Sankirtanas were inscribed on plates of copper. He lived in Tirupathi and was a great Vaishnava devotee of Lord Venkateswara. The next great master was Kshetrappa whose poetic outpourings of melody, 'Gopala Padmulu' are household words throughout Andhra. Last but not least in importance was the great Bhakta, Thyagaraja Swami. His name shines like a beacon light in the music world. Great contemporary artists of the south reverently follow his footprints on the sands of time. The Tarangas in Sanskrit of the Andhra saint Narayana contest the palm with the songs of Jayadeva.

This survey of Andhra culture would be incomplete without a reference to

its spread abroad. The spirit of adventure was dominant in the Andhras and they took to the sea from the pre-Christian era. Thick forests near the coast supplied excellent wood for ship-building. The Buddhistic Jatakas contain many references to the ports on the Andhra coast. During the Satavahana period ships laden with goods sailed to Rome in the distant west and to China in the east. Buddhism inspired ocean voyages of Andhra Buddhist missionaries to distant lands and countries of the east and the Islands of the Pacific. Andhra culture sailed along with Andhra religion and commerce. Names of places like Trilinga, Amaravati, Kakulam, Simhapura occurring in countries like Burma, Siam, Indo-China, Malaya and the Islands of Java, Sumatra and Borneo reveal the mark of Andhra culture in these regions. The inscriptions of Java contain innumerable references to the Salivahana era. The great Stupa at Borobudur in Java was modelled on the art of the Sangharama Stupa at Amaravati in Guntur District. In the words of Dr. Subramaniam, "the colonial expansion of the Andhras, civilised savage tribes in Greater India, gave them a new religion, art and literature and created a zest in them for a higher life."

"Synthesis with a zeal for perfection" is the key-note of Andhra culture. Andhra stands as a bridge between North and South India, between Aryan and Dravidian cultures. In short it is the clearing house of cultures with a brilliant stamp peculiar to its own genius.



HISTORY OF GUIDING IN INDIA

GEO B. AMBROSE

Senior Labour Welfare Inspector (Scouts)

THE Girl Guides Movement in India was started at Jabalpur (Madhya Pradesh) where a company was formed in 1911. The first Company was opened by Dr. Cullen. It still bears on its company colours the words "Primus in India". During the years 1911 and 1912 a few more companies sprang up here and there but very little is known about their activities. They were under the control of the Headquarters of the Movement in England and used to correspond direct with London.

In July 1913, the movement spread to Calcutta, but soon afterwards it received a set-back by the sudden death of the District Commissioner Mrs. Charles. By the end of 1914 fourteen companies were formed in Calcutta and Howrah. Shortly afterwards the number increased to twenty. About the same time the movement made a good start in Bombay, Madras and a few other big cities. In course of a couple of years, the total number of companies in India rose to fifty and the Strength of Guides increased to 1250. There was no Indian Headquarters. These companies were administered direct by the British Headquarters. This arrangement was found unsatisfactory and the need for a local administration was urgently felt. In 1915, Mrs. M. M. Bear, the District Commissioner of Calcutta was appointed the first Chief Commissioner, Calcutta.

Although the Commissioners and Officers of the Guide Companies

strongly felt the need for an Indian Headquarters, the Executive Committee of the London Girl Guide Council withheld its consent to any such move under the apprehension that the establishment of an Indian Headquarters might cause dissensions among the workers and companies. In 1916, Mrs. Bear attended a Conference organised by the Y.W.C.A. in Bombay when a resolution was passed by the conference recommending that the few companies which had been meanwhile organised by the Y.W.C.A., Bombay should work under the Girl Guide Headquarters, provided that the Y.W.C.A. received adequate representation on the Guide Council. This resolution strengthened the case for an Indian Headquarters. By the end of the year, Mrs. Bear was appointed Commissioner for India with her headquarters in Calcutta. This City was selected as the headquarters of the movement in India, because the largest number of Guides were recruited from Calcutta and the Commissioner lived there.

In October 1916, the Commissioner in India was appointed Chief Commissioner of Girl Guides. As Chairman of the National Girl Guide Council in London, Lord Baden Powell authorised Mrs. Bear to frame in consultation with the National Council in London, such bye-laws as might be necessary to adopt the scheme to Indian conditions. Accordingly the Constitution of the Girl Guides Association was slightly modified with the sanction of the Chief Scout. Thus the seeds of

the All India Girl Guides Association were sown. The constitution provided for

1. A Chief Commissioner with the National Council.
2. Provincial Commissioners with their Provincial Councils.
3. District Commissioners with their local Associations.
4. Companies with company committees.
5. Patrol Leaders with their Patrols.

The need for bringing out an Indian Hand Book was urgently felt. But the Chief Scout was very anxious that the Chief Commissioner should personally visit the different companies in India with a view to studying local conditions and obtaining information before the preparation of the Indian Hand Book was taken in hand. It was only in 1918 that an official hand-book called "Girl Guiding" was published in London. This publication was suitably adopted to Indian conditions and was published in India in the same year, under the title "Steps to Girl Guiding in India". A fuller edition was brought out later under the title "Girl Guiding in India". It contained the Rules, Policy and Organisation (R.P.O.) of the All India Girl Guides Association.

Although Scouting was introduced in India in 1910 and Guiding came a year later, till 1916 no Indian boys or girls were included in the movement. It was generally understood that scouting and guiding were meant only for European and Anglo-Indian boys and Girls.

As far back as 1910, when the Scout Movement was first introduced in India a movement somewhat similar to Guiding, called the "Girl Messenger Service" was started in the American Mission School, Lucknow (U.P.). Their methods of training and tests were in many respects similar to those of Scouting. The head of this movement, Miss. Davies was a very far-sighted woman. She admitted Indian Girls into the movement along with others and adopted certain methods and tests to suit Indian Girls, and afterwards published a hand book called "Girl Messenger Book". The girls, who were enrolled, were called "Girl Messengers".

When Guiding and Scouting were making rapid progress among European and Anglo-Indian children, a move was initiated by Dr. Annie Besant, Dr. G. S. Arundale and other Indian leaders to enlist Indian boys and girls in Scouting. Supported by strong public opinion and assisted by other sympathetic friends, Dr. Besant inaugurated the Indian Boys Association in the South in 1916. Indian Guide companies were also formed and the girls were called Sister Guides. In 1917, under the leadership of Pandit Madan Mohan Malaviya and Pandit Hridaya Nath Kunzru and assisted by Pandit Sri Ram Bajpai and others the Seva Samiti Scouts Association was formed in the North. This Association included Girls who were known as Seva Samiti Guides. This Association had its strong hold in Banaras.

In 1916, the British Headquarters gave Mrs. Bear necessary authority to enrol Indian girls in the Guide Movement and to modify the badges and

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rules according to the needs of the Indian Girls. The First Indian Guide Company appears to have been the 2nd Poona Company.

In 1919, a separate commissioner for the Indian Guides was appointed in Bengal. Mrs. Breeves was the first commissioner in charge of India Guides. From the old records, it does not appear that similar separate commissioners for Indian Guides were appointed in other provinces. The late Abala Bose (wife of the famous Scientist, the late Sir J. C. Bose) a great woman educationist and pioneer social worker of Calcutta, was appointed the first Indian Commissioner of Indian Guides in Bengal in 1920. In August 1914 Mrs. Bannerjee was appointed Captain of a Company in Calcutta, the first Indian lady to be so appointed.

In the year 1921, the Chief Scout and Lady Baden Powell visited India at the invitation of Lord Chelmsford, the then Viceroy of India. They toured all over the country and met Scouts and Guides wherever they went. It was during this visit that, through the great efforts of Lady Baden Powell the Girl Messenger Service, the Sister Guides and the Seva Samiti Guides came to an understanding and agreed to early amalgamation. The Sister Guides and Messenger Girls merged with the Guide Association, but on account of a last minute disagreement, the Seva Samiti Guides stayed away.

Although the Girl Guides Association did splendid constructive work among the young girls in India, the movement did not quite succeed in catching the imagination of the Indian public. Guiding and Scouting were of British

origin and the Promise contained a formal expression of loyalty to the King Emperor. The political situation in the country and the acute nationalist sentiment of those days made many people understandably suspicious of the bona fides of the movement. Therefore in the twenties and the early thirties, the movement was confined mainly to the educational institutions managed by convents and other Missionary Organisations. In 1928 the senior students of the Brahmo Girls School, Calcutta, one of the leading non denominational schools of the City refused to take the promise of Loyalty to the King Emperor.

In 1937, the Chief Scout and the Chief Guide again visited India. Intense efforts were again made to arrive at an understanding with the Seva Samiti Scout Association and the Indian National Scout Association of Bombay. Every one recognised that, in the interest of the children, all the scouts and guides should be brought under one Scout and Guide Association. But on the issue of the Promise, the negotiations failed. In 1938, the Seva Samiti Scout Association and the National Scout Association merged into a new body called "The Hindustan Scouts Association" which included both Guides and Scouts in its membership.

