

328

SOUTH RAIL NEWS

OCT: 1960

VII



No-7

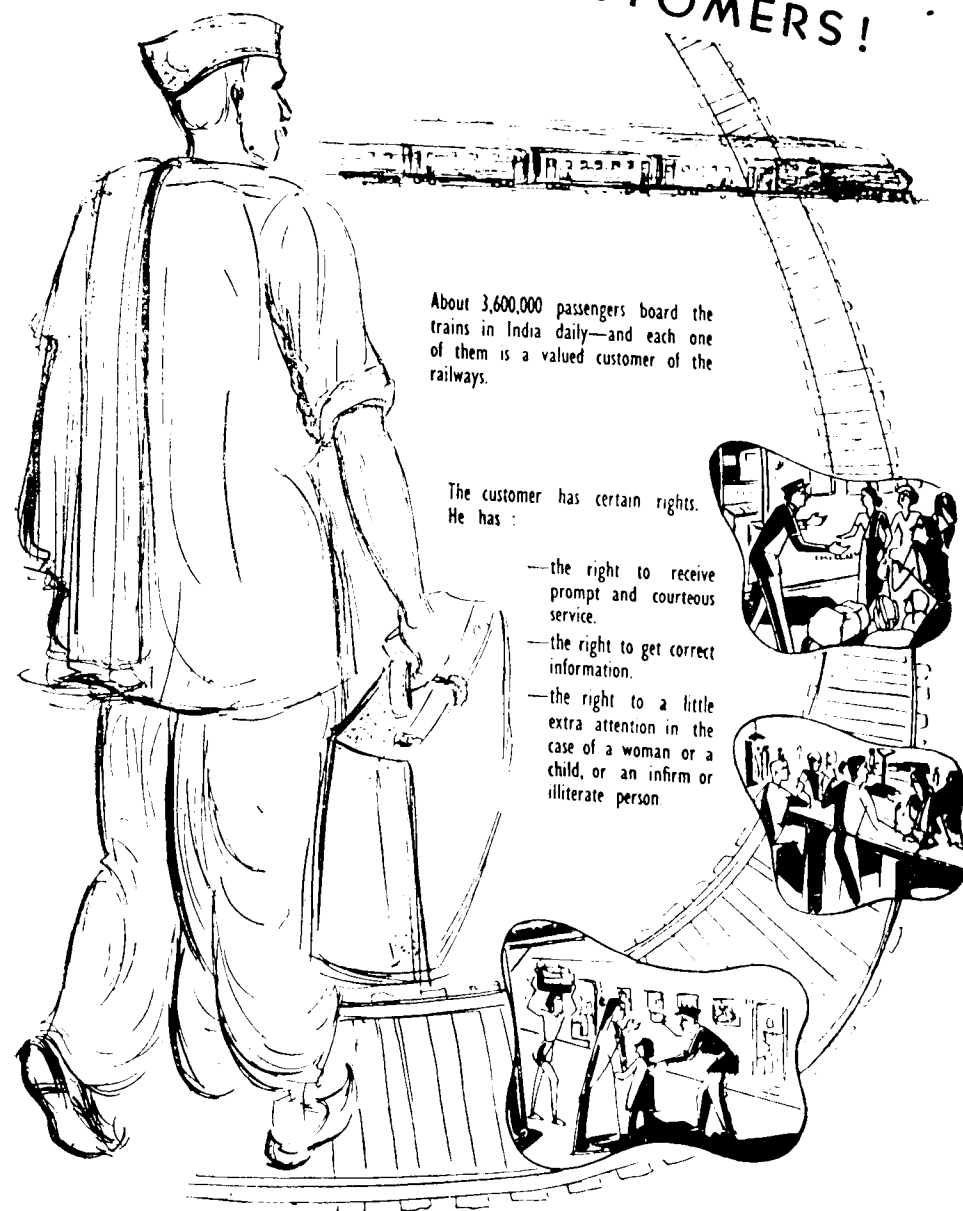
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Southrailnews
GANDHI JAYANTHI NUMBER • OCTOBER, 1960 • 37 N.P

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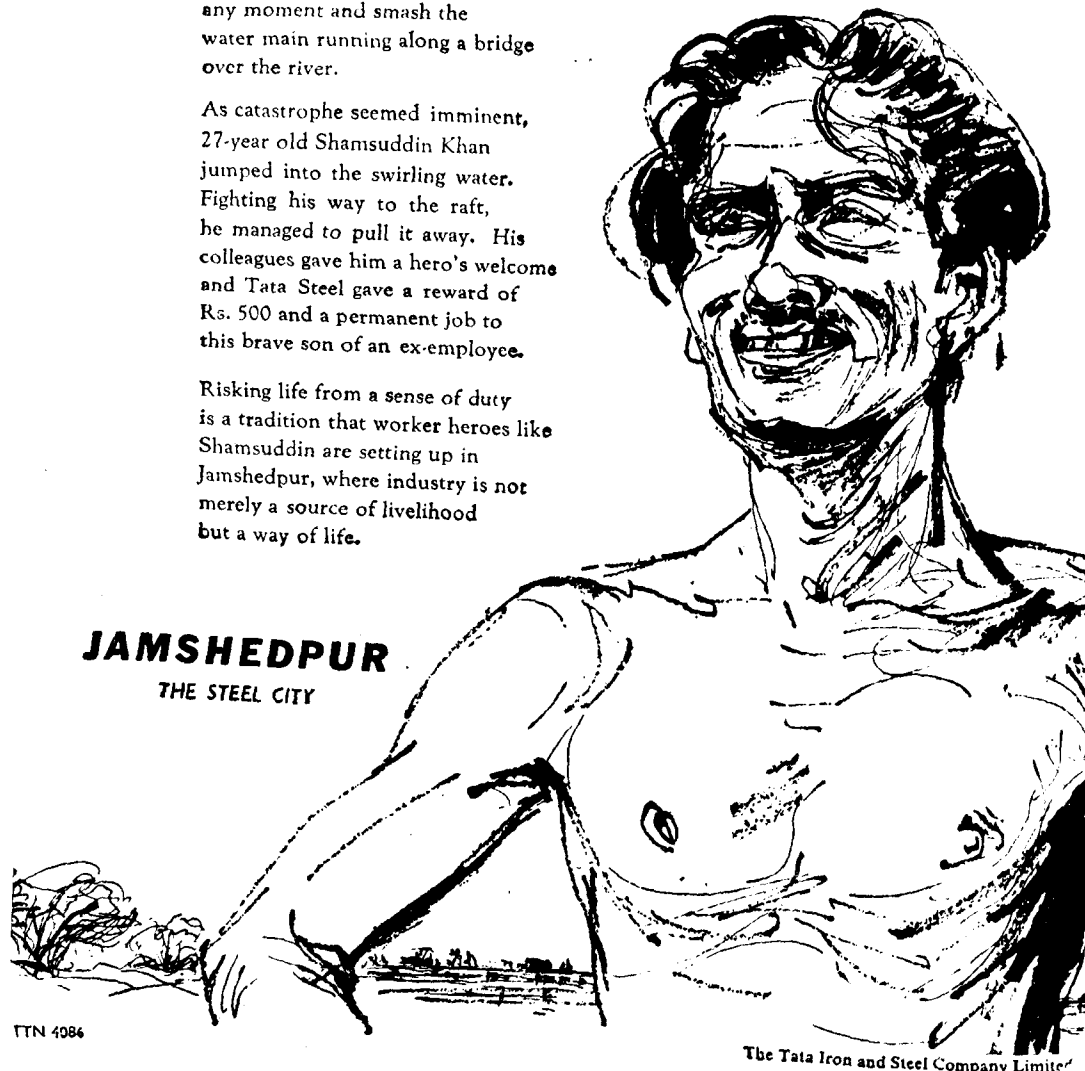
On 1st October 1959, as rain and cyclone lashed Jamshedpur, a small group of Tata Steel workers hurried to a reservoir adjoining the Subarnarekha to save the city of Jamshedpur from a major disaster.

A raft, cut adrift by storm, stood poised on the very brink of a dam separating the reservoir and the river... threatening to hurtle down with the swelling current any moment and smash the water main running along a bridge over the river.

As catastrophe seemed imminent, 27-year old Shamsuddin Khan jumped into the swirling water. Fighting his way to the raft, he managed to pull it away. His colleagues gave him a hero's welcome and Tata Steel gave a reward of Rs. 500 and a permanent job to this brave son of an ex-employee.

Risking life from a sense of duty is a tradition that worker heroes like Shamsuddin are setting up in Jamshedpur, where industry is not merely a source of livelihood but a way of life.

JAMSHEDPUR
THE STEEL CITY



The Tata Iron and Steel Company Limited



MINISTER FOR RAILWAYS

NEW DELHI

August 31, 1960

I am happy to know that the "SOUTHRAILNEWS", official organ of the Southern Railway, will also be paying a tribute to Gandhiji on his birthday by bringing out the Gandhi Jayanti Number on 2nd October. The Number, I hope, will contain several articles on his life, pictorial illustrations of Gandhiji and scenes from his life and will prove useful to the readers of "Southrailnews".

I wish the Magazine all success.

(JAGJIVAN RAM)



MINISTER FOR LABOUR

NEW DELHI

September 1, 1960

I am very glad to learn that you propose to bring out Gandhi Jayanti Number of the "SOUTHRAILNEWS". Railways are a commercial undertaking but they are also a national service. Travelling involves more than journeying from one place to another. It should mean, as well looking after the comfort and conveniences of passengers, particularly those who cannot afford to travel first or in air-conditioned coach. Gandhiji always felt that the lower bracket passengers should be treated well and provided certain minimum amenities. I am glad that good progress has already been made in this direction by the Indian Railways during the last ten years. The more the human touch can pervade our railway services, the better. It could be done without asking one rupee more from the exchequer. But everyone, and the passengers too, must play their part.

I send you all my good wishes on this occasion.

G L Nanda

(G. L. NANDA)



GOVERNOR OF MADRAS

RAJ BHAVAN
GUINDY, MADRAS
MADRAS GOVERNOR'S CAMP P.O.

September 5, 1960

I am glad to learn that this year as usual, the Southern Railway Authorities propose to bring out the Railway Magazine "SOUTHRAILNEWS" on 2nd October 1960. 2nd October is an important national day and it is being celebrated as the Birthday of Mahatma Gandhi. The publication of a magazine on this day has special significance and I congratulate the authorities for commemorating the Birthday of Mahatma Gandhi who was instrumental in achieving Independence for our country.

Bisnuram Medhi

(BISNURAM MEDHI)



GOVERNOR OF KERALA

RAJ BHAVAN
TRIVANDRUM

September 1, 1966

Thank you for your letter. If only Railwaymen adopt the principles adumbrated by the Father of the Nation, both in their work and in the matter of their trade union organisations, they will achieve great results both for themselves and the country. I wish the Railway Magazine every success.

(V. V. GIRI)



THE FOREIGN SERVICE
OF THE
UNITED STATES OF AMERICA

This special edition of the "Southrailnews", commemorating the birthday of Mahatma Gandhi, provides the reader with an opportunity to reflect on what has been accomplished since the attainment of independence under the leadership of Gandhiji.

I certainly would not presume to guess what Gandhiji would say were he alive today. But of one thing I am certain; he would see about him in India a sense of dedication and purpose to achieve India's economic independence that parallels the unique dedication and purpose which he brought to the achievement of political independence.

One can cite, as an example, the continuing progress of India's railway system, a system which is vital to continuing progress in agriculture and industry, the two keystones of India's entire development program.

Thus, there has been more than recognition of the importance of the railways; the recognition has been translated into a constant effort to improve, expand and modernize.

The United States has been proud to include in its program of economic assistance to India specific loans and grants and technical assistance that are helping India's railways to achieve their goals. This assistance has included significant sums for the purchase of steel, diesel engines, signalling equipment and many other necessary components in the railway program. We have done this because we know how important an adequate system of transportation is; we have done this because we believe that India's plans are sound and that her utilization of our assistance has been efficient.

But underlying the assistance is the cardinal fact of our desire to support sympathetically the efforts of your great nation to achieve its economic independence under democratic processes. This effort in mutual assistance is one, I believe, that is fully in accord with the broad principles enunciated by Mahatma Gandhi.

ELLSWORTH BUNKER



DEPUTY MINISTER FOR RAILWAYS

NEW DELHI

September 6, 1960

I have been regularly reading the "SOUTHRAILNEWS" and have been very impressed by the contents thereof. The magazine seems to be really popular with the Railway staff as all important events on the Railway and instances of good work done by the Railway Staff are published in it. I am glad a Special Number is being brought out on 2nd October to mark Mahatma Gandhi's Birthday. It is a day of rededication to the ideals for which the Mahatma lived and I would appeal to all Railwaymen to pledge themselves to render unstinted service to the Nation.

S. V. Ramaswamy

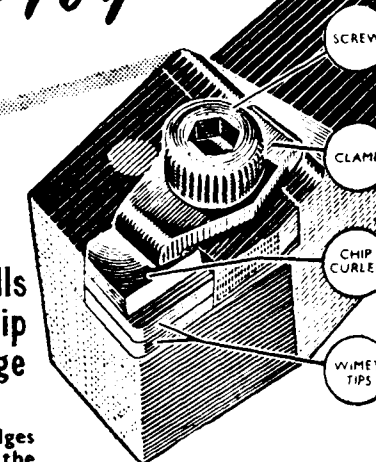
(S. V. RAMASWAMY)

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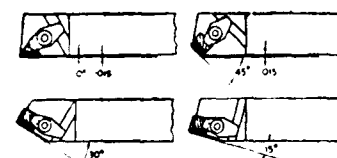


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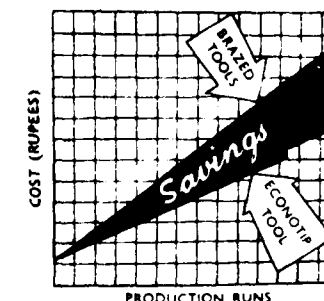
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SOUTHERN RAIL NEWS

(Published by the Southern Railway)

VOL. VII

OCTOBER 1960

No. 7

GANDHIJI'S PUBLIC RELATIONS ON RAILWAYS

(It may as well be said that Kurukshetra Battle was won by Public Relations)

IN the previous editorials of Gandhiji Jayanti Number of the 'Southrailnews' it has been argued that Mahatma Gandhi was a highly skilled public relations man. Public Relations is the individual contact of Public Relations man with the members of the public and also with other members of the same administration. It is well-known how polite Mahatma Gandhi was to everyone and appreciated and sympathised with everyone's point of view though he adhered to his own views. It was actually public relations which paved the way for winning the battle of Kurukshetra.

Before Kurukshetra battle, Duryodhana and his brothers are said to have come and sat by the side of Lord Krishna's head without Lord Krishna being able to see them immediately and Krishna had to see them with effort but the Pandavas came and sat at his feet. One thing is politeness and the other thing is that Lord Krishna could see those at his feet the moment he woke up while those who were sitting behind his head could not be seen.

It is also well-known that when the eye sees and the mouth talks, there are

some friendly developments and the magnetism of the human body functions in the eye and the throat. The Pandavas gained an essential thing, i.e., winning Krishna to their side. In spite of Bhishma being on the side of Duryodhana, their army was not well manned and they could not give battle to the Pandavas. From the altruistic point of view, politeness and intelligence are necessary to be able to achieve good results in undertaking battle. Of course, this principle runs through the Gita. It was by applying the principle of the Gita that Mahatma Gandhi won many non-violent victories, in politics and also in his contacts which formed his public relations. While discussing about Mahatma Gandhi, it seems relevant to point out how he insisted on all intending Railway passengers purchasing tickets. He also insisted that we should keep our carriages clean and our railway premises clean. It was mentioned in some quarters that Mahatma Gandhi has nothing to do with railway public relations. It is far from true. He had to do something with cleanliness of third class carriages, something with checking ticketless travel, and with foot-board travel and

other irregular practices. The amenities that are provided in third class carriages after India won independence, have been provided taking into consideration what Mahatma Gandhi said. About 90 per cent of the travellers are third class passengers. They form the milch-cow of Indian Railway coaching revenue. We must give them all the amenities. This has been translated into practice for the last ten years and more.

He also said a few things which Railwaymen can remember to advantage:

"We can only win over the opponent by love, never by hate."

"In the midst of humiliation and so-called defeat and a tempestuous life, I am able to retain my

peace, because of an underlying faith in God, translated as 'TRUTH'."

"We are all absolutely equal. But equality is of souls and not of bodies. Assumption of superiority by any person over any other is a sin against God and man."

"Having flung aside the sword, there is nothing except the cup of love which I can offer to those who oppose me. It is by offering that cup that I expect to draw them close to me." Love begets love.

A clean tongue and an honest hand will carry a man through any land. Good manners are a passport to success. Public Relations wins its battles by using such tools, as good manner, clean tongue and honest hand.



*Father of the Nation
Prime Minister and
Railway Minister*

[from a drawing by
C. D. K. Murthy]

GANDHI AND LINCOLN BELONG TO THE AGES



SIMILARITY OF THEIR SAYINGS:

"No man is good enough to govern another man without that other man's consent" - Lincoln.

"I hold that democracy cannot be evolved by forceful measures. The spirit of democracy cannot be imposed from without; it has to come from within" - Gandhi.

"Those who deny freedom to others deserve it not for themselves, and under a just God, cannot long retain it" - Lincoln.

"Indian culture is neither Hindu, Islamic nor any other wholly. It is a fusion of all. I want the culture of all lands to be blown about my feet as freely as possible. But I refuse to be blown off my feet by any" - Gandhi.

"I know that there is a God and that He hates injustice and slavery. I see the storm coming, and I know His hand is in it. If He has a place and work for me, and I think He has, I believe, I am ready. I am nothing but Truth is everything" - Lincoln.

It is a fact of history that nations produce men who are equal to the times.

To America, in her time of testing, came Abraham Lincoln.

To India, to guide her freedom struggle, came Mahatma Gandhi.

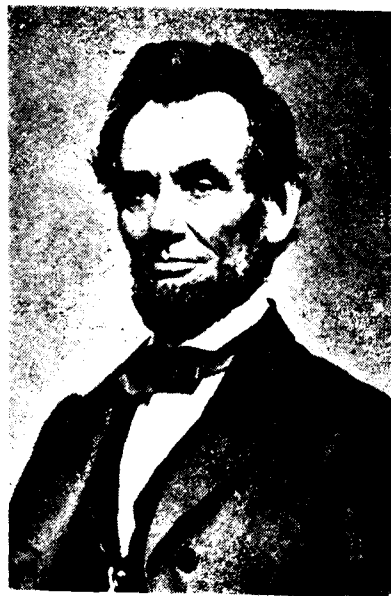
Separated by space and time, these two great leaders were motivated by two common basic convictions: belief in the common man, and belief in the ultimate triumph of truth.

Their words still live as an inspiration to free men everywhere.

"In the midst of humiliation and so-called defeat and a tempestuous life, I am able to retain my peace, because of an underlying faith in God, translated as Truth" - Gandhi.

"If my own strength should fail, I shall at least fall back on these masses, who, I think, under any circumstances will not fail" - Lincoln.

"Power resides in the people and is entrusted for the time being to those whom they may choose as their representatives" - Gandhi.



"A nation which endures factious domestic division, is exposed to disrespect abroad"—Lincoln.

"Democracy disciplined and enlightened is the finest thing in the world. A democracy prejudiced, ignorant, superstitious will land itself in chaos and may be self-destroyed"—Gandhi.

"Why should there not be a patient confidence in the ultimate justice of the people, Is there any better or equal hope in the world?"—Lincoln.

"To me, Hind Swaraj is the rule of all the people, is the rule of justice"—Gandhi.

Comparing Mahatma Gandhi with Abraham Lincoln, it may be said that their missions in life were motivated with abundant passion for righteousness even at the risk of their lives.

Gandhi was essentially a religious teacher and social reformer who led

his country for forty years with his weapon of non-violence and moral force. Lincoln, on the other hand, was a politician of integrity who led his country for four years and achieved his objects through the power of the State.

The fundamental doctrine of Gandhi was spiritual growth. Individual has to fight lust and passion within himself as well as for justice without. Satyagraha, which signified the entire philosophy of Gandhi had as its main elements truth, love and non-violence. These are not static conceptions; they stand for intellectual, emotional and practical view-points.

Lincoln though often witty and humorous, had a strong feeling for the tragic sense of life. Gandhi too had the sense of the tragic dimension of life. Every human being must have certain ideals, without which life is not worth living.

There are some obvious similarities in the lives of Lincoln and Gandhi. In the case of both, their private lives continuously faded and disappeared in their public activities. Both had a passion for righteousness, they were equally prepared to risk everything including their lives for the cause they held dear. Lincoln's advocacy for the emancipation of Negro slaves was similar to Mahatma Gandhi's fight against untouchability. Lastly, their final end was the same, through the hand of the assassin.

Their dissimilarities were no less striking. The dissimilarities were: Lincoln was essentially a politician and a statesman. Gandhi was a saint

and a social reformer. Lincoln fought at the head of a free people. Gandhi was the leader of a subject-country. Lincoln fought with the power of the sword. Gandhi relied on the power of the spirit, and met violence with non-violence.

To Mahatma Gandhi the spiritual life of the individual was the sole end of all human activity. Politics, economics, and all other social activities should be such as to facilitate the growth of the spiritual truth and non-violence.

Lincoln, in spite of himself, was forced to declare a Civil War as President of the American Republic and when the war was over he felt that the time had come to grant a general reprieve and to give everybody the opportunity to turn over a new leaf. He had no anger or malice in his heart. And out of his love and compassion was born the great Gettysburg speech a speech that lasted but two minutes and now destined to last for ever.

The fate that overtook Lincoln on that Good Friday in 1865 left the nation prostrate; the world mourned the death of a great man. The sorrow into which the nation was plunged into is something inexplicable. India has felt it and known it; it has gone through the same shadow, through the same sorrow, when the hand of a fanatic struck the Father of the Nation at a prayer meeting, on that fateful Friday, the 30th of January 1948.



NOTES AND COMMENTS

U.S. DEVELOPMENT LOAN FUND—LOAN FOR INDIAN RAILWAYS

United States Development Loan Fund announced on 12th August 1960 approval of a 50 million dollars, i.e., 23.8 crores for the procurement of Diesel and Electric Locomotives and Centralised Traffic Control and related equipment for Indian Railways. The Centralised Traffic Control and related equipment will be installed between all stations on two sections of India's North-East Frontier Railway which connects with the rest of the country. The line on which the Traffic Control equipment will be installed will be a metre gauge and is single tracked. Installation of centralised traffic control system will avoid the necessity more costly double line and will increase the carrying capacity, economies, better service and greater safety.

The Loan announced is the 19th loan granted by the Development Loan Fund to India and it brings the total Fund assistance to 348.3 million dollars or Rs. 165.8 crores. This is also the third occasion on which the Indian Railways have received loans from the Development Fund. Out of the latest loan, 10 millions will be utilised for procuring electric locomotives and 40 millions for purchase of Diesel Locomotives and Centralised traffic control equipment. The Diesel locomotives numbering 170 will consist of the following:

60 metre and 40 broad gauge main line locomotives and

30 broad gauge shunting loco motives.

all fully assembled and 40 broad gauge main line locomotives to be partly assembled in India.

Like all credits extended by the Development Loan Fund, this loan can be repaid in rupees.

BHARAT ELECTRONICS LIMITED

Jalahalli P.O., Bangalore

Bharat Electronics was set up by the Government in the Public Sector, to make the country self-sufficient in Electronics Equipments in the shortest possible time. Production was started by the end of 1956 and since then steady progress has been made.

Various types of HF and VHF equipment are now in the production line of the factory. These include a General purpose Communication Receiver, a 400 w HF Transmitter, a 25 w HF Trans-receiver a HF Man-pack, 20 w and 50 w VHF trans-receivers, 750 MW VHF Man-pack, a light-weight UHF transmitter for the meteorological department and some studio equipments for the All-India Radio HF transmitters of 1 and 5 KW output power are expected to go into production shortly.

An important agreement was signed with Philips of Holland in 1959 for the manufacture of Valves. Eighteen types of receiving valves, standardized by the Radio and Cable Board and

accepted by the Radio Manufacturers' Association in India will be taken up for manufacture in the initial stages. The capacity of the plant will be 1.8 million Valves of the miniature type which can be substantially increased, if the demands warrant such a step. The annual turn over will be of the order of Rs. 40 to 50 lakhs when full production is reached. It is expected that the valves will be available for sale during the early part of 1961.

A Research and Development department exists in the factory to foresee future requirements and develop new equipments to meet them. The major achievement of this development is the development of a Twin Channel VHF Trans-receiver for air to ground communication. This set is primarily meant for fitment in the HT-2 Trainer aircraft and will satisfy a long felt need of the country. The set was subjected to stringent tests and has passed all the trials successfully. This set is in production now. Modified versions of the set for Single and Ten Channel operation are under development.

A Transistorised hearing aid has been constructed and tested in the factory. It has been found to be quite satisfactory, its performance being comparable to imported equipment. After further trials, it will be put into regular production.

Bharat Electronics has also developed a transistorised Loudhailer called "BELHAILER." Large demand exists for this popular item throughout the country. It is an electronic megaphone with self-con-

tained power supply and is required by the Police, the Fire fighting departments, Defence Establishments, Rail and Dock-Yards and a host of others as a handy public address system.

For the India Meteorological Department, Bharat Electronics manufacture "BELWIN" Transmitters for upper air observation. Efforts are being made to find foreign market for this equipment.

The Crystal Division of the factory manufactures Piezo Electric Crystal which are critical components required to stabilize the frequency for all types of electronic equipment.

The Transformer section is well equipped for the design and manufacture of a wide range of high quality transformers and chokes including power transformers smoothing chokes (sealed and oil filled types) suitable for a wide variety of electronics applications.

Under an agreement entered into with Marconi Wireless Telegraph Co., the factory will shortly take up for production VHF Multichannel Equipment type HM-100 150 for South-Eastern Railway Communication Scheme from Calcutta to Chakradharpur and Adra, covering a distance of about 250 miles. This is the first major Multichannel Radio Link in India.

There has been a steady increase in production since 1957. In 1958 59 production amounted to Rs. 65 lakhs as against Rs. 28 lakhs during the preceding year. During the year 1959-60 production reached Rs. 110 lakhs.



FATHER
OF
THE
NATION

[Courtesy : S. E. Rly. Magazine]



Mahatma's study room in his
cottage at Sevagram

[Courtesy : S. E. Rly. Magazine]



Gandhi's few personal possessions he left to the world

[Courtesy : S. E. Rly. Magazine]



Inaugural meeting of the newly constituted Central Board of Railway Research, for discussing problems of co-ordination between the Railway Research Organisations and other Central research bodies in the country, was held at New Delhi on August 25, 1960. The Meeting was inaugurated by Shri S. V. Ramaswamy, Deputy Minister for Railways (second from right facing the Camera) and presided over by Shri Karnail Singh, Chairman, Railway Board (third from right facing the Camera)

A meeting of the Central Board of Railway Research was held at New Delhi on August 26, 1960. In this photograph of the meeting in session Shri Jagjivan Ram, Minister for Railways, is 5th from left, and Shri Karnail Singh, Chairman of the Railway Board, is 4th from left (both facing the Camera)



GANDHIJI'S LIFE, RAMBLES AND RECOLLECTIONS

K. S.

GANDHIJI was a born democrat. He was the greatest democrat of all times because he saw God in humanity and humanity in God. The one saved him from the dilemma which sometimes confronts humanists when Demos turns into Chaos: the other saved him from the fallacy of individualism which leads men to seek peace and personal salvation in the retirement of the cave.

There are two approaches to democracy. One involves the elimination of the weakest for "the good of the greatest number". This is the violent approach. The other is the non-violent approach. Gandhiji described Western democracy as "diluted Nazism or Fascism". Under it "the weakestgo to the wall". Gandhiji regarded this as an insult to man and God, a travesty of true democracy. "No country in the world today shows any but patronising regard for the weak My notion of democracy is that under it the weakest should have the same opportunity as the strongest." "The rule of the people by the people for the people" means the rule of "Unadulterated Ahimsa" for the simple reason that the natural corollary to the use of violent means would be "to remove all opposition through the suppression and extermination of the antagonists. That does not make for individual freedom".

Democracy which rests merely on force is not desirable. We have to discover a system of Government which squares with and is based upon, the free and full development of human

personality not in some or in many but in all. It is not the majority as majority that matters. It is each human being as such. The form of Government we have to find is one which elicits and enlists or at any rate is calculated to elicit the general capacity of every member. It must be a Government depending on mutual interchange of ideas on mutual criticism of ideas interchanged and on the common and agreed choice of the idea which emerges triumphant from the ordeal of interchange and criticism.

A Government depending on such a process can exist in itself and in its own operation the self of every member can function. It will be self-Government. It will square with and be based upon the development of personality and individuality in every self. It will be Government by the people not as a mass or a majority, but a society of living selves.

As for the independence Gandhiji envisaged, it was an independence in which freedom and fruits of freedom would be enjoyed by the lowliest in an equal measure with the tallest. For this the means for its attainment had to be such that the weakest could take an equal share in the winning of it with the strongest. This is possible only under non-violence.

It was because India was trying to evolve true democracy, explained Gandhiji to an American friend, that she had adopted "Satyagraha expressed through Charkha, the village industries... prohibition and non-violent

organisation of labour etc." as her weapons. "These mean mass effort and mass education". He called it "the permanent part of the non-violent effort". From this effort is created the capacity to offer non-violent resistance called non-co-operation and civil disobedience.

To knit together in a common bond of fellowship the millions and weave the pattern of non-violence into the basic activities of their lives, Gandhiji had devised his eighteen-fold constructive programme—a programme of humanitarian service of the common man—and set up a number of organisations to work it out. Such activity when consciously practised, provides a basis for non-violent organisation and discipline to the people, resting not upon force but its opposite. He gave it the name "Constructive Non-Violence". These principles were akin to the cardinal ethical principles enunciated in the Sandilya Upanishad—the 61st Upanishad (such as non-violence, truth, non-receiving of gifts, contentment, celibacy, patience, liberality, bravery, moderation in eating, cleanliness, etc.)

He used to say :

"Those who think there is nothing to do, do not know me. Those who think there is nothing else to do except to ply the Charkha also do not know me". Gandhiji said to still another group of workers, "The Charkha is of course there. But I have placed a

definite programme before the country in addition to it. You should refresh your memories by re-reading my 8th August speech in the All-India Congress Committee".

It is amazing, what difference it makes in a grim freedom struggle to have on the scene a person with a clear, steady vision and an imperturbable inner calm, not by virtue of what he says or does but what he is. People went to Gandhiji as to a standard compass to set their courses by. His mere presence gave them a feeling of strength and security. He radiated love, sympathy, consolation and mellowed wisdom to all alike—the tallest and the least. A glimpse of the heaven at work is provided by the record of his voluminous correspondence by which he forged living links with friends, co-workers—even opponents and outsiders whom he drew to himself and who felt drawn to India by virtue of the universal ideas on which his life and India's struggle for independence under his lead were based. For instance, Dr. Subbaroyan and Dr. Mahumud were both staunch Congressmen but their children had joined the Communist party. The former's son had been imprisoned. "Regard me as partner in joint joy on the restoration of your son to liberty", he wrote to the happy parents on their son's release. "May he soon join you! Mohan (the son) ought to see me this week. I like him".

Some material contained in Pyarelal's book on Gandhiji has *inter alia* helped in getting the write up.

SIGNIFICANCE OF GANDHIJI'S AHIMSA & NATURE CURE

WHILE speaking at the Village Workers Training Centre at Sevagram about the ideals of village work, Gandhiji used to ask them to remember that there was no room of compulsion or coercion in village uplift work. They have no sanction except that of Ahimsa and Ahimsa moved at a snail's pace but he was convinced more than ever that his march was irresistible. Workers must become original thinkers and innovators in their lives. India is but a spot on the map of the world and Sevagram a tiny speck on that spot. He added that what can be achieved in Sevagram can be multiplied so as to cover the whole of India and what is possible for India should be possible for the whole world.