The Girl Guide Association reviewed the situation at its general council meeting at Lucknow held in 1938 and passed a resolution deleting the word "Emperor" from the promise and brought it on line with that of other Dominion countries like Canada and Australia.

The question of the Promise came up again at the meeting of the General Council in 1946 at Hyderabad. After a lengthy debate, it was decided by a majority of votes that the Guide Promise for India should be "Loyalty to God, my country and its law". On account of some legal and technical difficulties, however, this change in the form of the Promise could not be uniformly implemented. In the following year, at the Jaipur Conference, this resolution was ratified.

Several attempts to merge the different associations into one organisation failed in the past. A fresh move was, however, made shortly before Independence to revive the proposal on a wider front. Discussions were initiated for the merger of the Scout and Guide Associations into one organisation.

On the 9th May 1947, at the instance of Lady Mountbatten, a joint meeting of the All India Boy Scouts Association, the Hindustan Scouts Association and the All India Girl Guides Association, was called by the Ministry of Education. Maulana Abdul Kalam Azad, then Minister for Education, Government of India presided over the conference.

Following the preliminary exchange of views, a committee consisting of the following members was set up:

1. Sri Mangaldas Pakvasa (Chairman).
2. Sri Tarachand (Secretary, Ministry of Education).
3. Dr. H. N. Kunzru (Representing the Hindustan Scout Association).

4. Justice Vivian Bose (Representing the Boy Scouts Association in India).

5. Mrs. H. C. Captain (Representing the All India Girl Guides Association).

This Committee was entrusted with the task of carrying on detailed negotiations.

After a good deal of discussion, the All India Boy Scouts Association and the Hindustan Scouts Association merged into one body and a new Association comprising of the two Associations was formed on the 7th November 1950. This Association was called the Bharat Scouts and Guides.

The All India Girl Guides Association did not merge with this new body at this time, as the Guides in India were not willing to do so, unless they received an assurance of full autonomy for the Guides Section in the new organisation in respect of training and administration. The general council of the All India Girl Guides Association passed a resolution to this effect when it met in Delhi in February 1950.

At a meeting of the Merger Committee in December 1950, to which a few State Commissioners were invited, the representatives of the Guides were informed that merger would affect only the organisational set up at the top where general policy would be determined. As far as the administration and training were concerned, they were assured that the responsibility for these functions would devolve entirely on the women. At the General Council Meeting held in February 1951

at Lucknow, the All India Girl Guide Association passed a resolution accepting the terms of the merger, and on Independence Day, the 15th August 1951, the Girl Guides Association merged with the Bharat Scouts and Guides.

The All India Girl Guides Association was the founder member of the World Association since 1928. After the merger of the Girl Guides Association with the Bharat Scouts and Guides on the 15th August 1951, the All India Girl Guides Association ceased to be a member. The Bharat Scouts and Guides applied for fresh affiliation. The World Association provides *inter alia* that one of the conditions for membership of this Association is that the Guide Movement in a country should be run by women and the women's section should be autonomous as regards finance and policies. As the Bharat Scouts and Guides was a joint movement, misgivings were expressed at the World Association as to the position and status of the Guides in our joint organisation. But at the 14th Conference held in 1952 in Norway, Mrs. Lakshmi Mazumdar, who represented India presented India's case in its perspective and succeeded in removing these doubts. But there were certain technical diffi-

culties in admitting the Guide Section of the Bharat Scouts and Guides as a member of the World Association. But these difficulties were removed through the negotiation of the World Committee represented by the World Director, Dame Leslie Whateley, and the Bharat Scouts and Guides. In 1953, India was readmitted as a full member of the World Association.

In India today, according to the latest Census given by National Headquarters for 1957-58, there are 1,06,647 members in the Guide Section. India has the second largest Guide population in the World. Throughout its life of nearly 50 years the Guide Movement worked steadily among the girls. The companies were mostly attached to educational institutions where teachers most ungrudgingly served the movement in their spare time as Lieutenants and Captains. While it was true that the Commissioners were ultimately responsible for the administration and co-ordination of the activities of these companies, it was the silent and unostentatious work of hundreds of school teachers and their loyalty and devotion to the movement that sustained and developed it during its period of trial and kept the flag of guiding flying high throughout the land.



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K. S.

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nation. Secondly, it is an incentive to improve the quality of service for the manufacturer and for the railwayman when there is competition from other manufacturers and other forms of transport respectively.

As for the modern newspaper it is more than an advertising medium. It is an important part of our cultural and political life. Independently owned newspapers flourish in democracies. Newspapers are geared closely to the markets represented by their readers. They reflect the changing interests and needs of their readers.

Sunday papers have the largest circulation and because of their size and day of publication are likely to retain their interest for the reader longer than the weekday papers. The Sunday newspaper has characteristics of both newspaper and magazine. Some media men believe that the Sunday newspaper offers many advertisers, all factors considered, the best returns. One argument is that the Sunday edition is read by the reader who typically has his shoes off and is in a relaxed, leisurely frame of mind. He can read more copies than during the busy weekdays. Individual sections are devoted to specific subjects such as science, society, sports and literature: and the advertiser is offered the chance to purchase space in the section covering the field of his product and thereby to reach readers who are more likely to be prospects for his product. If the reader is a garden lover, he can read the gardening section that includes attention to the

advertisements as well as the editorial content.

An examination of a typical Sunday newspaper will reveal the presence of many advertisers who rarely use week-day editions.

In comparing the values of newspapers with other types of media, the space buyer recognizes certain advantages that newspapers offer.

First, newspapers reach all classes of the population. Newspapers can be used to augment or supplement a national campaign in any other class of media. Careful buying of space in newspapers offers thorough local coverage in any given market.

Second, newspapers are published daily, hence advertisements can be prepared and published more quickly than a magazine. This gives the advertiser greater control over his campaign so that he can alter or stop his advertising at short notice, if local emergency or changed campaign strategy should warrant the move.

A third advantage is selectivity of markets obtained by newspapers. The advertiser can limit his campaign to more prosperous areas and omit the poorer sections as desired. Railway advertisements for Out-Agencies, milk, ghee, etc., tender notices, changes in local timings can be suitably given in regional and local dailies. The same flexibility of use of newspapers enables him to co-ordinate his advertising with markets where he has retail distribution.

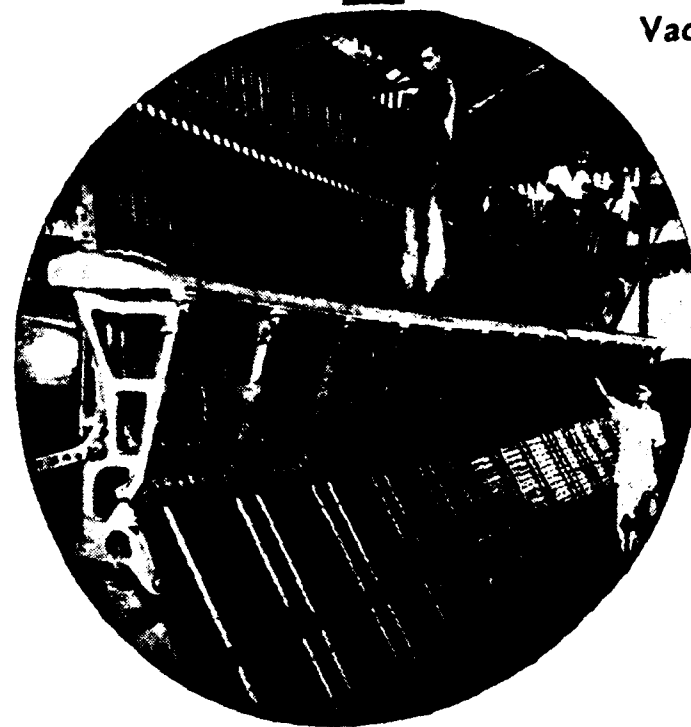
Another advantage of advertising is in the newspaper make-up itself. Small units of space can be purchased

that, in turn, permit the use of a larger number of media for a campaign. At the same time, the position of the advertising in the publication can be controlled to a greater extent than in a magazine, so that it will appear on pages of material relevant to the product advertised.

As for the colour terms and suggestions for advertisement: (1) The primary colours are red, yellow and blue. From combinations of these three all other colours may be produced (2) The secondary colours are orange (a mixture of red and yellow) green (yellow and blue) and violet (blue and red) (3) The intermediate colours are red-orange, yellow-orange, yellow-green, blue-green, blue-violet and red-violet (4) Printers regard black as a colour, and the Merriam-Webster dictionaries back them up by naming black as the "darkest colour". It is usually the fourth colour of the four-colour process of printing. It adds legibility, depth and richness and often is needed for faithful reproduction. Sometimes it accents bright colours through providing contrast. (5) White is defined as "the colour of pure snow or of pure sunlight". The paper with which printers work nearly always supplies the white. Sometimes striking effects result from the use of white ink or dark papers. (6) Between white and black are several gradations of tone. Experts distinguish these variations as white, high-light, light, low-light, middle or neutral grey, high-dark, dark, low-dark and black. (7) Hue is the name of the colour as "red" or "yellow". (8) A tint is a light variety of a colour and is obtained by adding white to a colour. (9) A shade is the opposite of a tint

RAILWAY SIGNALLING EQUIPMENT

Specialists in the design
and manufacture of
Railway Signalling and
Vacuum Brake Equipment.



saxby & farmer

(INDIA) PRIVATE LTD.
17 CONVENT ROAD, CALCUTTA 14

Sole Agents for:-

Le Carbone "A.D." Cells

Chance Brothers

Lenses & Roundels.