Gandhiji was a believer in nature cure and in the Nature Cure Clinic at Poona, he had proposed five or six changes which he prescribed to all the patients who began to come in every morning—repetition of Rama Nama, sun-bath, hip baths, diet of milk, butter-milk, fruits, fruit-juices and clean fresh water to drink. It is reported that Rajaji with his usual cynicism, in the course of his letter to

Mahatmaji wrote: "I fear, it may develop easily into a nuisance based on the superstition of the Mahatma's touch. Anyway it is better than bad medicines". According to Gandhiji, all ailments are due to one common cause which can have a common remedy. In the case of nature cure, man does not sell the cure. He teaches the patient the right way of living which would not only cure him of his particular ailment but also prevent him from falling ill. In the case of other systems of cure, patients come to the Doctor who prescribes drugs that could cure them. With the relief of abnormal symptoms, the functions of the Doctor end and that he is interested in the patients. The physician is interested in the study of his disease. The nature cure is interested in the study of health. One can interpret the significance of Rama Nama on a patient. If a man is able to concentrate and think of God, he is free from cares and unnecessary worries and there is a psychological relief. Gandhiji's outlook and nature cure was essentially spiritual. He implicitly believed in *mens sana in corpore sano*—a sound mind in a sound body.



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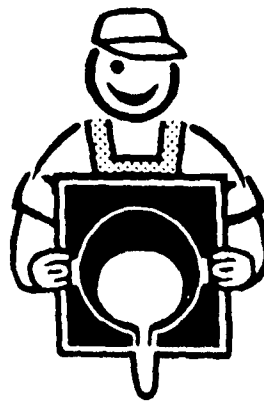
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“MONKEY BUSINESS”

R. J.

A passenger who innocuously records the public complaint in the station complaint book is probably little aware of the maelstrom of activities he generates. Gone by are the days when a public complaint ended with a cryptic acknowledgment and a stereotyped feeling of regret (from A or B as the case may be). But now, thanks to greater doses of the democratic way of working, the complaints file does not go into the closet unless it had grown into 200 pages. To the dealing officer, a public complaint is a veritable bugbear. On seeing one with bleary eyes, his imagination conjectures the tedious processes of constituting enquiries, summoning of witnesses, preparation of voluminous reports and satisfying none.

Not infrequently, however, public complaints are quite regaling. The following complaint was recorded by one passenger of foreign nationality, who dined in a railway restaurant. “What was served would have been a good dish for Punch”. Against the witness column was the remark “Two uneasy looking waiters”.

On seeing the complaint, did I get worried? No. On the other hand, a warm friendship of soul struck up. Left to myself I should have replied that not having had the pleasure of meeting Punch, I was unable to estimate the value of his endorsement. But if the Railway should draw up a list of persons with refined catering tastes, Mr. Punch would be the About Ben Adem.

There was another complaint from an irate Professor of English, who was very much incensed at a slow passenger train invariably late having chosen to go on time on a particular day and consequently his missing the train. The complainant was replete with quotations from Shakespeare and probably also from Dante's Inferno. Our public complaint book served as an exhaust pipe for all his choked up emotions. Otherwise, probably, his class might have had a rough day.

A very amusing case arose that will bear narration many times over. It started with an innocent complaint by a Member of Parliament about the monkey nuisance in Jalarpet station. The most worried man on receipt of this complaint was the Head Clerk of the General Section. The Stores Branch will not take over since no damage or loss of stores was apprehended or reported. The accident section gleefully asserted that they were concerned only with accidents arising out of railway working. The Commercial Branch had sound arguments for not dealing with the case. No claim for compensation had been received nor was eradication of monkey nuisance included in the list of 261 passenger amenities drawn out by the Railway Board. At last, with some difficulty, the case was palmed off to the Divisional Engineer, who promptly endorsed a copy to the Permanent Way Inspector for necessary action. He could have as well asked the Permanent Way Inspector to send the monkeys to Medina. The Permanent Way

SOUTHERN RAILWAY

OLAVAKKOT DIVISION

TENDER NOTICE

Sealed separate tenders will be received by the Divisional Superintendent (Works), Olavakkot, upto 16-00 hours on 11-10-1960 for the following works : -

Sl. No.	Name of work	Approximate value of contract	Earnest money
		Rs.	Rs.
1.	Olavakkot: Provision of Railway Institute at ..	70,000	1,750
2.	Ernakulam: Conversion into a crossing station ..	68,800	1,750
3.	Chalakudi: Improvements at ..	1,19,500	3,000
4.	Vettikattiri: Improvements at ..	67,000	1,700

Last date for issue of tender form .. 15 hours on 10-10-1960

Last date of payment of earnest money to the Divisional Pay Master, Olavakkot .. 15 hours on 11-10-1960

Date of opening of tenders .. 12 hours on 15-10-1960

Further particulars and tender forms (not transferable) costing Rs. 10 each can be had from the Divisional Superintendent (Works), Olavakkot, on production of a cash receipt obtained from the Divisional Pay Master, Olavakkot or any Station Master on this Railway paid towards the cost of the tender form.

Inspector, a very astute individual, replied that he had to take the services of a monkey catcher from Pudi, that the charges would be a rupee per monkey, exclusive of travelling expenses. The readers will not be bored with the details of the difficulty in getting accounts concurrence to the issue of the passes to the monkey catcher and approval of rates as demanded. Suffice it to say that Pudi monkey catcher did appear on the scene at Jalarpet. He had a contraption something akin to a huge fishing net, a long pole with a nail at one end. The technique was to prod the monkey on the ribs and make it fall in the huge net from which, there was no escape. His contract was over when he handed over the monkeys in a basket and he boarded the next train to Pudi, after dinner. He would not listen to the pitiful entreaties to take the monkeys also to Pudi. Well versed in law, he asserted that this was not the contract. The Permanent Way Inspector apprised Divisional Engineer of the position. He had no instructions to destroy the monkeys and even if instructions were given, he was not aware how to execute them. The Way and Works Manual shed no light on this point. He was also prepared to argue that this was outside the scope of his duties, which were confined to keeping the permanent way safe for passage of trains. He was forced to spend from the imprest to feed the monkeys. It was now the turn of the Divisional Engineer to

get the creeps. An attempt to transfer the monkeys to Traffic custody was of no avail. The Accounts Branch would not sanction the feeding charges even for a modest menu of a couple of plantains, a cup of milk and a lb. of monkey nuts, for two meals a day. They wanted a certificate from a Veterinary Surgeon as to the minimum food required to keep body and soul together in the case of monkeys. The Divisional Engineer thought that there was no option other than to invite tenders for the disposal of monkeys that had been caught. Meanwhile, unaware of the mental turmoil in his boss, the Permanent Way Inspector was mercilessly drawing from the imprest one rupee a day for feeding all the monkeys. Luckily he noticed several more monkeys at the station and promptly wired to the Divisional Engineer for fetching the monkey catcher from Pudi again. He also urged that unless "Operation Monkey" was carried out with drive, there was bound to be public complaints. The Divisional Engineer was prepared to hand over his job to anybody. Now, more stations were reporting monkey nuisance.

* * * *

It was nearly a year after that the Member of Parliament was written to apologising for the delay and assuring him that monkeys at stations, particularly Jalarpet, did not harm passengers unprovoked. The file has gone into the Railway Archives.





T. C. M. THE CHARIOT OF AMERICA

K. SRINIVASAN

(Growth of T.C.M. and Assistance to Railways)

THE word 'Chariot' is chosen taking into consideration that the Gita, India's great and cosmopolitan philosophy which was taught by Lord Krishna to Arjuna when both of them were on a chariot. Here also one is reminded of Indo-American co-operation of ideas that is what A. N. Whitehead used to say: that religion will conquer which will make accessible to mankind some eternal greatness in the passage of temporal facts. The battle of kurukshetra was to be fought. For all ostensible purposes, this was a materialistic activity. On the verge of the materialistic battle, Lord Krishna taught Arjuna the philosophy of the Gita which was a perpetual

feast of nectared sweets demonstrating eternal greatness of Gita. In other words, the pious wish of A. N. Whitehead has been fulfilled in Indian Gita. What has been fulfilled in the Gita has been put in a new form by A. N. Whitehead in the form of "Old wine in new bottles". Reading between the lines, there is an Indo-American affinity through this philosophy.

As the term chariot has augured well for success from ancient times, this oriental illustration is used to demonstrate the importance of T.C.M., which has been moving majestically like a chariot. As Indo-American Co-operation in T.C.M. is a co-operation

of an oriental country with America, it seems fitting and proper to give an oriental illustration for the subject in order to produce the effect of the concrete picturesque.

The Indo-American Technical Co-operation agreement was executed in January 1952. The objective of the United States contribution is to enable India to buy supplies and equipment not readily available in the country. Under this Agreement, projects included in the India's Five-Year Plans are selected by the Government of India, Government of United States acting through its foreign operations administration. The Indo-American Programme has two other functions to provide American specialists to train Indian technicians in the U.S.A. Wherever the American expert works today, he works at the invitation of the host Government to fulfil a technical need, and to bridge a particular gap in the over-all development of the participant countries.

Let us trace the origins of this Technical Co-operation and the need for the Technical Co-operation from the American point of view. This was preceded in America by such Plans as Lendlease Marshal Plan, point four Plan being the most important among those which preceded Technical Co-operation. It was the ideal of the Ike (Eisenhower) in every possible way, in word and deed. "We shall strive to bring all men the truth of our assertion, *i.e.*, seek only the just and lasting peace". The first major step in modern economy was Lendlease law on March 11, 1941. Early in January 1941, Franklin Roosevelt

has outlined the famous 'four freedoms':

1. Freedom of speech and express-
everywhere in the world.
2. Freedom of every person to wor-
ship God in his own way everywhere
in the world.
3. Freedom from want which,
translated into world terms, means
economic understandings which will
secure to every nation a healthy
peacetime life for its inhabitants
everywhere in the world.
4. Freedom from fear which, trans-
lated into world terms, means a world-
wide reduction of armaments to such a
point and in such a thorough fashion
that no nation will be in a position to
commit an act of physical aggression
against any neighbour everywhere in
the world.

In these freedoms, the freedom from want, which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants. Four days later, January 10, 1941, he asked the Congress to design a programme that would make American resources available to democratic forces then at war against dictatorships. In all 38 nations signed Lendlease agreement with the United States. When peace was restored, it was noticed that United States had provided some 50,000 million dollars on Lendlease grants and it received a less than 8,000 million dollars in reverse grants.

Previously, to 1948 the people of the United States knew that world peace

and prosperity depended upon European nations beginning to be self-supporting. Secretary of State, George Marshall, who in 1953 was awarded the peace Nobel prize, formulated a programme of European recovery in an address at Harvard University pointing out that the policy of America was directed against hunger, poverty, desperation and chaos. Its purpose should be World's economy.

Where is the need for America to help the several nations of the world? The people who founded America came to America from somewhere-else. Originally, they settled in 13 colonies and then developed into 50 States. There is a mixture of English, Scottish, Irish, French, Dutch, German and Swiss. It was a type of movement directed from the countries of the Continent a centripetal force towards the United States. The people attained freedom in 1776. The people did not want to be bossed around by a war-lord or land-lord. They wanted to live, work and pray in their own way. They risked their lives to get what they wanted most, freedom. They memorised the declaration of independence. All men are created equal. They are invested by the creator to certain unalienable rights among those are life, liberty and the pursuit of happiness. There was economic development and the formation of the constitutions. With the dawn of independence, occasionally they had to go through run away inflation and other experiences which confront countries which emerged independent till they reached the take-off stage.

While discussing take-off, the following typical instances may be cited.

(Extracts from page 95 of 'The Stages of Economic Growth' by W. W. Rostow.)

Soviet industry seems still to be roughly three and a half decades behind the United States in levels of output and about five and a half decades in levels of *per capita* output. Secondly, the development of Soviet industry is roughly equivalent to what took place in the United States in the four decades bracketing the turn of the century in *per capita* terms, to an even earlier period ending around the turn of the century. Third, over the Soviet era as a whole, Soviet industries have generally lost historical ground to their American counterparts the lags have generally increased in terms of both total and *per capita* output. Fourth, while Soviet industries have tended in recent years to gain ground in terms of total output, they have continued to lose ground in terms of *per capita* output.

The Russian take-off was under way by the 1890's whereas the American take-off was completed by 1860. After take-off both societies suffered severe vicissitudes. But the progress of industry, after take-off, was remarkably similar in the two cases, in terms of output. And the similarities include the fact that the Russian take off was also a railway take-off bringing to life new modern coal, iron and heavy engineering industries; and these Railway take-offs were also followed by a stage dominated by the spread of technology to steel fabrication, chemicals and electricity.

After these, people had settled down and they were economically prosperous. In their own interest, they joined the

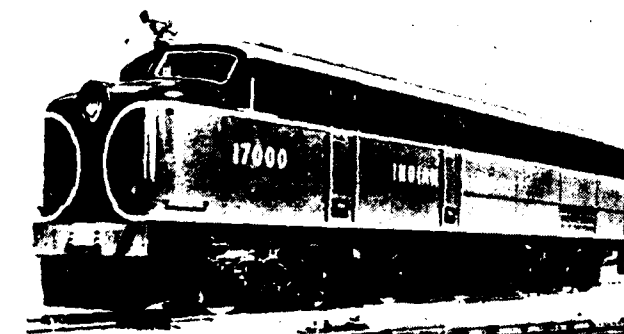
League of Nations and United Nations and started helping the under-developed countries. Then came the various Plans and schemes for assisting the under-developed countries mentioned in the foregoing paragraphs. The latest of them is T.C.M. Special significance of T.C.M. is that it has been on a wider scale than other Plans. The T.C.M. assistance has covered India in a more comprehensive manner than any other scheme provided by foreign countries. The interpretation suggests itself at this stage to the writer of the article.

The mixture of the English, Scottish, Irish, French, Dutch, German and Swiss who came to America from their respective countries for settling here moved towards America as the market, as the centre of the movement. They settled down till all the other nations also joined them and shook hands with them in the T.C.M. Shaking hands is one way of surrendering the sword hand which in ancient days signified quarrel. Shaking hands may



be interpreted as a sign of banishing quarrel and pledging friendship. Hence the emblem of T.C.M. is shaking hands of one nation with the other. After the shaking hands is over, the movement is centrifugal, i.e., in the form of Diesels and other Locomotives to India, in the form of tractors and also to other countries in similar other manner. In the first instance the movement of these peoples was centripetal towards

America. After the shaking hands is over, the movement is centrifugal, i.e., in the form of Diesels and other Locomotives to India, in the form of tractors and also to other countries. The help comes distributed and spreadout which movement can be called a Centrifugal movement.



One of the ALCO 'World' DL-500 locomotives built by ALCO Products Inc. for the Railway Board of India

As for India, in the years since independence has been engaged in an adventure of economic and social development which has captured the interests and appealed to the imagination of people throughout the world. Working with democratic institutions and through democratic process, this great and populous nation is trying to improve living conditions, provide more food, build broad industrial base, grow more implements for its people and development of social institutions which will promote the general welfare. As the Prime Minister of India, Shri Jawaharlal Nehru said that our goal ultimately succeeds but external assistance can be helpful and important. At the request of the Government of India, the United States, since 1951,

had been providing assistance of various kinds to help India to achieve its goals.

How does the Programme between the Government of India and United States operate and what are its basic elements? The use of technicians or experts who demonstrate new techniques or methodology which can be adopted to India's requirements; the specialised training given to Indians in various fields related to economical and social development; the procurement of administrative equipment not available within India for pilot projects; the payment of costs for contract services found a substantial assistance in the form of foodstuffs, steel and capital equipment. The specific projects on T.C.M. have been developed by the appropriate ministries of the Government of India and approved by the Ministry of Finance, Department of Economic Affairs and by the United States Technical Cooperation Mission.