Thomson Safety

Track Jacks

Aladdin Rail Lubricators

John Etherington's

"Paragon Grease"

Westinghouse Garrard

Ticket Printing Machines

Sole Representative of:-

Westinghouse Brake &

Signal Co. Ltd. London

Manufacturers of Power

Signalling Equipment,

Hump Yard Control,

Pneumatic Colliery

Equipment, etc

and is obtained by adding black to a colour. (10) Red, Orange and yellow are called warm colours, because they produce a sense of warmth. (11) Green, blue and violet suggest coolness and are called cool colours.

In this connection, some observations by Edmund Burke on the beauty in colour are worth quoting :

First the colours of beautiful bodies must not be dusky or muddy but clean and fair. Secondly, they must not be of the strongest kind. Those which seem most appropriate to beauty are the milder of every sort, light greens soft blues weak whites : pink reds and violets. Thirdly if the colours

be strong and vivid they are always diversified and the object is never of one strong colour. There are always almost such a number of them (as in variegated flowers) that the strength and glare of each is considerably abated. On the whole the qualities of beauty as they are merely sensible qualities are the following : first to be comparatively small, secondly to be smooth, thirdly to have variety in the direction of parts, fourthly to have those parts not angular but melted as it were into each other, fifthly to be of a delicate frame, without any remarkable appearance of strength. Also, it is necessary to have colours clean and bright but not very strong and glaring.



CUPID, THE UBIQUITOUS

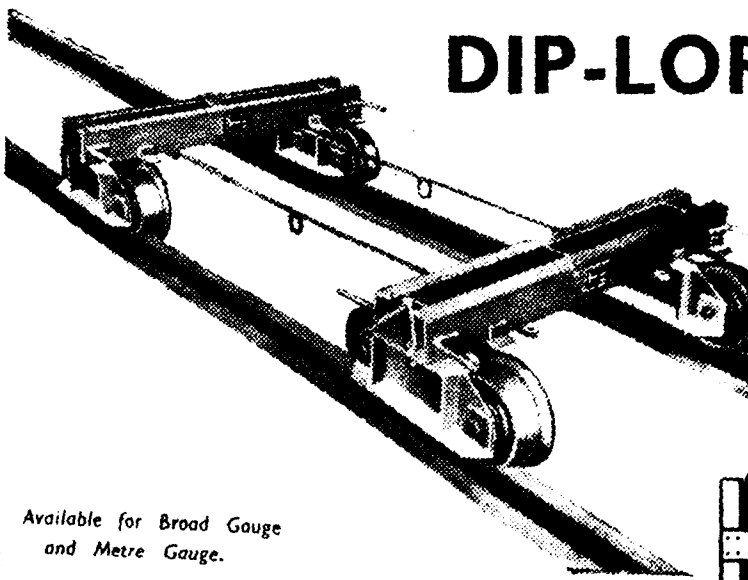
A. V. SUBRAMANIAN

Personnel Officer, I.C.F.

SHE is a fisherman's daughter born in a seaside village and brought up among the flora and the fauna of the sandy beaches. A young fisherman fell in love with her and was meeting her every day for a time. But for sometime now he was not to be seen and the girl began to waste away. Even her bangles began to slip from her wrist such was the state of her emaciation. She addressed her friend in her misery, thus : "Of an evening when the girls of the fishing village play in the sea-shore, a wave brings a crab on to the shore and they tease it and give chase to it for fun. The crab runs for its life on its ungainly feet, but it does not appear to have any chance against its fleet-footed tormentors. But Lo ! a wave bigger than its fellows comes up and carries it aloft to safety." The friend was naturally curious to know why she was referring to this familiar happening in seaside villages.

She replied with a sigh, "He also belongs to a fishing village and would have seen how the crab is saved in the nick of the moment from the hands of the wilful girls. Knowing this, if he does not come and save me when my life is fast ebbing out, how can I survive !"

She came of hill-folk and was sturdy and strong. Her beauty was a byword in all the homes of the hills. Her complexion was golden, even like the full grown head of the millet plant. Once a young hunter came to her village and they fell in love with each other and for a time nothing else existed for them. But the young man stopped his visits and for the girl, separation was like a fell disease. She wasted away and all her beauty departed. Even her friends began to ask her in great alarm about the state of her health. To the dearest of them she poured out her heart. She said,



DIP-LORRIES

Now made entirely in India without any foreign components.

Capacity upto 15 tons

Fabricated brackets giving sturdy construction with ample bearings to give long service.



Garlick & Co.
PRIVATE LTD

Haines Road - Jacob Circle, Bombay-11

Available for Broad Gauge and Metre Gauge.

Branches : Cox Street - 26, Errabalu Chetty Street - 18-B, Nizamuddin West
COIMBATORE MADRAS NEW DELHI

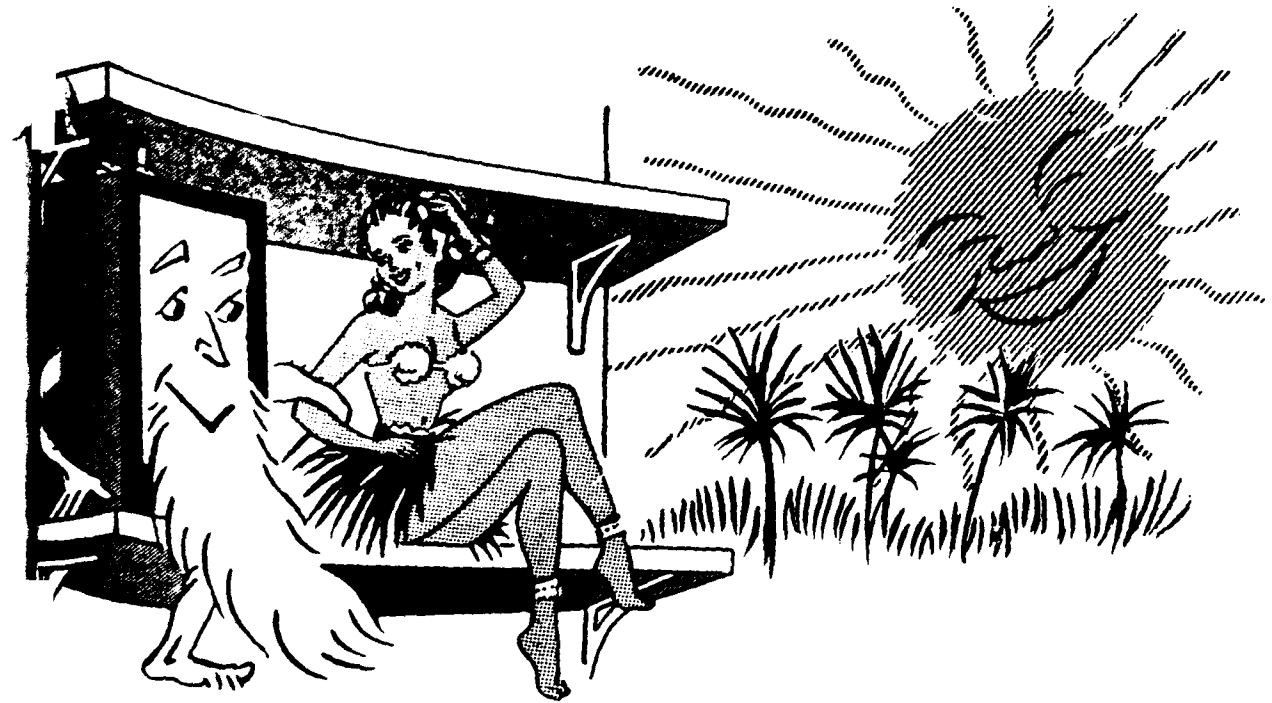
"I was like a full grown millet plant and he came like a parrot to eat the tasty head. When the millet was finished he has flown away leaving me a lonesome contemptible stalk. After his departure people come to me and whisper words of hopes in my ears. They revive me but for a moment: they are even like a rain after which the lonesome stalk puts forth a few shoots. But there can be no revival for me. I shall not put forth another golden head of corn."