India is demonstrating in action the truth of President Eisenhower's words that "New nations and others struggling with the problem of development, will progress only if they demonstrate faith in their own destiny and possess the will and use their own resources to fulfil it". One Five-Year Plan has been successfully completed. The second is nearing its close. The initial draft of the third has just been formulated. India is entering upon a crucial stage in development. Momentum in

progress has been built up. It must be maintained if India is to reach the point of "take off" and become a self-generating economy with the chance of realizing her truly immense potential. India has been solicitous of the international reputation and standing of the rupee. She has scrupulously honoured her commitments for repatriation of profits and capital. She has repaid a substantial portion of her draws from the International Monetary Fund. She has honoured her international obligations.

At the same time there has been substantial assistance from other foreign sources the International Bank, Britain, East Germany, Japan, Canada, the Soviet Union and the Soviet Block. The total from free world sources other than the United States amount to \$1.3 billion. The Soviet Block total is \$773 million, although most of this will not be available until 1961 or later. The Third Five-Year Plan will require about \$5½ billion of foreign exchange.

United States assistance to India has been more than three and a half billion dollars. More than half of the total has been in the form of surplus agricultural commodities. Considering this amount on a per capita basis, the total is about \$8.50 a person. The U.S. assistance has entered into nearly every phase of India's economic development public and private.

(Continued on page 70)

THINK A MOMENT.....

We wonder how many people stop to think how they get from A to B. They know they are in a train and it's travelling in the right direction, but there are hundreds of thousands of people also travelling by train, all in different directions. Think of the organisation and planning involved!

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THOSE NIGHTMARE TRAVELS

N. V. ESWAR

WHEN one is now able to book a third class seat ten days in advance and travel like a Prince in absolute comfort, literally splashing himself over the Dining Car on Janatha Expresses or other long-distance trains, as a matter of fact, one is painfully reminded of those War Years when Travel was the Worst Possible Nightmare.

Probably there would be quite a number today who would look horrified with the thought that things could be that war, or perhaps jeer that it is all a figment of Imagination. But it is good to know and recall some of the unpleasant facets in progress so that those right out in front what tremendous strides our Railways have taken during the short period of hardly a decade and a half. Only then, one would get a correct perspective of the 'Real Progress' our Railways have made when all we had for a Station was an apology for a shack and a firefly kerosene lamping winking away deathlessly among the surrounding gloom, and a train rattled along once this side and once the other side and gorged out men like cattle. It is good to know and be reminded of those third class dingy waiting halls, ill-lit and cluttered up with rubbish, to realise what our Government, in relation to the Best one we had during the British Regime, has achieved for us today: broad well-lit, well-ventilated waiting halls at almost every stations with American type water-coolers to hoot, not to speak of the streamlined third class compartments with sleeping facilities, and

the unheard of things during the British Times, the fan and wash-basin and mirror in a third class compartment. I am sure Colonel Blimps would be shaking himself in his Grave when he heard of these comforts being given the "cooly" Indian, though he might have tolerated them in the case of the "Babu Indians"!

Of course the Authorities then had taken care to ask you whether your travel was really necessary. And they also asked you to travel light. With all that you couldn't cut out your trip or luggage not yours by somebody else's which he wanted you to deliver to a friend or relative *en route*.

Buying a ticket for the journey itself was a Herculean Problem. If it was a question of duelling with or felling a man or two to get at a ticket, one could have accomplished the task in no time at all. It was not that easy.

One had to hire and persuade all sorts of undesirable persons to sleep on the Station premises in queue, if he was not prepared to do it himself, so he could probably get the ticket the next afternoon. That is, if at all you got one. Really things happened only that when all the Nine Planets were in your favour, *plus* the Blackmarketeer in buying tickets at the Window who pocketed Rs. 3 to Rs. 5 per ticket. And then you had to make at least six tries before you came near the ticket window even!

Once the ticket was bought, things did not simplify themselves. As a matter of fact, the problems started only from then onwards. If you

SOUTHERN RAILWAY

TENDER NOTICE No. 65 CN 60

The Deputy Chief Engineer, Construction, Southern Railway, Egmore, Madras-8, invites sealed tenders for the following work upto 13-00 hours on Thursday, the 13th October 1960:

NAME OF WORK	Approximate cash value of the work Rs.	Earnest money Rs.	Cost of tender form Rs.	Time for completion of work
Doubling of track between Kadavakuduru-Bapatla in North-East Line—Proposed Final Junction arrangements at Stations.				
Earthwork in formation in Yards at Stations, Kadavakuduru, Vetapalemu, Chirala, Stuartpuram	1,74,000	4,350	10	Four months.

Earnest money as detailed above should be paid in advance to the Chief Cashier, Southern Railway, Park Town, Madras-3, on or before 12 hours on Monday, the 10th October 1960 and the receipt thereof attached to the tender without fail.

The tenders will be opened at 15 hours on Thursday, the 13th October 1960

The Income-tax Clearance Certificate must be sent along with the tender without fail. If previously sent, reference to the particular work with which it was sent should be given.

Further particulars and the tender forms can be had from the office of the Deputy Chief Engineer (Construction), Southern Railway, Egmore, Madras-8, on production of receipt for the sum of Rs. 10 towards the cost of each set of tender form paid to the Chief Cashier, Southern Railway, Park Town, Madras-3 or any Station Master on the Southern Railway before 12 hours on Monday, the 10th October 1960.

Egmore, Madras-8 }
9th September 1960 }

DY. CHIEF ENGINEER
(Construction)

did not get the ticket, you could call the trip off and think that was the end of it. But now having got the ticket and eaten up three days of leave already, you could do nothing else. You had to go through with the rest of it.

The first thing was to find the means to get to the Station at least two hours ahead. For your seat was not reserved. You did not know whether at all you could get into the compartment even by the edges of your teeth! You had to elbow through a vast sea of humanity and a Himalayan Range of Luggage to get into the sacred preserve of Daridra Narayan, the Third Class - the Royal Class as some wags would call it.

All the taxis on the road were commandeered or taken up by Tommies or other Military Personnel who walked about as if they owned everything, including you. You just had to take the push cart for your luggage, electing to travel by tram or by bus. And that meant you had to leave the house early in the morning to be in time for the night train!

But what was the position on the platform? You could perhaps scale the entire Everest more easily than you could spot a clearance when you could try to keep your things together among the mountains of luggage lined up. And what with the soldiers, their bayonets and kits strewn all over the place, you doubted whether you were really at the Front or on a Railway Platform. Well, there was not much of a difference, either. It was a sort of Battlefield, all right.

The moment the train backed into the platform, there was 'Perfect Hell'

let loose. And one of the 'Most Silent' use of force and violence ensued. Luggage was found space more tenderly and with greater care. Passengers were dumped on them as so much dispensable accretion. The entire compartment was filled with luggage: on the seats, underneath them and in between and from floor to the roof with human beings struggling to breathe in between! Passengers, four times the permitted number, perched precariously on top of them, bedraggled but with the haughty air of having won 'The Waterloo'!

Every one inside was supremely happy and was quite indifferent to the hundreds left out on the platform, with a look of pity and contempt hanging from their faces. Everything was fair in Love and Rail Travel! Well not all of them could be pitied. Some of them were quite enterprising. As the train moved out, the clever Porter who had already taken a tenner in advance for his troubles, would throw in the luggage one by one and those inside were obliged to catch them up for fear of life. And finally, as the train slid off the edge of the platform, the passenger was thrown in! There was no other way about it except to give him the treatment and status of a real 'Hero'!

After an hour or so, when everything is at peace, somebody would start for the lavatory. But he had to stop with that thought right down in his belly. There was no Lavatory I mean there was one when the train came on to the platform. It had since then become a luggage rack. At times there were three or four soldiers perched on top of the luggage too inside what was the Lavatory.

If one wanted to get out at any important junction to buy something to eat or eat himself, he had to bring forth all the acrobatic skill and eject himself out and in through the half open windows, since the doors were sealed up with trunks and things, so none would enter from any wayside stations.

Then he was not sure whether his seat would be there when he came in after braving all those hazards. More likely one of those who had been on his heels or foot for the last hundred miles would grab it. That led to the most violent wordy battle ever waged. Or else the usurper would meekly give up the seat or the other would meekly connive at the Occupation and take to standing up the rest of the journey for two nights and a day!

Your imagination gets cloudy and even littered up when you just think

of those days. All I can do at this distance is just think and muse how it was ever possible for this frail human form to accommodate itself to the impossible conditions and how at all it managed to survive. That certainly is a mystery. One literally had become India Rubber and taken all that. Imitating Quentin Reynolds, who broadcast the stirring message "London Can Take It", I could only say: "The meek Indian Railway Passenger could Take it" during those Nightmare Years!

There is special significance in recalling those days now. Gandhiji had always demanded more amenities and better comforts for the third class passenger. If he were alive today in flesh, as he is surely in Spirit, he would be filled with the happy thought that his dream has come true fairly enough. The Third Class Passenger has today things for which he could offer thanks!

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Birla Mandir

LAKSHMINARAYAN TEMPLE

(POPULARLY KNOWN AS BIRLA MANDIR)

N. V. R. SWAMY

ONE of the important items that is not missed by any visitor to Delhi is the Lakshminarayan Temple, popularly known as Birla Mandir. Built by Sri Jugalkishore Birla, its foundation-stone was originally laid in the year 1927 by Mahatma Gandhi, and was finally opened for the public in 1939, again by the Father of the Nation.

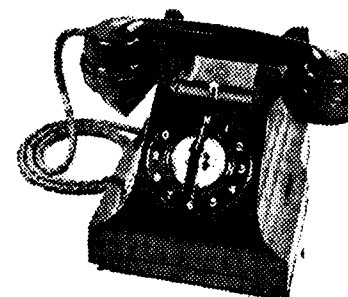
The peculiarity of this temple is that it is a temple of many faiths which is open to all people without any distinction of caste or creed. On an average it attracts over thousand visitors daily besides many children who gather there for merry-making in the gardens.

Besides the main images of Narayana and Lakshmi, there are also images of



The World Bank on July 29, 1960 made a loan equivalent to \$ 70 millions to India for the improvement and expansion of the Indian Railways.

Among those present at the signing the loan documents were from left to right : Mr. M. C. Chagla, Indian Ambassador in Washington ; Mr. W. A. B. Hiff, Vice-President of the World Bank and Mr. Karnail Singh, Chairman of the Board of Indian Railways



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Lord Siva and Durga in the main Sanctum. . Around these images, there are fresco paintings depicting legends from the Ramayana and the Mahabharatha, below which are written verses from the great composers like Maharishi Vyas and Valmiki. Thus the entire temple is a storehouse of Hindu mythological paintings and verses.

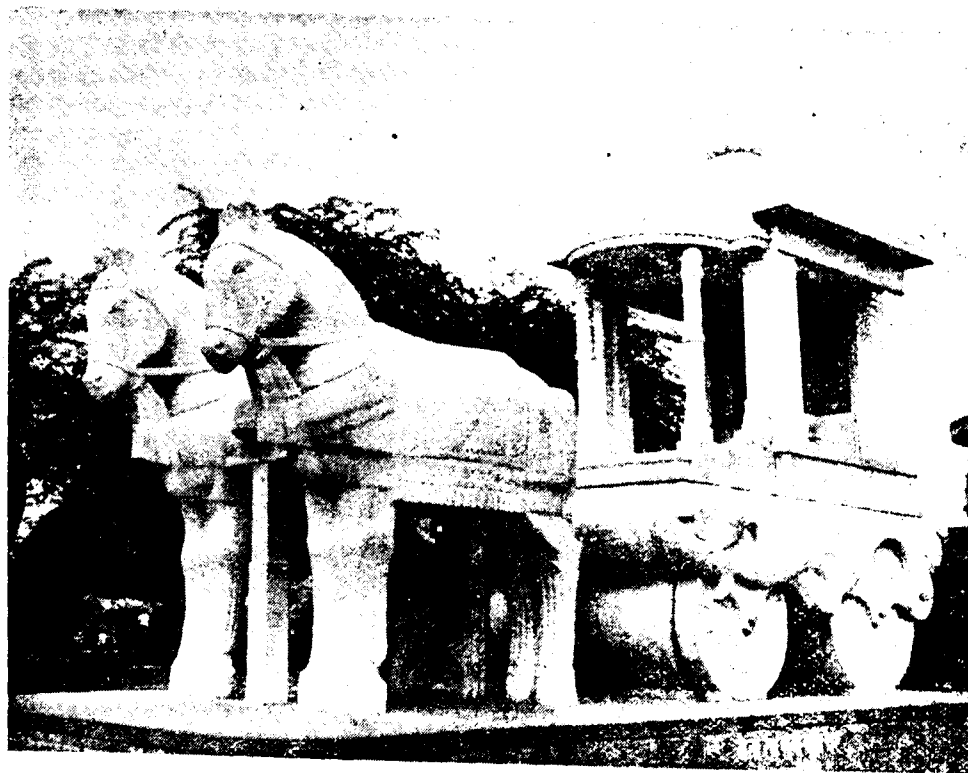
Adjacent to the temple is the Gita Bhavan with a marble image of Lord Krishna. Its hall is used for religious discourses, bhajans and festival celebrations. Nearly ten thousand people gather here to take part in the celebration of Jannmashtami festival

occurring in the month of August every year.

Behind the temple, there is a well-laid out garden, planted with a variety of flower plants and trees, bridges, fountains, pools, etc. There are two beautifully carved out caves, one with an entrance in the shape of a crocodile with open jaws and the other just like a demon with his mouth wide open.

Close to the temple is another shrine which is dedicated to Lord Buddha. Constructed similar to the Budh-Gaya temple, there is a lovely image of Buddha within. The fresco paintings on the walls inside the temple will

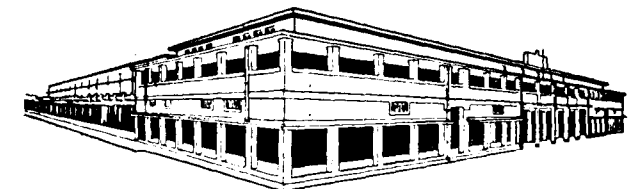
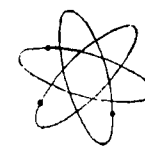
Geetha Ratham, built completely out of white marble stone



no doubt arrest the visitors and make them to forget the outside world. Next to the Buddha temple, is the Kali Bari, very popular with the Bengalis residing in Delhi.

Images of Chandragupta the Great, Prithvi Raj Chohan, Maharana Pratap, are dotted along the garden close to the Buddha temple. There is a beautiful tower in the South Indian style, a gymnasium and a stage for dramas which is in frequent use. Built out of sandstone, white and black marble stones, the Lakshminarayan Temple, on the whole, is a fine example of the art of modern India.

Tower in South India style on the back of Birla Mandir



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RAILWAY FREIGHT RATES

V. K. STHANUNATHAN

I

BEFORE the development of Railways the transportation of goods was both slow and costly. The invention of the steam engine and its use for railway locomotion opened up an era of cheap transportation all over the world. Railways made transportation cheap in all countries of the world and this availability of cheap transportation is one of the basic facts on which the economic life of the 19th and 20th century has been built. We shall briefly see the primary economic results that flow from the availability of cheap transportation in a country.

The first obvious effect of cheap railway transportation is the fact that goods which are produced elsewhere are made available to a community. If goods from other places do not flow to a particular place, that place will have to carry on only with the things that are produced locally there. On the other hand, cheap transportation permits goods produced in various other parts to be brought into a place and make them available to the community. If we take any town or group of villages now, we will notice hundreds of commodities which are brought in from elsewhere and which are not or could not be produced locally.

Closely related to this is the fact that cheap and easy movement of goods enables prices to be reduced and stabilised. If commodities are brought in from several producing centres to common markets, the business law of competition will arrange to stabilise prices. Also if in any particular place

a commodity is in short supply and prices go up, that commodity can be brought in from elsewhere to meet the local demand and thus stabilise the prices.

Another important economic effect of the availability of cheap transportation is the inducement given to expand production. For example, if a particular commodity is produced in a village, normally the upper limit to production will be governed by the extent to which the products can be marketed locally. On the other hand if on account of cheap transportation several markets can be found for exportable surpluses, there will be an incentive to increase the volume of production.

Apart from the competitive stabilisation of prices, cheap railway transportation enables the intrinsic cost itself to be reduced. Thus taking the example of a manufactured product the cost of raw materials that are brought to the factory is reduced if cheap transportation is available and again if the transportation cost of the finished products is also low, on both counts the price of the commodity will be reduced. It is no doubt true that industries sometimes have to be located close to the source of raw materials in order to avoid increased freight rates. If a number of raw materials from different sources of supply have to be used, transportation cost on raw-materials cannot be wholly avoided and cheap transportation cost will play an appreciable part in the final price of the finished product.

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RAILWAY FREIGHT RATES

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Another important economic result of railway development is what is usually described as the "Territorial or Geographical Division of Labour". It is sometimes also described as Territorial specialisation. By this one means a system of production in which each geographical area tends to specialise in the production of particular commodities for which it is conveniently suited. Each area specialises in the production of commodities—either agricultural or industrial—which it is best suited to produce on account of natural and other advantages. Cheap transportation will enable such products being marketed all over the country. But for the availability of cheap transportation, each territory cannot afford to produce much more than what can be consumed either locally or marketed in the nearby areas. When specialisation of this sort takes place a particular locality concentrates its production on commodities that can be produced at the greatest advantage, other articles being imported even though the latter could also be produced locally. There is considerable gain to society from such geographical division of labour because each community or area can specialise in production activity for which it is best suited. Sri K. C. Srinivasan in his book "Law and Theory of Railway Freight Rates" (1928) has described the geographical specialisation which has resulted from Railway expansion in the country in the following words:

"The effect of railway expansion upon the economic life of India has been particularly great. It is now possible to run the cotton mills of Bombay and Ahmedabad with power generated from Bengal coal, and to feed the population of Central India with the wheat of the

Punjab and the sugar of the United Provinces. The teeming millions of Bengal are clothed with the products of the textile mills of the Western Presidency and the fruits of Baluchistan grace the festive boards of Calcutta. The great change that has come over the country within less than a century has been rendered possible only because of the growth in the net of railways serving the country, linking together or opening up all the important areas of production and of wealth."

Railway expansion has also led to urbanization and growth of large cities. Before the development of railways, large cities developed only on river banks or at ports. Large cities where there is concentrations of population are enabled to carry on because every commodity required by the large masses of people living in each concentrated area is made available by cheap railway transportation. Perishable food products, vegetables, milk and several commodities can be brought daily at comparatively cheap costs from the interior to the cities. Large-scale production of commodities also tends to the concentration of manufacturing industries and creation of large industrial cities. The activities that accompany trade like storing, processing, packaging, advertising and financing also all tend to be performed in cities thus adding to their growth.

It is necessary that in the public interest transportation costs should be as cheap as possible because cheap transportation is a *sine qua non* for the prosperity of the community. The lower the freight rates, the greater will be the benefit to society. It should be the endeavour to provide as cheap transportation to the community as possible. We shall discuss presently

the various factors that determine the level of railway rates for the various commodities that the railways carry.

II

In providing transportation Railways may be treated as an industry but there are certain special features of Railways which differentiate them from other commercial undertakings. The first striking factor about the railways is the enormity of the capital cost involved. The capital assets of Indian Railways for the year ending March 1950 stood at 1356 crores of rupees. This is for a route mileage of over 35,000 miles.

A second feature about the capital, apart from its enormity, is its specialised nature. The capital assets of railways can be used only for transportation purposes; if a railway line proves unprofitable, the assets cannot be used for some other industry. A large part of the capital investment is in earthwork, in making cuttings, embankments, etc., and these have no value except as a road bed for railways. Even the land itself once it has been used for railway purposes is largely worthless for other purposes. Railway capital is not only specialised, but it is fixed capital as well. The original location can hardly be changed. If a particular railway line fails, it cannot be moved to some other location where the prospect of success may be greater. Perhaps the rolling stock can be moved away, the rails and some fittings can be removed and sold, but a large part of the investment is irrevocably sunk at the original site.

The enormity of the capital investment and its specialised nature makes

it necessary that railways should sink capital only if the traffic prospects are worthwhile and the total expected revenues are such that there would be an adequate return on the capital invested.

Another concept with regard to Railway working which is important is the concept of "dependent costs". The expenses of working a railway can be broadly divided into two categories (a) fixed or constant expenses which are by and large independent within limits of the volume of traffic and (b) variable expenses or dependent expenses which tend to vary with the volume of traffic. The concept will be clear if we give a little thought to the various items that constitute working expenses.

If we take, for example, expenses in regard to general administration, it will be seen that such expenses like salaries of officials in headquarters offices etc., remain to a large extent fixed and for carrying an additional volume of traffic, no major increase in expenditure on these items is incurred. Taking items like maintenance of permanent way, it will be apparent that here also a large part of the expenditure is fixed. Though wear and tear of the permanent way will to some extent depend upon the volume of traffic, a large part of the maintenance expenditure is necessary to withstand the action of nature's elements; for example, during the rainy season certain items of maintenance expenditure are necessary irrespective of the volume of traffic. Buildings and bridges require expenditure for upkeep, the quantum of which is not related to the volume of traffic. Taking maintenance of equipment like

rolling-stock, even here many items do not vary with the traffic. Wagons, for instance, are subject to the action of the elements and repairs become necessary whether wagons are constantly in use or idly stationed for some time. Wagons, coaches and locomotives have to be replaced on account of obsolescence and replacement will have to be done irrespective of the extent of use which they have been put to. Even when we analyse the actual transportation expenses for running trains, we find there are some items which do not vary proportionately with the volume of traffic. The transportation expenses consist of wages of train crew, station and yard staff, fuel and other stores consumed and similar items. If additional traffic can be handled without increasing the number of trains the wages paid for train crew will remain the same. If the increase in traffic is such as to necessitate an increase in the number of trains, then the wages of train crew and expenses for fuel etc., would increase but even here it will not be necessary to increase proportionately the expenses of station or yard staff.

We thus see that a certain proportion of working expenses is fixed or constant and only a certain proportion varies with the volume of traffic. The proportion of constant and variable expenses will depend largely on the conditions existing on a railway system. If, for example, the railways are already running to saturated capacity, additional trains would involve large increases in working expenses and may also entail increased outlay on capital works. The proportion of variable expenditure will then

be higher. It was usual to assume that about 50 per cent of expenses are constant or fixed and 50 per cent are variable or dependent on the volume of traffic. Under present conditions we may have to assume a higher percentage for the variable expenditure or the dependent costs. The important thing to note, however, is that a certain proportion of expenses on railways is constant and only the rest varies with the volume of traffic carried. The immediate inference from this is that if the Railways' capacities are fully utilised and all the traffic that they can carry is carried, then the unit cost will be less. Conversely, if traffic is diverted from railways, as the fixed costs remain constant, the cost per unit of traffic which has to bear the burden of fixed costs will become higher. For providing as cheap transportation as possible, it is, therefore, necessary to ensure that the railways' capacities are fully utilised and no traffic is allowed to be diverted from the railways.

The concept of dependent costs will be clear from an example. If 'x' represents the working expenses on a Railway system to carry 'a' units of traffic, to carry (a+b) units of traffic where an additional quantity of traffic 'b' is to be carried, the working

expenses will be $x + \frac{x}{a} \times b \times \frac{1}{2}$ and not

$\frac{x}{a} (a+b)$. Here we have assumed the

proportion of dependent costs to be 50 per cent. A higher percentage will have to be assumed in certain cases.

(To be continued)

FRIENDSHIP

A. V. SUBRAMANIAN

Personnel Officer, I.C.F.

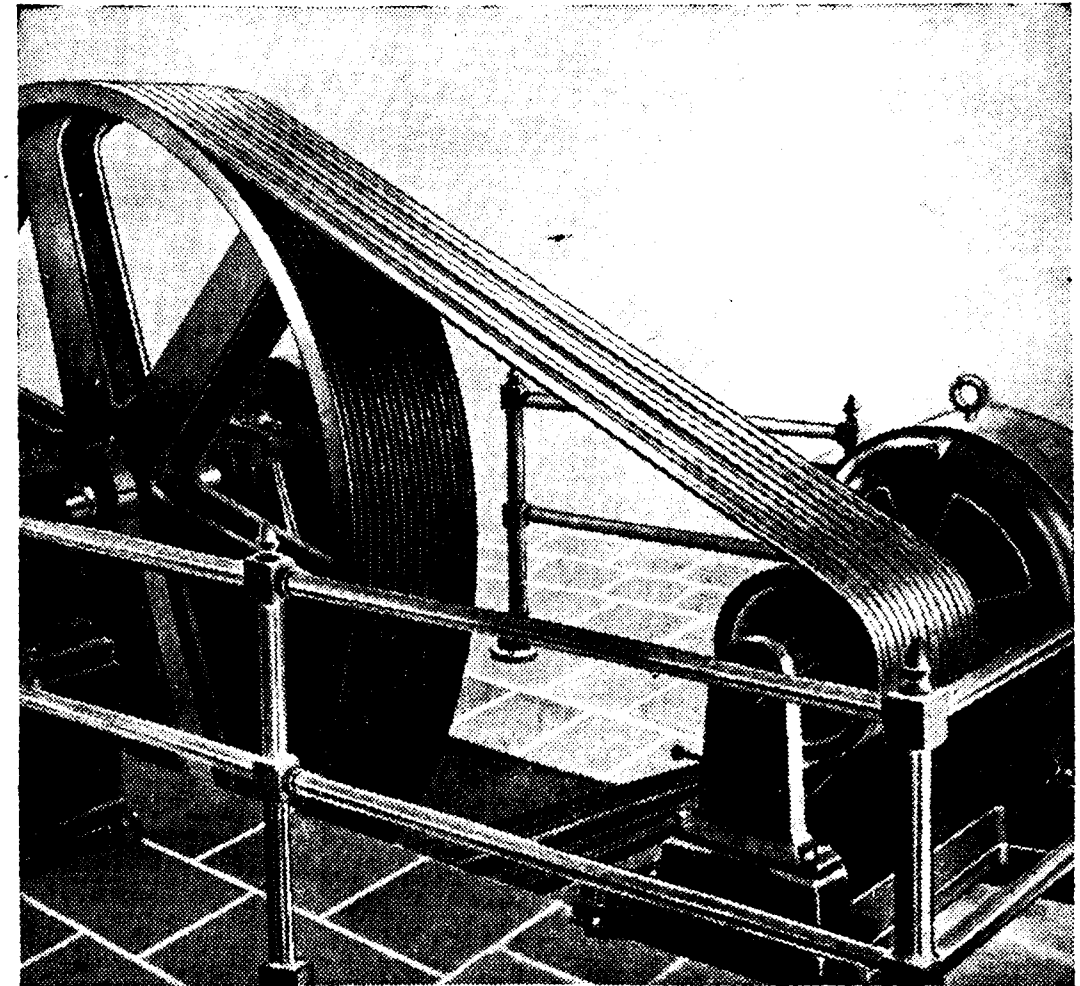
THERE are some fine instances of friendship in the Sangam literature. The friendship between patron and poet can be exemplified by citing scores of instances but one might feel that the relationship between them may not be described as pure friendship. The patron may be actuated by a feeling of appreciation for the poetry and the attitude of the poet may be considerably influenced by the fact that the patron is his paymaster. Hence, I shall confine myself only to those instances in which true friendship shines uninfluenced by other considerations.

Andaiyar who has already been introduced as the happy poet from Pisir, a village in the Pandiya Kingdom, had come to know of the great qualities of the then Chola king. The king in a similar way had heard of the gifted poesy of Andaiyar and of his noble qualities. But tried as they might, they could never meet though they were passionately eager to see each other. The poet sent swans as messengers to the king even as a love-lorn lady would. Several years went by in this manner. The sons of the Chola king who had not inherited the good qualities of their father began to get impatient at the king's longevity. The king was so selfless that if only his sons had made known their feelings then he would have abdicated his throne in their favour. But this was not to be; the sons rose in revolt against their royal father. The king was beside himself with wrath and he resolved to wipe out his

recalcitrant sons making an example of them. But a poet of his court intervened and advised the king thus: "Oh, king, your foemen in the forthcoming battle are not your traditional enemies, the Chera and the Pandiya, but flesh of your flesh and blood of your blood. When you leave this world it is they who inherit the throne. If you succeed in the battle your sons will be extirpated: to whom then will you hand over the pelf of the State? The issue of a battle is always uncertain and if you should get defeated it will be a permanent stain on your escutcheon. Hence this battle is fraught only with evil. Do not join battle with your sons. Oh king."

The king accepted the advice of the poet and decided to court death by fasting. Andaiyar heard the account and was deeply distressed. He hurried to the king. The two friends were at last able to see each other and great was the joy they felt. The poet Andaiyar decided that he could not continue to live in the world from which the king had departed. Hence the poet and the patron became united in their resolve to leave the world. Such were the ties of friendship that bound the king to the poet who had not received any largess from him and who did not even belong to his realm. The great story of their friendship is celebrated in the poems of Potthiyar, one of the court poets of the Chola king.

The most classical instance of friendship in the Sangam age is that of



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king Pari and Kapilar. Their friendship was a byword in the Tamil country. The ordinary relationship of the pay-master and the payee did not at all subsist between them. They were bound by the holiest ties of unsullied friendship. During the lifetime of Pari the poet composed glorious panegyrics in praise of the king. Once when the other poets of his court each sang a poem in his honour especially praising his unparalleled munificence, Kapilar stood up and sang thus: "All the great poets of the land praised Pari as a great giver. It is true that Pari gives without stint. But Pari is not the only one that gives without stint." The court sat aghast. Some of the courtiers might even have thought that Kapilar had become senile. They sat squirming in their seats wondering what further indiscretions the aged poet was going to commit. But the poet ended the poem stating, "Pari is not the only one that gives without stint. The rain God is also a giver in like mien. For does he not also nourish the world like Pari?" The poem ended as a glorious panegyric, setting at rest the qualms of the court.

The story of how Pari's hill was besieged by the three kings has already been told. Pari was killed in the battle and the world of good men stood stunned at the tidings. Kapilar, how-

ever, gathered his wits realising that he had a great deal to do. Pari had two daughters who had not been given in marriage. Kapilar realised that it was now his duty to marry them off even as Pari would have done, had he not been slain.

Overcoming the grief that was welling up in his bosom took leave of the beloved Parambu Hill and taking the two young girls with him he approached prince after prince, in a vain effort to persuade them to marry the orphaned girls. The princes were willing enough to marry the beautiful and accomplished girls but they remembered the enmity of the three great kings towards Pari and refused to be drawn into any alliance with Pari's house. Kapilar spoke aloud his disapprobation of these faint-hearted princes in some memorable poems which sing the glory of Pari. The vain search broke the heart of the noble poet. He could not bear for long the separation from Pari and longed to join him. Taking, therefore, the girls with him he approached some high-minded friends of his and bade them to look after them and give them in marriage to some suitable young men. He then sought death by starvation and when death came he found it most welcome. For the misery of separation was over now he could join Pari in those far-off regions from which there was no return.

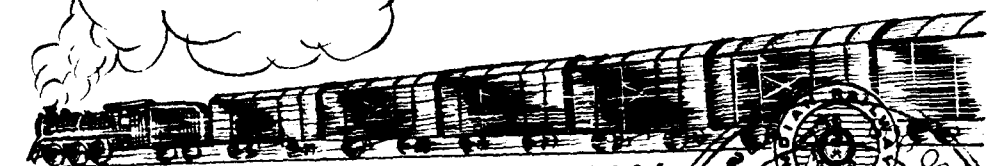
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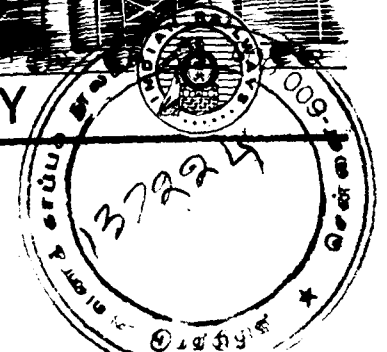
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Salt Cotaurs—Cochin Hr. Trs. ..	5
Salt Cotaurs—Bangalore City ..	4
Madras Beach—Tuticorin ..	5
Bangalore City—Wadi Bunder (via) Ghorpuri ..	4
Cochin Hr. Trs.—Mangalore ..	4
Bangalore City—Shalimar (via) Madras ..	11
Bodinayakanur—Wadi Bunder (via) Madras Egmore ..	8
Bodinayakanur—Shalimar (via) Madras Egmore ..	9
Bodinayakanur—New Delhi (via) Madras Egmore ..	11

For full particulars of frequency of service and the target time of transit as well as timings of the services, please see the current Time Table of the Southern Railway.