Quite often we find love-lorn maidens referring to their young men as thieves who have taken away their beauty, their complexion, their mind and even their life. But when he returns to her he restores to her, her beauty, her complexion, her mind and her life. This girl also belonged to the hill-folk and she was playing among the rocks adjoining a waterfall. Along came a hunter with his dogs and he looked at her and she looked at him and love sprang up between them. They sat up on a rock near the waterfall talking passionately even as lovers would and time ceased to exist for them. One of them it might have been the hunter observed that it was almost night and that they had better part immediately. But parting was very sad and the girl particularly most unhappy at the thought of leaving him though only for a few hours. Quite casually she observed that the dogs of the hunter were quite tired with the bout of hunting they had had. Suddenly a bright thought flashed in her mind and she said excitedly to the young man, "You have hunted all day and your dogs are visibly tired. The night is dark and you are far from home. My

village is but nigh and you are quite welcome to spend the night in my father's abode." It would have been very embarrassing for the girl to have invited her young man to her house had it not been for the hunting dogs which were obligingly fatigued.

Quite a number of poems in Tamil delineate the sentiment of love by picturing the lovers despatching birds and insects as messengers carrying their message of love to each other. The lovers ignore the fact that a messenger should have intelligence and the ability to speak eloquently; they become insensible to the distinction between the human and the animal kingdoms in their pre-occupation. There are again poems in which the human lovers gain inspiration from lovers in the world of animals or even insects. The heart of lovers is the same all along the scale of evolution and loving hearts throb in mutual sympathy regardless of whether they are high or low in that scale.

A young man wishing to earn money, so that his duties of the house-holder might be better charged left behind his young wife and went afar in search of lucrative occupations. The wife at home was passionately bearing the pangs of separation for a time. But as the return of the young man was delayed, the girl started getting restless. Her friends were not very happy at the state of affairs and one of them came up to her and asked her on what she was pinning her hope. For when men go out to earn money they may forget altogether the pangs of separation which assail the heart of the lady at home.



AIR DEPOLARISED WET & DRY CELL

Enjoys long life in the tropics and loves shelf life

Manufactured by:

FERGUSON BATTERY CO. LTD., U.K.

Manufacturing Range includes all types of wet and dry cells for Railway Signalling and communication purposes.

Represented in India by:



TELEPHONE SALES CORPORATION AB

(Incorporated in Sweden with limited liability)

NEW DELHI

CALCUTTA

BOMBAY

The wife, however, smiling made reply thus: "When my husband departed I remonstrated with him and tried to prevent his going. I pointed out that the desert paths through which he had to pass would make him most unhappy. He agreed with me. In fact, he painted a gruesome picture of the inhospitable desert. He stated that the leaves of the few trees in those waterless tracts would have dried up and the sap of life ceased to run. Even the bamboo which does not require much water and can stand a great deal of heat would have dried up among the rocks. The picture of the desert which he painted was truly such that none without a brave heart can hope to cross it." The friend was getting impatient and she came up with the natural question, "But what you are saying only proves my point. How is he going to think of you when trudging these desert paths? Surely the tender sentiment of love would have dried up the heat of the desert."

The wife hesitated for a while embarrassed. Then she came out with the whole truth. "But he said that even in these inhospitable regions the

male elephant though parched with thirst still persuades the cow-elephant to drink first the muddy water left behind by the playful baby elephants. The spirit of sacrifice moves all the lovers in the animal kingdom. Seeing his mate suffer in the roasting heat the male antelope stands against the sun that she may recover a little in the shade cast by his own body. The dove in the desert is relieved of her suffering by her fond mate who fans her with his wing even though he himself is distraught with the heat of the sun. These sights of lovers among animals and birds vying with each other to relieve their distress would act as an inspiration to him to complete his task and return to me as fast as he can."

There is no being in the scale of evolution too humble to feel the effects of the tender sentiment: there is no being too mean to react nobly when the object of its love is seen to suffer.

[KURUNTHOHAI 384, 53 & 75.
KALITHOHAI Palai 10.]

Suitability Tests, Selection Boards, Efficiency Bar Tests, Promotional Courses, Refresher Courses, Assistant Labour Welfare Inspectors' Examination, Assistant Personnel Officer's Selection—and many others—are the hurdles that we, the Railwaymen, have to go through in our career, if we seek advancement. Naturally, some of these are sometimes irksome, and we might wonder why these should be insisted upon. But since they are inherent in the scheme of things, it is better to be forewarned. And you can do no better than read IYER'S HANDBOOK FOR RAILWAYMEN. New Edition completely revised and enlarged just out.

Available at all leading Booksellers and Railway Station Bookstalls
or from the Publisher at

22-B, SIRDAR SANKAR ROAD, CALCUTTA-29

SAFARI IN AFRICA (Part III)

Mrs. A. R. HYDARI

IN my last two articles I had described our journeys by rail from Mombasa, the beautiful port of East Africa, to Nairobi, Garden City of Kenya, and from here to Kampala, the enchanting capital of Uganda. We now leave the Railways for some time and take a trip by road into the dark, mysterious world of the interior.

Our destination is Murchison Park, one of the finest game sanctuaries in the world and through here to see the famous Murchison Falls, where the Nile forces itself through a narrow gorge, and thereafter to spend the night at Praa in the heart of Uganda jungle, on the banks of the Nile.

We leave Kampala before the break of dawn in a comfortable station wagon provided by a Safari Agency, with an African driver at the wheel. Our driver is supposed to know every stone on the route.

Our first stop, after a hundred miles, is Massindi. Up to Massindi the journey is uneventful. We pass through one neat and tidy village after another, set in lush greenery, each a picture of Arcadian beauty in the soft dawnlight.

At Massindi, we refuel and after a short halt head for the Park fifty miles away. Arriving at the entrance to the stronghold of the wild we read a notice at the toll gate. "This park contains dangerous animals. You enter at your own risk. Exercise care." Speed is restricted to 20 miles an hour, and smoking is prohibited.

No sooner do we enter the Park than we see a herd of elephants

grazing a few yards away from the road. Here the grass grows tall and thick and is the pastureland of the tuskier. Further on we see more elephants sometimes in herds and sometimes in groups of two and three. The road undulating through elephant grass often takes sharp turns and we reach a clearing to see a herd of handsome water-buck making a pretty picture in the grass-land. The shy creatures disperse like leaves in the wind and we continue our journey. Suddenly our driver applies the brakes—we have come face to face with half-a-dozen Tuskers. They are blocking the road and we wait patiently in hopes that these moving mountains will retreat into the jungle. The park rules stress that cars should come to a standstill when elephants cross the roads. With prayers upon our lips we watch the movements of Jumbo & Co.—Hello! What's this?one of them is flapping his ears and lifts up his trunk as if in protest and seems to make a beeline for our car. We have heard of tuskers overturning cars, and pray hard.....Our prayer is answered.....the beasts move away into the jungle. The driver starts the car, but keeps looking out to make sure that there are no elephants about to charge at us. Then giving the signal for "All Clear" he continues the journey. As we proceed we spot more elephants in the valley, several variety of deer, some fleet-footed gazelles, till we reach the spur of a hill. From here we take a detour along a narrow winding road that ribbons away about a mile, and alight to see



Murchison Falls

the Murchison Falls. Going down a path we see a most wonderful sight. Through a cleft in the rocks, hardly twenty feet wide, the Nile is rushing down in foaming cascades, and dropping four hundred feet below, on its 4,000 mile journey to the Mediterranean. The rays of the noonday sun on the gushing spray form a shimmering rainbow thus enhancing the splendour of the falls. We linger here awhile drinking in the beauty of the scene, then willy-nilly pile into the car to continue our journey. Praa, on the banks of the Nile, where we shall have our midday meal and break journey for the night is still some fifteen miles or so away.

We drive over the undulating road crossing here and there a stream or two, with occasional skids over the bumpy track and reach a spot where a car is blocking the road. Apparently there has been heavy rain here. The owner, a Belgian from the Congo border with his Negro servant, are pictures of helplessness as the car is buried deep in the slush. Our party make a concerted effort to extricate

the vehicle, but to no avail. So with a promise of sending the forest ranger for help from the ferry station ahead, we move on. In a short while we reach the ferry station and after informing the scout of the breakdown, we go car and all on the ferry across the Nile to Praa. As we glide along we see dozens of hippos with their snouts above the water swimming in the river. Reaching Praa across the water, we drive to the hotel, facing the mighty Nile.

This hotel of the Uganda jungle has besides the main building, with its lounge, dining saloon and bar, a dozen or more round thatch roofed log cabins, each well equipped with accommodation for two. We are lucky to secure four huts for our party of eight and after a quick though belated lunch, leave for the landing stage where the "Oribi" a smart looking motor launch is waiting to take us three miles over the Nile to enable us to see the Murchison Falls from the other side.

As the launch chugs along the river we can see on either shore elephants bathing and splashing, sly crocodiles reclining, hippos in plenty dotted

Mother Hippo and Baby



June 1960

SAFARI IN AFRICA

57

about in the waters, a couple of rhinos, and some deer drinking by the shore. The launch reaches a spot from where the gorgeous Murchison Falls can be seen, and stops here for sometime. The panoramic view of the falls, with the dense matted jungles on either side of the river, against the deepening azure of the evening sky, is indescribably beautiful.