SOUTHERN RAILWAY



VIJAYANAGAR'S HISTORY AND IMMORTAL RUINS

K. PARTHASARATHY

FRANCIS BACON said "some are born great, some achieve greatness, on some greatness is thrust". What is true of individuals is equally true of empires. Vijayanagar was not merely born great, but achieved the peak of greatness and greatness is being thrust upon it by every succeeding generation. History stands witness to its indisputable greatness. In the words of Abdur Razaak, an Ambassador from Persia, who visited Vijayanagar about 1442 A.D. "the City of Bijanagar (Vijayanagar) is such that the eye has not seen nor ear heard of any place resembling it upon the whole earth." "In Ferista's Mohammedan power in Southern India" he significantly observes "the treasure the Vijayanagar Kings accumulated was so great to equal those of all the Kings on the earth". An idea of its immeasurable wealth can be realized from what Robert Sewell, the historian of the empire, wrote "Immediately on hearing the defeat of the battle of Talikota, the panic stricken princesses of the royal house, hastily left the palace, carrying with them all the treasures, on which they could lay their hands. Five hundred and fifty elephants laden with treasures in gold, diamonds and precious stones valued at more than 100,000,000 sterling and carrying the state insignia and the celebrated jewelled throne of the Kings, left the city under convoy of bodies of soldiers who remained true to the Crown".

India was the scene of great empires, as those of the Nandas, the Mauryas,

the Guptas, the Cholas and of Vijayanagar, probably the greatest, for its attainment in all fields. A great historian remarked "There is no field of national life which Vijayanagar has not influenced. In the fields of religion, literature, arts and politics, the Vijayanagar empire contributed much that is of permanent value.

The birth of Vijayanagar reads like a romance. The historic circumstances through which it rose strengthened the sinews of it. The political exigencies, the lofty ideals which actuated its sturdy growth, all combine to lead a picture of its indomitable will to conquer and prevail, not with a lust for power and dominion, but with a view to effect a renaissance in Hindu art, culture and religion in South India, which were at stake by the usurping Islamic dominion and influence during the 14th century. It was the India of medieval times with growing conflicts of politics and religion. Already the repercussions of the invasion of Mohammed Bin Tughlak into Deccan and the subsequent coercions of the muslims on the Hindus of South India prepared the ground for a feeling of political unity among them. Added to this, when the muslim rulers of the Bahmini Kingdom, in the Deccan, offered a serious challenge to Hindu religion, particularly after the fall of the Kakatiya and Reddi Kingdoms, the Andhras took up the gauntlet and the Vijayanagar empire was the answer to this challenge. Literally it was forged out on the anvil of history with the dynamic will of

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VIJAYANAGAR'S HISTORY

53

uniting the many disintegrated Hindu rulers under one banner and effecting a renaissance in Hindu religion, art and culture and for the first time South India became a unified whole.

The foundation of the Imperial City of Vijayanagar on the southern bank of Tungabhadra is attributed to two Hindu princes, Harihara and Bukka in the year 1336 A.D. with the spiritual aid of a great hermit, Vidyanarya, the pontifical head of the Sringeri Mutt in Mysore. The Imperial City was named by Vidyanarya as Vijayanagar "the City of Victory" or Vidyanagar or the City of Learning. The empire after its founders Harihara and Bukka, saw a succession of important Kings like Devaraya I (1406-1419), Devaraya II (1419-1444), Achuta Raya and Rama Raya, who were all the pillars of the great Vijayanagar empire. The empire at its height of power comprised all the lands lying between Deccan and Ceylon, i.e., the whole of South India, was united, for the first time, under the rule of Vijayanagar. The work of unification and consolidation of Vijayanagar, particularly of Krishnadevaraya the Great, was so great and enduring, for nearly three centuries it stood as a bulwark of Hinduism against the onslaughts of the muslim rulers of the Bahmini Kingdom in particular and the north in general. It is common knowledge that the Maharatas under Shivajee drew inspiration from Vijayanagar, their forerunner, as the chronology and events in history confirm.

The Imperial City of Vijayanagar as Mr. R. Sewell says "Grew rapidly in extent wealth and manificence till it became one of the largest—if not the

largest city in the world. Nicolo de Conti, an Italian traveller (1420-1421 A.D.) says "The Great City of Vijayanagar is situated near very steep mountains. The circumference of the city is 60 miles—its walls are carried upto the mountains and enclose the valleys at their foot so that its extent is thereby increased. Paes, a Portuguese traveller, poignantly remarked "The people of this city are countless in number, so much 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".

Abdur Razaak, the Persian Ambassador, visited this city in 1443 A.D. and his description of the king and his kingdom is graphic and interesting. "The Prince of Bijanagar has in his dominions 300 ports, each of which is equal to Calicut and on "terra firma" his territories comprise a space of "three months journey". Covering by foot 20 miles a day, for 3 months or 90 days the distance travelled comes to 1,800 miles and from the extreme north of Orissa to Cape Comorin, which came under Vijayanagar rule, it covered roughly 1,800 miles.

The Vijayanagar rulers offered a "coup d'etat" to their enemies. They kept the Bahmini sultans divided by their state-craft and military genius. But, at length a coalition of the Muslim rulers of the Bahmini Kingdom, marched against Vijayanagar in 1564 A.D. and encountered the forces of Rama Raya at Talikota, in the Bijapur

District. Rama Raya was captured and his army destroyed. The proud city of Vijayanagar was doomed to a terrible fate. The victorious muslims marched towards the capital and for the space of five months, relentlessly, remorselessly carried out the destruction of the great and noble city. They destroyed with such terrible race vengeance and irresistible iconoclastic principles to leave no traces of their implacable enemies.

"Never perhaps, in the history of the World", wrote Sewell, the historian of the empire "has such havoc been wrought and wrought so suddenly on so splendid a city, teeming with a wealthy and industrious population in the full plenitude of prosperity one day, and on the next seized, pillaged and reduced to ruins amidst scenes of savage massacre and horrors beggaring description". (Robert Sewell).

"All the important buildings were demolished or burnt down and the whole city was plundered for five months. They slaughtered the people without mercy, including women and children. They broke up the pavilions standing on the huge platforms, from which the Kings used to watch the festivals and overthrew all the carved work. They lit huge fires in the magnificently decorated buildings and smashed their exquisite stone sculptures. With fire and sword, with crowbars and axes, they carried on day after day, their work of destruction, without conscience or scruples. The plunder was so great that every private man in the allied army became rich in gold, jewels, effects, tents, arms, horses and slaves."

The great city of Vijayanagar was destroyed inhumanly. The proud city was doomed to a terrible fate only to remind man's inhumanity to brother-man and carve a niche of immortality in history, for all that is noble, grand and great, in man's life and achievement.

The site of the Vijayanagar ruins at Hampi, 8 miles away from Hospet station on the Southern Railway is one of the most picturesque that can be imagined. Vijayanagar disappeared as a city almost overnight and all that remained, was one vast ruin. And today the ruins still stand covering an area of almost nine square miles - decaying monuments, vast enclosures, ruined buildings, like the Royal Baths, the Lotus Mahal and the Royal Stables, massive temples like the Virupaksha and Krishnaswami, and palaces, tanks, bazaar, and gateways, the decaying emblems of a once resplendent glory.

The ruins lie on the southern bank of the Tungabhadra river, a tributary of the Krishna whose ancient puranic name was Pampa. The word "Hampi" is a corruption of the ancient name Pampa. It is a glorious sight to see the river flowing through rugged defiles and valleys encrusted with prodigious boulders. The country-side as a regular feature is studded with these enormous boulders of granite. With their grotesque outlines and cyclopean size, they are awe inspiring and stir a note of the silent presence of the creator in the wilderness of nature. The area is a rich one heavily wooded and well cultivated. The rugged nature of the country-side and the picturesque and fantastic

confusion of the immense boulders afford a striking contrast to the "neatness of the monuments and their cleanliness". The site in fact, from ancient times is ever a holy one and is associated with "Kishkinda of Ramayana". It is also known as Dakshina Kasi or the Benaras of Southern India. As aforesaid, the great sage Vidyanarya chose this spot for meditation and propelled by spiritual innovation, helped to build a great empire as the bastion of Hindu Dharma and renaissance.

In the magnificent "live ruins of Vijayanagar" which are remarked as "an open-air museum of Hindu Monuments" amidst desolate wilderness and contemplative silence, the scholar or the artist, the historian or the poet, the archaeologist or the engineer, the administrator or the philosopher equally find inspiration and new springs of knowledge pertaining to their sphere of activity. "As a great book reveals something new in thought every time it is read, Vijayanagar reveals something new, something baffling every time it is visited and contemplated upon.

As the wonder stricken, monument-minded visitor approaches the Hampi village, the first thing that catches his eye "is the imposing Mandapam of the Kaladai Kallu Ganesa Temple". It presents unwittingly, a semi-classical appearance with its lofty carved pillars and the handsome hall, especially when viewed from a distance. Its architecture is unique in itself from the rest of the monuments here and in any case differs from them appreciably. The colossal idol of Ganesa in the temple has wonderfully resisted the axe of the

conquerors and presents a massive piece of "fine sculpture".

Adjoining this, lies a huge sheet of rock called Hemakootam, which attracts the visitor at once. It contains an array of beautiful old Jain temples on its slope and also commands a very fine view of the Hampi bazaar, the Virupaksha temple and the Tungabhadra river beyond making its rapid marches amidst clusters of rocks and hills of various shades of colour. It is a grand sight to see and experience the thrill of inspiration from wild nature studded with gems of monuments.

The Vijayanagar Kings were great devotees of God as ordained by their religion and raised wonderful temples in great reverence to him. Besides they were great builders too. Among the many fine monuments at Hampi, the Virupaksha temple, otherwise known as Pampavathi temple is the oldest and most sacred. The temple is dedicated to Sri Virupaksha. The main shrine contains a stone Linga which is worshipped to this day by the name of Virupaksha. Parts of the temple appear to date their existence from a period prior to the foundation of Vijayanagar but timely and beautiful additions were made to it by Vijayanagar Kings. Robert Sewell says "Haribara I is said to have built a temple, here in honour of Vidyanarya, who helped him in the foundation of the empire". The famous "Rangamandapa in front of the main shrine was built by Krishnadevaraya, in honour of his coronation. The shrine or the idol of Bhuvaneshwari, are equally old and stir a note of solemn reverence, in the hearts of the visitor. The shrine has a beautifully executed

Chalukyan doorway "flanked by the pierced stone windows and several Chalukyan pillars carved in blackstone. The temple is characteristic of the 12th century style of buildings, say the historians and archaeologists. The handsome and imposing tower or gopuram on the eastern side, is the main entrance to the shrine and was built by Krishnadevaraya, one who added to the wealth of Vijayanagar monuments, some of the noblest edifices.

Another temple of note is the Krishnaswami temple. This temple was constructed by Krishnadevaraya soon after his successful return from Udayagiri. From a temple, in the hill fortress of Udayagiri, he had brought an image of Krishna and to house that idol he built this temple. The temple consists of a principal shrine enclosed by a Pradakshina. An evenness of styles is visible in its architecture by which it is inferred the temple was built in a short period. In front of the shrine are the Ardhamantapa and Mahamantapa. The Mahamantapa is ornamented "it has a carved moulded basement with piers over each bearing several minor detached shafts and an overhanging cornice above." There are a few ruined gateways in the temple, originally constructed with brick and stucco figures.

Hazara Ramaswami temple, served as the private chapel of the Kings "the Raja Mandiram" on account of its close proximity to the palace and its ornate character. The construction of the temple is attributed to Krishnadevaraya, though some ambiguity prevails over its origin. The temple is a small one measuring 200 feet from

east to west and 110 feet from north to south, and "is one of the perfect specimens of Hindu temple architecture of the Vijayanagar period in existence". The Ardhamantapa of the temple is a handsome construction of four piers "crowned with bracket capitals of Indo-Corinthian appearance. The whole 'Mantapa' including the projecting drip-stones is built of granite, while the Vimana, over the sanctum is constructed with brick and plaster decorated with stucco figures. There are bas-reliefs decorating the exterior walls of the shrine of the Chamber and the pillared porticoes".

The exterior walls of the shrine and those of the Court are covered with well-executed panel groups, depicting interesting, scene from the Ramayana and the legend of Krishna. Scenes from Mahanavami festival (the Royal festival of the year) in fine rows of bas-relief sculpture are found in the exterior wall. A very interesting feature of the temple is the fact, that though it is a Vishnava temple, Saiva figures of Subramanya and Ganesa are found in it. Vishnu is represented in a sculpture on a pillar as riding a horse, which perhaps represents Kalki. Yet another noteworthy feature is that even Buddha is represented in two bas-reliefs on the outer side of the walls of the sanctum sanctorum of the temple.

The Vittalaraya temple represents the most perfect specimen of Vijayanagar architecture. The temple is dedicated to Vishnu, in the form of Vittala, an aspect of Krishna in the Mahratta country. The construction of the temple, dates back to Devaraya II. The poet Haribhatta, a contem-

porary of Krishnadevaraya, mentions in his Narasimhapurana that Proluganti Tippanna, an Officer of Devaraya II built the Bhoga Mantapa of the temple. Krishnadevaraya, made substantial additions to it, but unfortunately the temple remained incomplete. Many inscriptions of dates within the temple ranging from 1513 to 1564 A.D. show the work of construction seems to have been stopped after the partial destruction of the city in 1565 A.D.

The temple is aptly called a "dream in granite". "The building is the finest of its kind in Southern India" and as Ferguson says "shows the extreme limit in florid magnificence to which the style advanced". The temple stands on a rectangular enclosure, 538 by 310 feet with three gopurams, on the north, south and east sides respectively. A richly carved basement bears the main building. The court is completely built of granite and carved with a boldness and expression of power, almost totally, unsurpassed with the buildings of its days. Ferguson says "It has all the characteristics of the Dravidian style, the bold cornice of double flexure, the detached shafts, the Vyalis, the richly carved stylobate, etc. The most admirable and surpassing part of it is the style and workmanship of the composite pillars each of which is carved out of a single block of granite. "The beauty of the Kalyana Mantapa alone would be sufficient to excite wonder and admiration in its beholder". The residents of Hampi say, that there were "chains of stone rings" hanging from the eaves at several corners of the temple till about thirty or forty years ago.

In front of the Mahamantapa is the famous Stone-car part of which is built of granite. Ferguson thinks that "it is formed of a single block of granite and hence monolithic". This famous exquisitely carved Stone-car (Ratha) adorning the temple grounds is 27 feet high and is said to have been patterned on Konorka in Orissa.

Everything at Vijayanagar is on a colossal scale. A huge monolithic statue of Narasimha, an awe inspiring incarnation of Vishnu, is enshrined within walled enclosures. According to an epigraph inscribed on a slab, in front of it, it was hewn out of a single boulder, by a Brahmin sculptor in 1528. It is of twenty-two feet height and despite its huge size, the details and the finish of the statue are very well executed. This is apparent, even though it has been mutilated. Then too, in several parts of the ruins one encounters "Sati-stones" where faithful women immolated themselves on the pyres of their husbands.

Not far from the famous "Lotus Mahal" stands a long pile of buildings known as the elephant stables, consisting of eleven big chambers with beautiful lofty domes. These housed the eleven royal elephants. The Central tower now in ruins must have obviously enhanced the picturesque and majestic appearance. It is poignant, here to think of the Vijayanagar army at the battle of Talikota in 1664 which consisted of 900,000 infantry, 45,000 cavalry, 2,000 elephants and 15,000 auxiliaries.

The only remains of the main palaces and the magnificent Throne Hall are the elevated basements with carved

ornamentation on all sides. The structures above constructed mostly by brick and wood were razed to the ground by the ruthless excesses of conquerors.

The most attractive among these basements is the "Throne Platform" called Dasara Dibba or Mahanavami Dibba as it was specially decorated and used during the Navarathri or Dasara festival. Paes referred to the building that stood upon this platform as the "House of Victory" due to the fact that it was built by Krishnadevaraya soon after his return from his victorious campaign against the ruler of Orissa in 1513. Longhurst in his "Humpi ruins" says "The platform is a massive structure, originally faced with carved granite blocks and slabs which have subsequently been partly replaced with dark green chlorite stone on the front or west side of the platform."

The entire palace was provided with a wonderful supply of water through stone aqueducts, parts of which still remain intact near the Throne Platform. Abdur Razaak describes these as "running streams and canals formed of chiselled stone polished and smooth". There is an enormous stone embankment which was built by Krishnadevaraya about 1520 A.D. which ensured the City's water supply wonderfully.

The Humpi bazaar on the Bank of Tungabhadra river, opposite to the temple at Humpi bears interesting examples of street architecture. It is 35 yards wide and 800 yards long. Many of the buildings in the street are simple mantapas standing on stone pillars supporting ornamental lintel.

A few of them have two storeys. At the east end of the street is a large Nandi, the sacred Bull of Siva, facing the Humpi temple. In front of the Nandi are two storeyed buildings with many finely carved pillars of black stone in Chalukyan style. Another street known as the "Soolai bazaar" or the dancing girls street runs north of Achutaraya's temple. Both this and the Soolai bazaar is deserted and the lands between the ruins are under cultivation.

On the pathway to the Humpi bazaar, stands "Thulapurushadana Mandapam" or the King's balance under which, the old monarchs, weighed themselves against gold and precious stones all of which were later distributed among scholars.

Wild nature, historical monuments are a thrill to see from a height particularly. As it were a nature's gift to Humpi, there is a hill named after the great sage Mathanga, which is said to have afforded shelter to Sugriva and Hanuman from the attack of the mighty Vali. It presents formidable appearance from any part of the City. The aerial view of Achutaraya temple from this hill is very interesting and thrilling.

Vijayanagar is no more, yet it lives in history with a message for posterity. All that is great, grand and noble are reflected in the literature it left, in the history it carved, in the monuments it bequeathed. At Humpi, "there is beauty in desolation and greatness in ruins". The immortal ruins of Vijayanagar remind man's ruthless inhumanity to brother-man.

(Continued on page 60)

DEEPAVALI—THE FESTIVAL OF LIGHTS

V. T. NEELAKANTAN

DEEPAVALI comes but once in a year and, when it does, it brings with it good cheer; for that's a time for the young and old to make merry—be it by firing crackers or by parading their new clothes or talking, more talking and still more talking of the dainty dishes made at home for the occasion. That and the usual oil-bath and the customary greeting of 'Have you had your Gangasnanam (Ganges bath)?' is one side of the 'Tamasha' with which almost all are acquainted. There is another side to it all and that is the narrative of how Deepavali is observed by the fellow devotees in other parts of India, namely, Bombay, Calcutta and Delhi, where far more importance is attached to the worship of the coin, gold or silver and decorating the abodes with lights innumerable and opening of new accounts—in short, it is an affair of ringing out the old and ringing in the new.

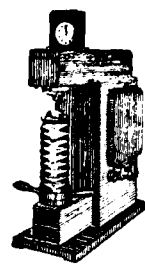
Deepavali, or Deepa-oli, the Festival of Lights, is mostly connected with offerings to the Goddess Lakshmi (or Bhuvaneswari), as she presides over wealth; and so it is that the Marwaris, Gujeratis and others commence their financial year on the first day after Deepavali. Hindu mythology depicts Goddess Lakshmi as riding on an owl in the darkest night of the month of Kartik from Ekadasi to Amavasya. She is worshipped by the womenfolk in their homes (as she—the Goddess Lakshmi moves about at the height of her glory on the night of Deepavali). The term Deepavali is a popular appreciation of Deepa-oli, meaning a row of lights. The ancient and lovely

legend of Narakasura is a common one and needs no recounting; but there is another legend (connected with Deepavali), a quaint little one that has been handed down by tradition and is narrated (in Bombay homes) by the eldest member of the house to the younger folk and that bears a resemblance to Shakespeare's 'King Lear' at least in one particular.

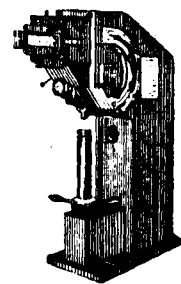
The aforementioned legend, though commonly known to all in Western India, is little (or not at all) known this side. The story told is that there was once a Raja who had four daughters. He called them one day and asked them who gave them their daily bread. The first three dutifully and respectfully said, Your Majesty and Your Exalted Highness, of course—but the youngest proudly declared that it was fate (as was fore-ordained by the Creator) that supplied her and everyone else including His Majesty, His Exalted Highness with whatever they received. The King's eyes became blood-shot and he grew so angry at this (incomprehensible) statement that he banished his ungrateful daughter to the woods (forest) after marrying her to a beggarly Brahmin out of envy, jealousy, malice and spite.

These two (the banished Princess and the beggarly Brahmin) lived in the forests far away from the outskirts of the town, a veritable prey to wolves and other wild animals—depending for their existence on what the Brahmin was able to bring home by begging. He was, however, enjoined by his

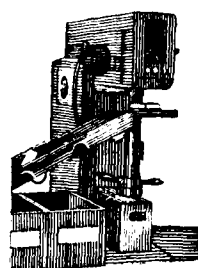
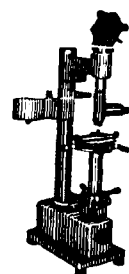
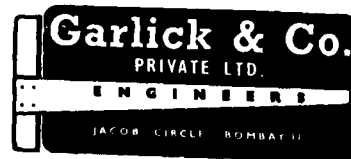
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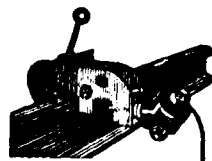
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Vijayanagar's History and Immortal Ruins

(Continued from page 58)

Writing about 1425 A.D. Abdur Razaak, the Persian envoy to Vijayanagar, said of the City, "it is such

that no eye has ever seen anything in the whole world to surpass it". And today, as the visitor leaves the City, he is almost constrained to echo the same sentiments of the once Imperial City.

October 1960

DEEPAVALI—THE FESTIVAL . . .

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wife the Princess—never to return home empty-handed. Once the Brahmin begged in vain all day: but remembering his wife's injunction (never to return home empty-handed) he picked up a dead snake and took it home. When the Princess saw this she smiled her approval and the snake was thrown on the roof of the hut.

At this time, so the legend runs, the Maharaja who happened to be bathing near the palace grounds placed his pearl necklace on the steps of the 'Bathing Ghat'. A kite suddenly swooped down and made off with the pearl over the woods and then seeing the dead snake on the roof of the Princess's hut, dropped the pearl necklace and seized the serpent instead. As luck would have it, the Princess happened (by the strangest of chances) to see this and immediately picking up the 'beauty', recognised it as that of her father and hid it.

It was not long before everyone was made aware of the King's loss and the proclamation of the reward that he (the King) was offering for the recovery of the necklace. The Princess who had told her husband nothing of the find, advised him to go to the King and to undertake to find 'the pearl necklace': but that in return for restoring the pearl necklace he was to crave a boon instead of the promised reward. The King agreed. The bewildered Brahmin returned to his wife (to inform her of the pact agreed upon between himself and the King, namely, the granting of

the craved for boon). She handed him the pearl necklace and advised him that the only reward he would accept was that the King should, by a Royal mandate, forbid the lighting of all lamps, even in the Palace, on the approaching night of Deepavali: but that the Brahmin's abode alone should be permitted to have the customary illuminations.

The story goes on that Deepavali came and not a light was seen anywhere except in the Brahmin's hut. Goddess Lakshmi in all her splendour—riding on an owl, thought of entering the King's palace but finding it shrouded in darkness passed on to look for some other resting place and eventually made for a glimmer of light which she detected coming from the woods. The Princess was not aware of Goddess Lakshmi's arrival! She had tidied her hut, made her offerings to Goddess Bhuvaneswari as usual and had retired for the night. But from the next day—so the legend says—the Brahmin began to prosper and very soon his house was transformed (nay, metamorphosed) into a palace and the King's palace turned into a hut: and the grand finale of it was that the King made up with his daughter, with tears in his eyes.

This popular story handed down by tradition in Western India and the narration of which is meticulously observed in every home highlights a truth—namely—the importance of Jyoti even though it be a glimmer of light—as the abode of the Goddess Lakshmi, the giver of prosperity.



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Mr. Renzo Pagin, accompanied by his wife and two daughters, arrived by air on 3.9.60 from Washington and assumed charge on 6.9.60 as Public Affairs Officer, United States Information Service, Madras. They were received at the airport by Dr. and Mrs. Arthur L. Funk. Picture shows (left to right) : Mrs. Funk, Miss Tanya Pagin, Miss Gabrielle Pagin, Mr. Pagin, Mrs. Nina Pagin and Dr. Funk.



FLIP THE FROG

WHEN we are young we often think about what we would like to be when we grow up. Most boys want to be the same as their fathers, and girls like their mothers. Or, we may read in a story about some man or woman who does great things, and think we should be like them.

Perhaps, in this modern age a lot of boys would like to be air pilots flying the big jet airliners through the blue skies; and there may be girls who would also like to fly in these jet airliners as air hostesses. Of course, we human beings do have one advantage, we can always try hard to be what we want to, but we often fail. Yet, even with this advantage, sometimes we may waste our whole lives trying to be what we can never be, because we do not seem to know that one person is given one or two kinds of gifts from the Almighty, and we may think we have another gift which has not been given to us.

As an example, let us take music, which most of us like to hear, and even to play some instrument if we can. But supposing a boy or girl likes music so much that they want to study and become great musicians. No matter how much they try, and even if they study under the best music masters of the world, they would never become great musicians, because that one

gift was not given to them. Of course that does not mean we should not try and learn something that gives us joy just because we cannot reach the highest peaks. After having said all this, let us now come to the story of Flip the frog who did not want to be a frog.

Flip the Frog had grown up into a big frog. His home and playground were near the bank of a little river. Flip could now swim like the best of frogs, give big leaps from the river on to the bank, and then do a big dive in again. And his long whip-like tongue could swiftly flip out of his mouth and catch any insect which he wanted for food.

Flip turned out to be one of those who wanted to be better than other frogs. So whenever he found some of his frog pals swimming in the river, even if he were far behind he would catch up to them, and swimming past, say, "Come on and have a race." Most times Flip would win the swimming race. Another favourite game of his was to leap out on to the river bank, call out to his friends to come and join him, and then say "let's see who can do the biggest leap!" Well, they would all dive in together and Flip would be the winner. In all sorts of ways Flip would think out some game where he could have a trial with his froggy

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		Sale of Tender Documents (15-00 hrs.)	Receipt of Earnest Money Deposit (15-00 hrs.)	Receipt of Tenders (15-00 hrs.)	Date and time of opening (15-15 hrs.)
1	S/236/IIID/1253/B240 C.I. Distance blocks and chairs. Quantity: Items 6 only.	28-10-1960	1-11-1960	2-11-1960	2-11-1960
2	S/236/IV/B/H/431 Pulley blocks 10 tons capacity with chain. Quantity: Nos. 4.	21-10-1960	24-10-1960	25-10-1960	25-10-1960
3	S/236/I/GB4/33/GOC/3 Antimony ingots to ISS 211/58 grade Sb. 99%. Quantity: Kg. 7272.	10-10-1960	12-10-1960	13-10-1960	13-10-1960
4	S/236/I/GB5/539/UBI/7A Paint Aluminium Paste and medium spraying to IS. 166 in one gallon dual containers. Quantity: Gallons 980.	7-10-1960	11-10-1960	12-10-1960	12-10-1960
5	S/236/VII/HE/M/1168 Wire copper bare hard drawn high conductivity 100 lbs. per mile to IS. 282. Quantity: 2902.9895 Kg.	11-10-1960	13-10-1960	14-10-1960	14-10-1960
6	S/236/I/JIA4/38/Const/2 House service meters KWH AC 5 amps. (House service single phase 230 Volts 50 Cycles). Quantity: Nos. 550.	25-10-1960	27-10-1960	28-10-1960	28-10-1960
7	S/237/VII/D/Exp/252-254 C.I. check chairs for inner rails. Quantity: Nos. 23,402. C.I. Check chairs for outer rails to Rlys. Plan type No. 304 (in 2 sheets). Quantity: Nos. 20,621.	24-10-1960	26-10-1960	27-10-1960	27-10-1960

pals, and he found he was always the winner.

Flip was happy as long as he could find something to do and to do it better than the other frogs. But a time came when there was no other way in which he could prove he was better. All the other frogs knew he was the best in swimming, leaping, diving, catching insects and so on. Even if Flip called out to them to come and have a game, they knew he only wanted to show off that he was better than them in everything, so they did not like playing with him. The other frogs liked to play and swim and dive just for the fun of it. They did not care whether they were better than the others.

Soon Flip found himself to be a lonely frog. He would sit on a big flat stone near the edge of the river and watch all the other frogs enjoying themselves. Sometimes, he would dive in and try to play with them, but they would not take any notice of him. So, what was he to do.

When Flip was showing off to the other frogs, he did not look to see what was going on around him. But now that he was lonely he would look around, and so one day he saw a huge black bull come down to the river bank, poke his head forward and down and take a good drink of river water, and then slowly amble off to munch grass.

Flip now took quite an interest in the black bull. Each day when the bull came for his drink, Flip would look at him and admire his size and bulk. He seemed like a giant to him. He also noticed that the bull never moved fast, never jumped or hopped

about like frogs, nor would he ever dive into the water and have a frolic in the river. When it was warm, the bull would sometimes walk slowly into the shallow part of the river near the bank, sit down in the water and cool off. Yes, the bull seemed so strong and calm and peaceful. But what Flip admired most in him was his huge size.

Flip was quite a clever frog, and he could think for himself. So one day he said he would follow the bull after he had drunk his water to see how he lived and what he did. When the bull came next morning Flip waited till he had started to move away from the river bank and followed him with a jump and a hop. The bull seemed to move very slowly, although he covered a lot of distance. Flip soon found that the bull hardly ever moved faster than a slow walk, and spent most of his time munching grass, and sitting down in a shady place to chew it over and then sleep. Yet he seemed to be so big and strong.

For a few days Flip tried to live like the bull. He would move slowly, sleep and even tried to chew grass. But Flip soon found he was feeling very hungry. After all grass did not taste as nice as the insects, even though he could flip off bits of grass into his mouth like flipping an insect off a leaf. Flip then decided that this was not the way to get as huge as the bull. There must be some other way.

One day, Flip noticed another big frog sitting quietly on a flat stone. This chap was another kind of frog, called a toad, and was much bigger than Flip, but not as big as the bull. Watching this toad Flip saw him

suddenly swelling up, as if he was blowing up his body with air. Yes, he was getting bigger and bigger. Then suddenly the toad stopped blowing up and became smaller in size again. Ah, thought Flip, here was the way he could become as big as that bull and the biggest frog in the world.

Flip knew that all frogs could blow themselves up a little, so why not keep on blowing up until he was huge. So he took in great gulps of air, filling and filling up his body. Flip felt himself getting bigger and bigger and happier and happier. He would soon be as big as the bull. But suddenly there was a bang and Flip did not know what happened. After a while he found he was flopping about helplessly, and he could hardly even walk. He rested for sometime and then when he found himself feeling better, he looked up and saw the big bull standing

near him. The bull seemed to be laughing at him.

Flip asked why he was laughing. The bull said, "I was watching you blow yourself up like a big balloon and then there was a bang. Why did you do such a silly thing?" Flip then told him why and the bull smiled and said, "Flip, learn a little wisdom. You were born a frog and will always be a frog. I was born a bull and will always be a bull. But you can be a happy frog and I can be a happy bull. We cannot change places and be happy". The bull then walked off slowly to leave Flip to think it out.

A few days later the bull saw Flip enjoying himself with his froggy friends and he knew that he would never try to be a bull again.