As the eye wanders over the waters of Mother Nile our thoughts take a voyage back into the past to the baby Moses in his basket the Beni Israel.....the Godless Pharoahs—the Mighty Queen of the Nile in her large with her lover Mark Anthony.

In the gathering dusk, the launch wends its way back to the shore.

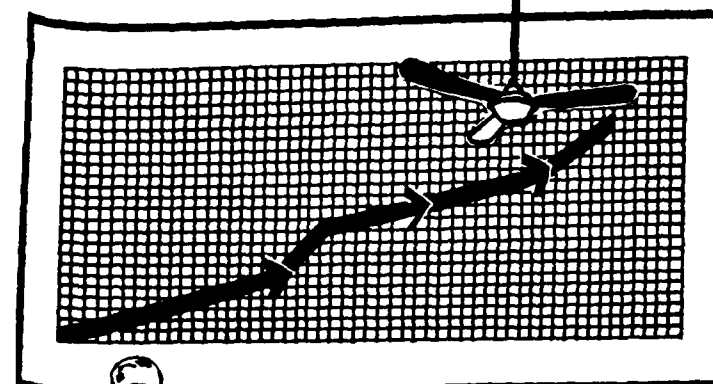
We arrive at our hotel in time for a cup of tea.

The Manager warns us that elephants roam close to the hotel and we should be careful when crossing over to our log huts. Children especially have to be guarded, he tells us.

We retire to the huts where a steaming bath awaits us.....then back for dinner at the hotel after which our African waiter hands us some pills on a plate.....paludrinea must in these parts where malaria is rampant.

And so to bed. It's been a wonderful day and tomorrow we have another long journey before us.....the drive to Butiaba.

no dark secret shrouds this SOARING CURVE



it is merely a matter of 6 simple reasons

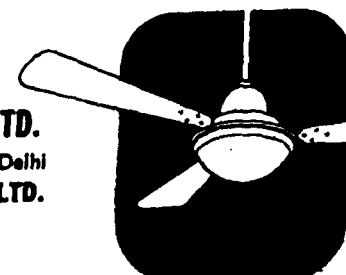
1. The silent fans fitted with ball bearings at the both ends
2. Supplied regularly to the Central and State Governments
3. Rigid quality control at every stage of production
4. Completely interchangeable parts made of quality materials
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Kassels airmaster
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MATCHWEL ELECTRICALS (INDIA) LTD.

P.O. Box 156, New Delhi, Factories: Poona and Delhi
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BOMBAY - CALCUTTA - DELHI - MADRAS - KANPUR - PATNA - INDORE - WARDHA - GAUHATI



EYES TO SEE WITH

AS we all know, each one of us has five sense organs—the eyes for seeing, the ears for hearing, the nose for smelling, the tongue for tasting, and the hands, feet and skin for touching and feeling. Of these five, I am sure we will all agree that we would rather have any of the others taken away from us than our eyes. For when we have no sight we live in a world of darkness.

Every man, woman and child has two eyes, and so it is with most animals, birds and insects. But where insects are concerned, the eyes we see may seem like just two eyes, but if we looked at these through a microscope, we would see something amazing. So let us learn a little more about the wonder of eyes that other creatures have.

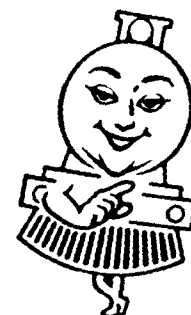
Insects have two kinds of eyes—simple eyes with surfaces sensitive to light, and compound eyes, which are really thousands of tiny cone-shaped eyes put together. It has been found that the ant has 50 of such tiny eyes, the drone bee has 1,400, the worker bee 3,500. Next comes the ordinary housefly. He has 5,000 such eyes, which gives him 5,000 chances of spotting and finding crumbs of food on our tables and in our kitchens. The beetle is said to have over 6,000 and the dragon 13,000. But does it

stop there? No, for there is a kind of beetle, known as the Mordella, that has 60,000 eyes.

Why, we may ask, do insects, beetles, butterflies, have so many eyes? By these sets of compound eyes they can see in all directions at once: something you and I cannot do. Another curious thing is that, if a photograph was taken of an insect looking at a picture of a man, he would not be seeing just one picture, but thousands of tiny pictures.

Insects have eyes of fixed focus: their lenses are not able to take in various distances, like ours. We can look at something close and then quickly change our eye-focus and look at something far away. Insect eyes seem to have a focus range of about an inch or two. But their compound eyes have a longer range, up to about ten feet. Some insects have both kinds of eyes—three of single eyes, set close together, and a pair of compound eyes. These eyes are for near and far sighting.

Fish are mostly near-sighted. This is only natural, as they live in a world of water. If you have ever done under-water swimming and looked around you, what do you see? Everything seems misty, and not as clear as when your eyes are above the surface of the water. So it is with the fish. The pupil of the eye of the fish is



Traders are requested to make full use of Railways for the movement of their goods traffic.

Railways carry all traffic that is offered, whether it is a cheap commodity like coal or an expensive commodity like piece-goods. Railways are able to charge low rates for coal, etc., only because they also carry other traffic at higher rates.

Please remember that Railways are our National assets and it is in the larger interest of our country that all available capacity of the Railway is fully utilised.

We will do everything possible to enable you to do this. The Chief Commercial Superintendent or the local Divisional authorities of the Railway will be pleased to discuss any special problems in regard to movement of goods traffic, that you may have.

(ISSUED BY SOUTHERN RAILWAY)

large so that the eye can catch all the light rays that filter through the water.

There is a South American fish called the Anablep that has four eyes. This fellow has his eyes made in two parts, the upper half of the lens having a different curve to that of the lower. The reason for this is that this fish is in the habit of swimming near the surface of the water with his eyes half out of the water. So the upper half of the eye is made for him to see in the clear air, and the lower half to help him see under water. Actually this fish gets his food from tiny insects that are found on the surface of the water, so he has been given this 'four-eye' vision.

All insects do not have their eyes in what we consider as the head part of their bodies. Some have their eyes at the end of their feet, or feelers, which they can wave about in all directions to help them find their food and spot their enemies. These creatures with eyes in their feelers are mostly of the crab and lobster families.

The next time you spot a snail crawling about in the garden, stop and look at him carefully. Try and find out where his eyes are. If you look closely you will find there are two little knobs at the end of the pair of tiny horns shooting out of the head. These are the eyes of the snail. He too can move these eyes in all directions and see where he is going and find the dainty morsels of food which he must eat. The leech has eyes guarding his mouth, and the starfish has eyes at the tip of each of his five rays. The spider also has more than a pair of eyes, and with these he can keep a watch for the juicy fly or insect that

flies into his web, and, further, spin out his web.

Man has one pair of eyes, and he can move them up and down, from right to left and also roll them, but always together. You cannot move your left eyeball up and down and at the same time keep the right eyeball still, or move it from left to right. Animals do not seem to have so much freedom of the eyes, as when they want to look beyond the range of vision, they have to move the entire head. But there is one creature - the chameleon who can do some amazing things with its eyes. Each of its eyes can move independently of the other. It can keep the right eye still and move the left eye rapidly. So the chameleon has the means of looking at a tree on his right and at the same time look at another tree on the ground at the left. If you can catch the chameleon doing this, you will see the most horrible squint in the eyes, more ugly than any cross-eyed person you have ever seen.

The bird has perhaps the most wonderful kind of sight and something that is really marvellous. Look up at the sky and you will see a hawk high, high up. Those little beady eyes in the hawk's head are searching from that height for some food far away down on the ground below, and what it sees seems to be only a tiny speck. Yet it knows exactly what it is aiming for, and suddenly the hawk will wheel in the sky and come diving down to the earth at a terrific speed. So as he nears the prey on the ground, the eyes are rapidly changing their focus from

(Continued on page 75)

RAILWAY WEEK CELEBRATIONS

AT WORKSHOPS—MYSORE SOUTH

A "Get-Together" Tea-Party was arranged on the lawns of Railway Works Canteen, Mysore South. The premises was gaily decorated to celebrate the Railway week on Wednesday the 13th April, 1960. 150 employees were invited, out of which 75 were Class III and 75 were Class IV, including 8 employees of ACOS Office, MYSS and 3 retired employees of these Works.



Works Manager and Assistant Personnel Officer at Tea with other staff



Shri Chikka Venkataiah, Daffedar, has put in 42 years of Railway Service. Shri G. S. A. Saldanha, DS/MYS, Shri V. S. Murti, DEN/I and Shri J. Siddiah, DPO/MYS are also seen in the picture

Shri G. S. A. Saldanha, DS/MYS speaking on the importance of Railway Week



HUBLI DIVISION

The Fifth Railway Week celebrations were inaugurated on 10th April, by the Divisional Superintendent at a function held at the Railway Institute (North). After the inauguration, there was a cultural programme and then a presentation of cash awards to running staff who achieved good punctuality results. There was also a broadcast talk in Kannada by the Divisional Superintendent from the All-India Radio Station, Dharwar at 21.15 hours.

One of the highlights of the Railway Week Celebrations were dramatic performances in eight languages, viz.: English, Kannada, Marathi, Telugu, Bengali, Tamil, Hindi and Malayalam. The pupils of the Railway School staged the farce "A QUESTION OF LUCK" written specially for the occasion by the Divisional Superintendent.

Get-together tea-parties were held in the Divisional Headquarters and at Hubli, Gadag, Miraj and Ghorpuri stations.

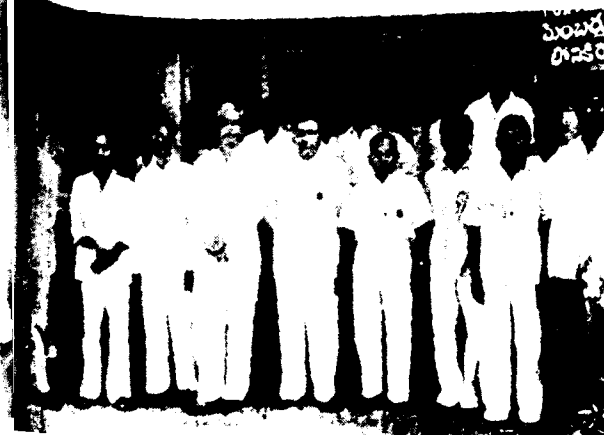


An exhibition of handicrafts was held on 15th April 1960. A 'Conducted Tour' of representatives of the public and of the Press commenced at 16.30 hours on 14th April 1960. The invitees were shown round the Divisional Office, Control Office and a Cabin. They were also taken to the M.T.S. Colony where they took a great deal of interest in the working of the Handicrafts Centre. A demonstration of "mass drill" by children of the M.T.S. Colony was also greatly appreciated.

On the last day of the Railway Week, viz., 16th April 1960, sweets were distributed to children of Railway Schools at Hubli, Gadag, Miraj, Ghorpuri, Telgi and Hotgi. The Railway Week closed with a ceremony on the Railway Sports Club Ground in which Dr. N. S. Hardiker, Member, Rajya Sabha, laid the foundation stone for the new Railway Hospital to be built there.



Bezwada : Sri C. Srinivasa Rao, offg. D.S. receiving the salute on 10th April



Sri C. Srinivasa Rao with members of the committee of management of the Railway Institute, Bezwada



Entrance to Rly. Week Celebration Pandal at Tumri



**DESIGNERS AND BUILDERS OF
ALL TYPES OF RAILWAY
ROLLING STOCK AND SPRINGS**

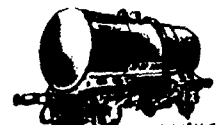
**INDIAN STANDARD
WAGON CO. LTD.**

SANTA, BURNPUR

Managing Agents
MARTIN BURN LTD.
12, Mission Row, Calcutta 1.



C.M.R. TYPE WAGON



T.P.R. WAGON



M.B.O.C. TYPE WAGON
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TYPE WAGON



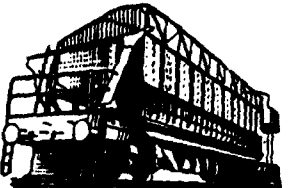
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HOT COKE WAGON

MSWC-4



Scenes from Tamil Drama 'Samrat Ashok' staged by XEN's office staff at RJY



Kumari Sai Prabhavathy, daughter of
Shri D. V. Subbaramiah, Relieving
ASM MPL

Shri C. Srinivasa Rao, offg. DS/BZA,
Smt. R. Parthasarathy, XEN/RJY
and others watching the proceedings
of the Railway Week



LOCO WORKS, PERAMBUR

A colourful Get-together Tea-party was arranged on the 13th April at the New Hall, Railway Institute (East), Perambur. As many as 200 employees from Loco Works, Perambur, were invited to the function. It was a representative gathering of all Departments within the Loco Works and the party was well attended.

The invitees were received by the Loco Works Manager and other Officers and Welfare Inspectors. The reception was highlighted by the presence of Officers' Wives who also mixed with the gathering and enquired of the welfare of staff. Good background music was provided.

Sri M. Nagaraja Rao, Loco Works Manager, addressing the gathering stressed the importance of such gatherings for promoting *esprit de corps* amongst the employees of our Railway irrespective of the status or position they held. He also laid emphasis on the point that although they were differently placed inside the workspot the difference should not be felt, as all of them jointly contributed to increase in productivity and contributed to the welfare of the nation. He further stressed on the vital role played by the employees of Loco Works in repairing the locomotives and sending them out for the transport of materials and men to various places in our country as a result of the increased industrial activity. He wished them all a happy New Year and thanked those that were present on the occasion and requested them to carry this message to all their co-workers. He thanked also the members of the other departments

present—Engineering, Electrical, Signal and Tele-communications, etc., for their co-operation in making the function a success.

AT THE RAILWAY PRESS, ROYAPURAM

A Get-together Tea-party was arranged on the afternoon of 13th April for the staff of the Printing Press, Royapuram, at the Press Canteen premises. The hall was tastefully decorated to suit the occasion. Sri M. S. Rao, Press Superintendent, made individual enquiries of the invitees present.

Speaking on the occasion, the Press Superintendent stressed the need for developing a sense of camaraderie between the officers and the staff in general. Sri M. D. Doraisamy, Binder, during his speech explained the significance of the Railway Week and the importance of the Get-together Tea-party.

The celebrations were rounded off with vocal music by Sri O. Raghavan, accompanied by Sri S. Govindarajan on harmonium, Sri S. K. Dorairaj on mridangam and Sri E. Kannappan on ghatam, all being employees.

RAILWAY INSTITUTE—TAMBARAM

The inaugural function was held on 10th April with Sri R. K. Selot, DEE/T/TBM in the chair. Sri S. A. Babji Naidu, Asst. Engineer/Tambaram, President of this Institute,

welcomed the gathering. Competitions were held both for boys and girls between 10-16 years in elocution, composition of poems, dancing, vocal music and fancy dress. Prizes were distributed to winners by Sri R. K. Selot.

On the 13th April Get-together Party was arranged in the Institute and about 90 employees from class IV and III attended. Sri S. A. Babji Naidu, Asst. Engineer/Tambaram, spoke on the significance of celebrating the Railway Week and its relations to both the Railway Employees and the Public.

On the 14th a magic performance was given by the sensational Bombay Magician Pro. Manak Chandra.

"Children Treat" was conducted the next day and over 300 children participated. Toys were distributed by Sri M. Adhi Seshalu, President of the Local Panchayat. A Tamil Drama was enacted by Sri M. Rangan and party. The President of the Institute praised the talents of the dramatic group. Sri M. Rangan, a committee member of the Institute, proposed a vote of thanks.

On the concluding day, i.e., 16th April a Film Show was arranged by the Public Relations Officer of this Railway.

GOLDEN ROCK

The Get-together Tea-party in connection with the Railway Week celebration held on the evening

of Saturday, the 9th April. The Railway Institute Tennis Court, where the tables were laid out for the party was tastefully decorated befitting the occasion. The invitees were received by the Officers present and later tea was served. Light music through amplifiers was also provided during the party. Performances in mimicry and Yoga Asanas by the shop employees were other attractions of the evening.

The Deputy Chief Mechanical Engineer, GOC who addressed the gathering towards the close of the function referred to the significance of the Railway Week and stressed that the Get-together Tea-party is intended to cultivate amongst the Railwaymen the idea of oneness and *esprit de corps*. He wished those present all happiness and prosperity during the New Year (Tamil New Year). The function came to a close at 6 p.m.

NEGAPATAM

The Get-together Tea-party for Railway employees arranged in connection with the 5th Railway Week celebrations was conducted in the Robinson Railway Institute.

There was a feeling of real "camaraderie" between the rank and file of the employees who attended the function and both class III and class IV freely intermixed with each other as of one common family. All of them took seats around the tables without any distinction of caste, creed or occupation.

OLAVAKKOT

The celebrations at the Railway Colony, Olavakkot from 10th to 16th April were very impressive. The well-decorated stage, the illuminations, etc., were all indicative of the animated interest taken by the Railwaymen.

Sri K. N. Krishnan, Divisional Superintendent, inaugurated the function. There was a large fare of variety entertainments, dramas, music concerts, dance items, etc., throughout the week. Srimathi Krishnan distributed the prizes to the best performers.

With a vote of thanks by Sri A. M. Achuthan Nair, the week old function came to a close on the 16th.

QUILON

The celebration commenced with a public meeting on 10th April at the specially erected stage in front of the Institute, attended by railwaymen, their families and the public. Sri K. Srikantiah declared open the functions. Messrs. V. J. Moris and K. Thankappan spoke on the occasion stressing the need on the part of the railwaymen to strive to provide the best of comforts to the lakhs of people using the Railways daily in our country. The opening function came to a close with a few dance items by Kumari Philo Morris, daughter of SS/QLN.

The Get-together Tea-party was arranged on the 13th April. A huge gathering of railway employees participated. AEN/QLN and other senior



Sri J. De Monte, DCOS NGT, with actors of the drama 'Mr. Novelty' is seen seated in the centre

The D.C.O.S. Sri J. De Monte and some senior subordinates and employees took part in serving the refreshments.

Sri Reghu Raman, Travelling Store-keeper/NGT staged a drama entitled 'Mr. NOVELTY' at the Institute premises; Messrs. S. Rengasamy Iyengar, AWK/NGT, G. A. Murray, Checker/NGT and K. Somasundaram, Hamal provided background orchestra.

Sri J. De Monte, Dist. Controller of Stores, explained the significance of the Railway Week and exhorted the Railway employees to cultivate good characteristics such as courtesy, cleanliness, punctuality, loyalty, helpfulness, conscientiousness so as to create a good impression on the minds of the public and thereby make the Railway services more and more attractive not only during the Railway Week but throughout the year.



Dance by daughters of Shri C. S. Panicker, PWI

subordinates of the station took active part in conducting the party. It was followed by violin recital by Sri K. Srikantiah accompanied by his daughter on the veena. The last item of the day which received the appreciation of the audience was the dance programme by the daughters of P.W. Inspector Mr. C. S. Panicker.

"Get-together"



Dance by Miss Philo Morris, daughter of Mr. V. J. Morris, SS/QLN

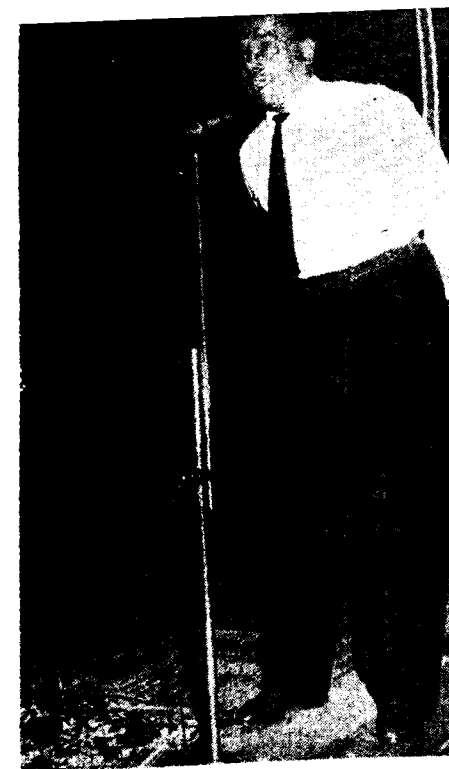
On the last day, the celebration came to a close with variety entertainments and classical dance by Chavara Leela Mani & Party. The convenor Sri K. Thankappan expressed profound thanks to all who actively contributed for the successful celebration of the Week and also to the local public and press for their co-operation.

Violin by Shri K. Srikantiah, AEN/QLN, accompanied by his daughter over veena



MADURAI DIVISION

The Fifth Railway Week was celebrated by the staff all over the Madurai Division with the usual enthusiasm. At Madurai, the Divisional Headquarters, the Railway Week was inaugurated on 10th April by Sri G. N. Nair, Divisional Superintendent, in the presence of a large gathering of employees and their families. There was a March-Past by a contingent of the Railway Protection Force, Boys Scouts, Girl Guides and Bulbuls and the members of the Madurai Division of St. John's Ambulance Corps. The Divisional Superintendent explained the significance of the Railway Week and appealed to all the staff to co-operate in maintaining the high traditions of Railway working, to ensure that trains are run to time, to be courteous to the travelling public and earn the goodwill and appreciation of our customers. Throughout the week variety entertainments by employees and their families were held in the evenings in the open air theatre specially put up for the occasion. Highlight of this year's celebrations was the participation by several officers. The Divisional Superintendent himself set the audience to roars of laughter and tumultuous applause by singing a couple of ditties, while Mrs. Nair entertained the audience to a piece of highclass music on veena followed by vocal music by Miss Nair and kanchira by Dr. P. R. Balakrishnan, DMO/MDU. Sri G. Ramasami, AEN/TEN, gave an exhibition of his proficiency in vocal music and Sri K. Srikantiah, AEN/QLN, played on the violin. Both performances were very much appreciated by the audience. Music performance was also given by Srimathi Rajalakshmi Ramadorai, wife of Dr. M. L. Ramadorai, AS/MDU.



Shri G. N. Nair, DS/MDU, sings

All the children who participated in the variety entertainments held at Madurai were given presents and thanks are due to the Railway Shuttle Cock Club for having generously agreed to foot the bill for the presents given to the artistes and the children.

Music performance by Smt. G. N. Nair on the veena, Miss Nayar by vocal music and Dr. P. R. Balakrishnan, DMO/MDU, on kanchira





'Hostel Day' of the Railway Hostel at Palghat. Leader, Deputy Leader and Warden of the Hostel as well as Mr. Gopala Menon, Headmaster of the Motilal High School, Shri M. Kasim, DPO and Shri R. Divakaram Pillai, APO, are seen in the picture

Sow. P. Lalitha, daughter of Shri S. Parthasarathy, Assistant Operating Superintendent, Southern Railway, Madras and Chi. C. Ramaswami of National Grindlays Bank Ltd., Madras, were married at Madras on 5-5-1960



Cleanliness of Shops—Loco Works/PWP. A cleanliness competition was organised in the Loco Works to introduce a healthy competition amongst the various shops and sections of shops so that the workshop floor and premises may always be kept neat and which will encourage work both quantitatively and qualitatively by creating the necessary atmosphere. The competition will be annual and will cover the period of a financial year



Group photo taken on the occasion of the marriage of Mahmooda Sha-ista, daughter of Mr. Syed Sirajuddin Gasudraz, Dy. Chief Engineer, South, with Mr. Aminuddin, M.A., Preventive Officer, Madras Customs, on 8-5-60



Second Children Holiday Camp—Bezwada. Picture left: Campers at Ethipothala Falls. Picture right: Campers at the Fort on Nandikonda Hills





Shri S. R. Kalyanaraman's visit to Vijayawada on 10-5-60. Top Picture : AM(e)'s Press Conference in the DS Room. Shri C. Srinivasa Rao, officiating DS/BZA, is also seen. Bottom Picture : Officers 'At Home'



June 1960

S. R. NEWS

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MYSORE WORKSHOPS SECOND CHILDREN'S HOLIDAY CAMP



At the Rock Fort—Trichinopoly



At Madurai Junction

60 Children of employees of Railway Workshops, Mysore South, including 8 girls were taken on a Holiday Camp to Tiruchirapalli, Madurai, Dhanushkodi, Rameswaram, etc. Sri N. M. Kunur, Asst. Personnel Officer of these Works was present at the Mysore Railway Station to bid farewell to the children. At Srirangam, Madurai and Rameswaram the children were delighted to see the rock pillars and stone carvings in the temples. The paintings and carvings in Madurai temple, the art in the Tirumala-nayakar palace (Madurai) and the beautiful corridor avenue in the temple at Rameswaram are worth seeing.

The historical importance was also explained to the children. At Thiruchirapalli the children were taken to Sri Ranganatha temple at Srirangam and also to the Rock Fort from where they had a view of the beautiful scene of the River Cauvery and the town.

The party reached Dhanushkodi by 14.00 hours on 2nd April 1960 where they enjoyed a sea bath in Sethusamudram. Further they reached Rameswaram by about 21.00 hours on the same day and halted for the night. The next morning the children again had a sea bath and they visited

At Rameswaram



At Rameswaram—Corridor



the temple and other places. Proper arrangements for food was made by the Camp authorities throughout the Camp. The Camp lasted for 6 days commencing from 30th March to 5th April and was kept lively with various activities and entertainment introduced by the Guides and the Camp Chief. A Camp Fire was also arranged at Rameswaram in the night on 2nd April 1960. Children were kept active with indoor games provided for them.

The party returned to Mysore on the 5th of April 1960. They forgot differences and mixed freely and developed a sense of Esprit-de-corps.

HANDICRAFT CENTRE FOR WOMEN IN RAILWAY COLONY MYSORE SOUTH



The Handicraft Centre in the Railway Colony Mysore South was declared open on 18th March by Sri B. H. Srikantiah, Dy. CME/PER, in a function organised by the Workshop staff benefit fund committee, MYSS. Sri R. Rajagopalachari (Works

Manager), Sri S. K. Gujarathi (Assistant Works Manager), Sri P. C. Oak (Assistant Controller of Stores) and many other invitees attended the function. A Tea-Party was also arranged in the premises of the centre. The Dy. CME/Works addressed the gathering and stressed on the importance of having such centres. He exhorted the employees and their families to come forward and avail of the facilities provided. Four Sewing Machines provided by the Central S.B.F. Committee, Madras have been installed in the centre.

Sri A. M. Chandrasekhariah, Secretary of the S. B. F. Sub-Committee and Welfare Inspector of these Works proposed vote of thanks, and the function came to a close.



RAILWAY WEEK HANDICRAFTS EXHIBITION

In all 305 Exhibits comprising of paintings, pencil drawings, knitting, crochet, embroidery, needlework, wood and metal work including other items of handy work and novelties were received from the employees and their families of the various centres of our railway as under :

Headquarters offices—74, COS/O/PER 15, Loco Works/PER—13, Carriage Works/PER—7, UBL/Shops—5, MYS/Shops—13 and Divisions RPM 21, BZA 25, GTL 46, UBL 3, MYS 3, TPJ 15, OJA 49 and MDU 16.

Out of the 305 Exhibits, 21 which were considered to be best were selected by the Exhibition Committee. These were sent in by 16 artists who were awarded a Silver Cup and a Merit Certificate each, by our Railway.

20 of the selected Exhibits were sent for the 'All Railways Exhibition' held at Delhi during the Railway Week Celebrations and at this Exhibition, our Railway was awarded four First Prizes of Rs. 20 each and one Second Prize of Rs. 15 with a Merit Certificate each. The names of the prize winners with the classification of their winning exhibits are :

Name and address of the artist	Classification of Exhibit	Remarks
1. Sri G. Prabhakar aged 19 years s/o Sri V. G. Naidu, DY CPO S. Ry....	Paintings (scenes) ...	Also won two 1st prizes of Rs. 20 each with a Merit Certificate in All Rlys. Exhibition held at Delhi
2. Sri R. Venugopalan, SPA / PD, MDU	Novelty 'LIGHT(ER)' ...	Also won a 1st prize at Delhi
3. Sri T. D. Chandran, Steno, DS/O/ MYS	Typewritten Portrait of Sir Abraham Lincoln...	do.
4. Smt. R. Chandra Bai, Clerk, FA & CAO's Office MAS	Crochet Table Cover ...	Also won a 2nd prize at Delhi

The remaining 285 exhibits were exhibited at Madras in a well-laid out and colourfully decorated Hall attached to the Anglo-Indian Railway School at Perambur and the Exhibition was declared open by Mrs. A. C. Mukerjee (wife of the General Manager, S. Railway) at 10-30 a.m. on 10-4-60.

The Exhibition was thereafter left open for the Public from 9 a.m. to 12 noon and 5 to 9 p.m. daily throughout the Railway Week and it attracted more than a 1,000 visitors each day.

Visitors while appreciating the Exhibition in general, highly commended on the talents of some of our leading artists who in taking part in the building up of the Exhibition gave it the crown of success.

[Photos overleaf]

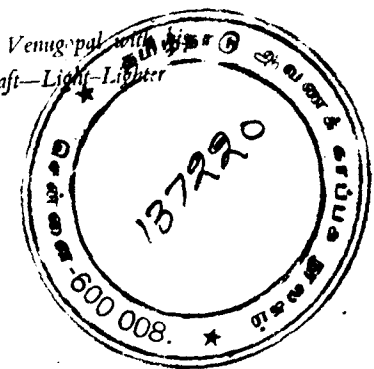
June 1960



*Sri G. Prabhakar, s/o Sri V. G. Naidu, Dy. C.P.O. S.Rly.,
with his paintings*



*Sri R. Venugopal with his
handicraft—Light-Lighter*



Sri T. D. Chandran with his portraits





**SRI C. E. COCKBURN, MISTRY,
C.R. SHOP, PERAMBUR,
RETIRES**

Sri C. E. Cockburn was appointed as fitter apprentice on 15-5-1920. During his service in the Mistry Grade he was entrusted with responsible work of attending to the riding qualities of Inspection Carriages of Officers. He was very popular and was held in esteem both by the officers and staff working under him. After 40 years of service he retired on 14th May 1960.



Farewell Party to Dr. K. R. Juganathan, Assistant Surgeon, Tambaram, on the eve of his transfer to Erode

Children's Corner

(Continued from page 60)

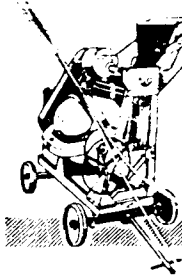
far sight to near sight. You will notice that a swooping bird rarely misses what it dives down for.

Truly, eyes are one of the wonders that God has given all his creatures

from man to the tiniest insect. And what we should note is that the type of eyes given to each creature is most suited to its way of life.

UNCLE TELLATALE.

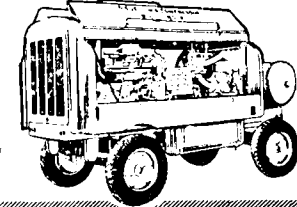
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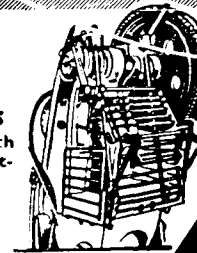
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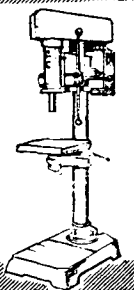
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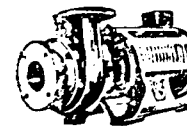


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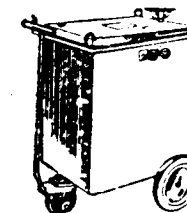
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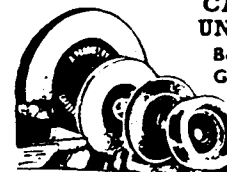


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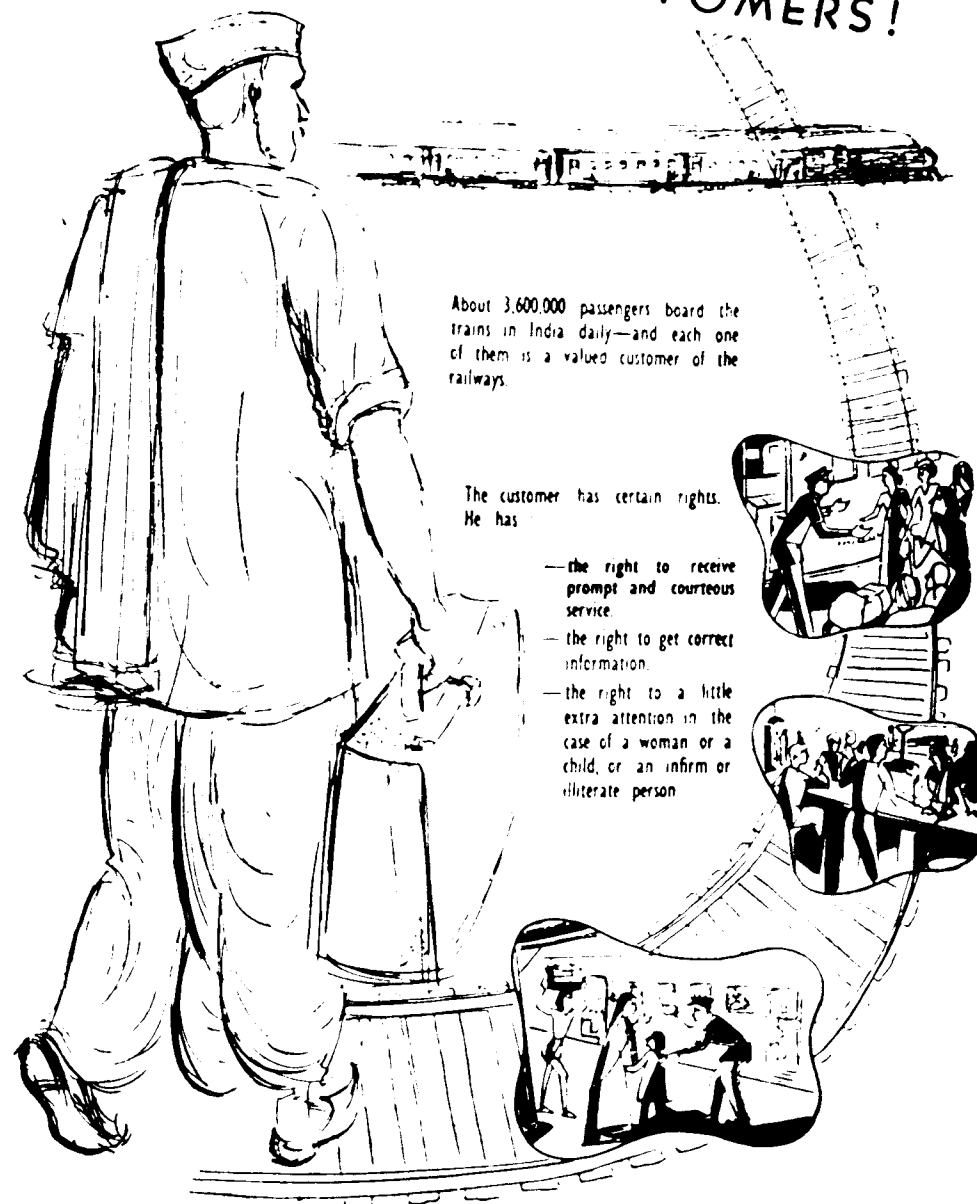
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