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THE FALL OF VIJAYANAGAR

V. E. THIRUVENGADIAH

A mode of faith as one fancies in utter superstition
Is called as religion in the name of God (for sinners' salvation ?)
That buds, blossoms and shapes do take
In horrid, unholy crusade and stake
The all and entire in conceited bigotry ignoring 'Truth is God'.

Sweat and thought overflowed in each to build one's God's glory
But, tone of Time ever speaks feeble as though in dream-story
Unfurling the original human geni
Unveiling at once other's tyranny
For petty powers disdained by pride that prompts a blind prejudice.

The imposed Islam in Harihara, Bukka founded a great Kingdom
At Hampi, an abode of wolves and hawks where men did dwell seldom
With vision of mind unbending grit
With deft of hand and cult did knit
The mightiest empire of Vijayanagar that stands this day sober.

A golden leaf in Ind's History of Sree Krishna Deva Rayal
Incomparable, unsurpassable his rule is monumental
A patron of poets and quite cultured
Of noble valour his banner fluttered
In victory over victories, he vanquished foes subduing belligerent states.

Monarchs rule and roll to dust leaving no trace or trail
Save good culture that hardly die despite inhuman guile
Each stone and sod of Vijayanagar
Still speak of her peaky connoisseur :
The Vittal temple, elephant stables, majestic throne platforms.

The stone-car, monolith *Narasimha*, the glazing banquetting halls,
The Zenana hall, the Padma-mahal and high level sessions hall
Chiselled out from too hardest stone
That yielded not in grievous moan
To the destroying age or destroyer's zeal to curb superb art in man.

Inimitable, versatile, unborn patriot Sree Thennali Ramakrishna
Whose funs, frolics, subtle wits, humours added charms inspiring awe
To the palace courts. As of God's Kingdom
The pundits, poets in unique wisdom
Fed culture as a guiding star reviving great renaissance.

Persian Ambassador Abdul Razzaek who in Fourteen-forty-two
Visited the State in her grand acme endorsing his opinion true
That the eye and ear of man on earth
Haven't seen or heard such State : in girth
Extending to seas in East, West, South and in North to Central Ind.

From Thirteen-hundred-and-thirty-six to Fifteen-sixty-five
The Rayala empire in all splendour and grandeur did survive
When tactless Emperor Ramaraj
(In tit-for-tat ?) did mosques raise
To the ground in the battle of Ahmednagar adding insults galore.

Whereon all Deccan Sultans schemed to crush the empire down
And fought the battle of Talikota that brought worst misfortune.
The empire easily fell and torn.
Oh ! What a miserable fall and shorn
The fall, a fall, ignominious fall that altered History.

The Victors trampled length and breadth with vengeance wreaked to core
Flowing, flooding all the land with blood and plunders more
By vehement breath in Jihad's call,
Yes, what a meteoric rise to fall !
The war thus marred all man's labours to inglorious dead-ends.

(Continued on Page 70)

"FATHER'S YEARNING"

N. NAGARAJAN

Sr. Clerk, G.M.(P)'s Office, Madras

The Sons of the Land, the Daughters of the Land
The Mothers of the Land, and All in the Land—
Live Ye, Live well, Live independently,
Distinguished colourfully, Ideal and Perfect ;
The Fabric of Society—Design it to the Rule,
Cherished by Democracy, Puritanic and Respected ;
The welfare of the Masses—Form ye conventionally,
Enriched by the Concord of Dharma and Aim.
The contentment of the Classes—Clad it naturally,
In no notion for Power, less of Identity ;
The extension of Co-operation—Relate it to the needed sphere alone—
The investment, Guaranteed by Deed and Sincerity.
The constructiveness of the Sciences—Emulate in ye a plea,
That will take us to the Summit of the Spirit, Real and Living.
Declining no enemy or deadened by any warlorn.
The righteousness of dedication—Ponder Ye ever to posterity.
For that alone has saved the deeds, if ever, in error and rue.
The erudition of Scholarship—Interest it to a taste of yield,
Dedicated to Mannerism, Culture, Real and Polished ;
The imminence of Divine Presence—Alert Ye ever to the Concord,
With no 'feel' for separatism—Disruptive and Embarrassing,
The acceptance of Validity—Achieve ye by adoption sure,
Ever guarding to genial lead, Temperance and Calm.
The regard of the value of Constitution—Abide by it for safety.
With no sectarian breathe or like,
The Paternal lead of the State—Obey it unreservedly
For, the aim of the meaning, paved in and polite.
And to make the Nation, Nation, thrive thee :
The Nation is an embodiment of people :
People thrive by eventual virtue ;
Virtue is obtainable by good deeds ;
Good deeds are to be catered for ;
The Catering lies in mental make-up ;
The make-up is to be in the men at large ;
The largeness can be, but developed close ;
The development is, of course, not overnight's ;
But, overnight you can seed the thought ;
The thought, when balanced, is force real ;
The reality lies in the rationale of act ;
The act lies in amiable ends ;
The ends are the needed goal of approach ;
Approach from an angle of perception ;
Perception in act and tract, fact and, freed :
Freed from the Bondage of Poverty,
Sluggishness, Sore and Eruptive Creeds.
But gleaned by the Plea of Effort and Service ;
Realistic Service and sustaining too,
As Pillars, needed to the Building of Men,
Harnessed by the Depth of Understanding ;
Understanding symbolised by an identity ;
Identity energised by a Spirit of Service ;
Service supplying the Stamina of Knowledge ;
Knowledge enduring, Purposeful and Complete :
Complete in the sense of Contribution ;
Contribution to the Self, Limitless and Guided ;
Guidance lighted, Deep and Blossomed.
Blossomed in Character to the Building at large,
To the Principle of Harmony, Oracled and Evolved,
Deemed necessary to the Seat of Nation ever,
Catering to Global Peace and at Home.



SUNSHINE

(Anniversary Number 1960)

6. Parvathi Vilas Road, Poona.

Editor : G. S. Krishnayya

The 'Anniversary Number' of "Sunshine" contains interesting stories and informative articles, apart from a number of educative features such as 'English Made Easy', 'Things to Make', 'Scouting and Guides', etc.

The stories, articles and various features in this issue provide an interesting reading to teen-agers to whose interests this journal is devoted. Shakespeare's "As you like it" as retold in the journal will be useful to students in their studies. The sketch on 'Mrs. Vijayalakshmi Pandit' is interesting and the articles on 'the Olympic Games' and 'the Rain and the Rain-bow' are educative.

Teen-agers are mostly students and the lack of discipline on their part is

posing a big problem to university authorities as well as to the Government. Annual reports of the Service Commissions in the country show how our youngmen seeking employment sadly lack general knowledge. Recent happenings in certain parts of the country go to show that the student community is being exploited to serve sectarian interests of certain political leaders, only to shake the country to its foundations. The would-be-citizens of our secular India are in need of proper and intelligent guidance. "Sunshine" with its various features which are interesting and educative is evidently aiming at this object.

The journal which is providing 'enjoyable reading tailored to the needs and interests of teen-agers' deserves all encouragement. It is hoped that the teen-ager would benefit from the journal and make hay while the Sun shines.

MVR.

BASHEER'S NOVELTY PALACE

112, DEVARAJA MUDALI STREET, MADRAS-3

Distributors for :

Captip Plywood
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Wholesale and Retail Dealers in :

ELECTRIC STOVES, IRONS, KETTLES, TABLE LAMPS, FANCY BRACKETS,
PRESENTATION NOVELTIES, THERMOS FLASKS, ETC.

The Fall of Vijayanagar

(Continued from Page 67)

Tourists, artists, scientists, students who visit ruins this day
Are impressed of Man's achievements in spell-bounden dismay.
The cultural tradition ever true to life
Yet lives to inspire the past in strife
That rise up vividly in mind's eye of the suppressed civilization.
Perchance much vexed with *Envy* in man that sprouts to turbulent ends
In his search for the *wand of power* to wield for unstable mundane trends
He in HIS plans or ways hath blest
The nuclear weapons and trusteth most
To kill ourselves as of *'Dragon's teeth'*
In lieu of gun or sword in sheath.
My Lord, is it *THY* fanciful sport to below up this Universe ?

T. C. M. The Chariot

(Continued from page 34)

As for the amount of American assistance to Indian Railways by way of loans and grants are :

Source	Amount
Development Loan Fund (DLF).	\$125 million (loan).
World Bank	\$328
U.S. Technical Co-operation Mission.	\$74.5 million (\$29.4 million in grants and \$45.1 million in loans).

Further to the above, a loan sum of \$ 20 million has been granted by the U.S. from its Asian Development Fund to the Orissa Iron Ore Project. This project embraces the construction of about 136 miles of railway track, acquisition of rolling-stock and the development of Visakhapatnam port to facilitate the export of iron ore to Japan.



Shri R. P. Ranga, I.A.A.S., who was Accountant-General, Punjab, has taken over charge as the Chief Auditor, Southern Railway, with effect from 11th June 1960 (afternoon).



Shri M. V. Seshadri, FA & CAO, S. Rly., who is going as FA & CAO in the Indian Oil Company Ltd.

[from a drawing by C. D. K. Murthy]



Ambassador Ellsworth Bunker

[from a drawing by C. D. K. Murthy]



Independence Day celebration at Golden Rock. Shri K. Santhanam, Dy. CME GOC, is seen speaking on the occasion



Shri S. Rajagopalan, Officiating DS (JA) RPM, has been promoted to officiate as COPS (SA) with effect from 23rd July 1960



A facsimile of the special 15 nP. postage stamp which the P. & T. Department issued in honour of Dr. M. Visveswaraya on the occasion of his 100th Birthday on September 15, 1960. The stamp bears the portrait of Dr. Visveswaraya



One of the eight artistic iron grillwindows fitted in the walls of Sri Valmiki Mantapam (Sri Thyagaraja Shrine Thiruvaiyaru, Tanjore Dt.)

SOUTHERN RAILWAY

TENDER NOTICE

Sealed tenders are invited for undertaking the work of handling fuel at Arkonam Loco Shed for the period from 15 11 1960 to 31 3 1962. Tenders in sealed covers should reach Divisional Superintendent (Mechanical), Southern Railway, Rayapuram, Madras-13, before 3 p.m. on 11 10 1960 in the prescribed tender forms obtainable from him on payment of Rupees Three only per set (not refundable under any circumstances). Money Orders for tender forms will not be accepted after 3 p.m. on 3-10-1960.

Intending tenderers should remit a sum of Rs. 2,000 towards the tender deposit to the Divisional Paymaster, Rayapuram, on or before 3 p.m. on 10 10 1960 in cash. Sealed tenders will be opened in the presence of such of the tenderers who may be present at 3-30 p.m. on 11-10-1960.

Madras-13

DIVISIONAL SUPERINTENDENT



Shri S. V. Ramaswamy, Dy. Minister for Railways, addressing a Press Conference in the State Guest House at Chepauk on 29-8-60

Shri S. V. Ramaswamy, Dy. Minister for Railways, discussing problems regarding electrification with Shri M. Bhaktavatsalam, Home Minister of Madras State, on 3-9-60



SOUTHERN RAILWAY

GENERAL REVISION OF TRAIN SERVICES FROM 1st OCTOBER 1960

In connection with the general revision of train services from 1st October 1960, the more important changes are given below :

I.—TRAINS INTRODUCED :

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
METRE GAUGE					
*615	Madras Beach-Tambaram Passenger	Madras Beach	17 18	Tambaram	18 06
*616	Tambaram-Madras Beach Passenger	Tambaram	08 56	Madras Beach	09 42
1165	Renigunta-Tirupati East Passenger	Renigunta	08 40	Tirupati East	09 05
1166	Tirupati-Renigunta Passenger	Tirupati East	09 25	Renigunta	09 50

II. TRAINS EXTENDED :

The running of the following trains will be extended on the section shown against each :

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
BROAD GAUGE					
71	Bitragunta-Waltair Passenger	Madras Central	18 30	Bitragunta	02 25
72	Waltair-Bitragunta Passenger	Bitragunta	03 40	Madras Central	12 50
73	Vijayawada-Cocanada Passenger	"	06 00	Vijayawada	13 40
74	Cocanada-Vijayawada Passenger	Vijayawada	10 10	Bitragunta	19 00
METRE GAUGE					
1057	Hindupur-Anantapur Mixed	Anantapur	10 55	Guntakal	15 30
1058	Anantapur-Hindupur Mixed	Guntakal	12 15	Anantapur	15 50
623	Ernakulam-Quilon Passenger (Re-numbered as 191 Ernakulam-Trivandrum Passenger)	Quilon	13 05	Trivandrum Central	15 15
626	Quilon-Ernakulam Passenger (Re-numbered as 192 Trivandrum-Ernakulam Passenger)	Trivandrum Central	10 20	Quilon	12 55

III.—TRAINS CANCELLED :

The running of the following trains will be cancelled on the sections shown against each :

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
BROAD GAUGE					
37	Madras-Hyderabad Express	Madras Central	17 30	Hyderabad	13 30
38	Hyderabad-Madras Express	Hyderabad	16 00	Madras Central	11 46

* These trains will run on the non-electrified line between Tambaram and Madras Egmore and will stop at Madras Fort, Madras Park, Madras Egmore, Kodumbakkam and Mambalam only.

October 1960

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Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
METRE GAUGE					
141	Madurai-Trivandrum Passenger	Quilon	14 40	Trivandrum Central	17 15
142	Trivandrum-Madurai Passenger	Trivandrum Central	09 15	Quilon	12 02

IV.—STOPS INTRODUCED :

Train No.	DESCRIPTION	Station
BROAD GAUGE		
45	Howrah-Hyderabad Express	Gollaprolu, Kadiam, Kovvur, Pasivedala and Nuzvid.
46	Hyderabad-Howrah Express	Nuzvid, Pasivedala, Kovvur and Kadiam.
29	Malabar Express	Kannapuram.
30	Malabar Express	"
79	Renigunta-Vijayawada Express/Passenger	Yellakuru.
442	Gudur-Madras Express/Passenger	"

Train No.	DESCRIPTION	Station
METRE GAUGE		
203	Bangalore-Poona Express	Gudgeri
204	Poona-Bangalore Express	"

V.—STOPS ELIMINATED :

Train No.	DESCRIPTION	Station
BROAD GAUGE		
6	Mettupalaiyam-Madras Nilagiri Express	Coimbatore North.

VI.—CHANGES IN TIMINGS :

The revised timings of through trains running also over other Zonal Railways and the more important changes in the timings of other Mail, Express and important passenger trains are indicated below :—

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
BROAD GAUGE					
1	Madras-Mangalore Mail	Madras Central	18 00	Mangalore	16 30
2	Mangalore-Madras Mail	Mangalore	08 30	Madras Central	07 50
3	Howrah-Madras Mail	Howrah	16 10	"	06 50
4	Madras-Howrah Mail	Madras Central	20 15	Howrah	11 50
5	Madras-Mettupalaiyam Express.	Nilagiri	19 45	Mettupalaiyam	09 15
6	Mettupalaiyam-Madras Express.	Nilagiri	16 45	Madras Central	07 10
7	Madras-Bangalore Mail	Madras Central	21 00	Bangalore City	06 20
8	Bangalore-Madras Mail	Bangalore City	21 10	Madras Central	06 00
9	Bombay-Madras Mail	Bombay	23 00	"	07 25

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
BROAD GAUGE—(contd.)					
			H. M.		H. M.
10	Madras-Bombay Mail	Madras Central	20 35	Bombay	05 45
11	Bombay-Madras Express	Bombay	14 45	Madras Central	20 00
12	Madras-Bombay Express	Madras Central	07 40	Bombay	12 55
13	Bombay-Madras Tri-weekly Janata Express.	Bombay	10 05	Madras Central	17 05
14	Madras-Bombay Tri-weekly Janata Express.	Madras Central	12 35	Bombay	19 50
15	Madras-New Delhi Grand Trunk Express.	"	10 45	New Delhi	08 30
16	New Delhi-Madras Grand Trunk Express.	New Delhi	18 45	Madras Central	15 50
17	Madras-Delhi Janata Express	Madras Central	12 10	Delhi	17 00
18	Delhi-Madras Janata Express	Delhi	11 00	Madras Central	14 25
19	Madras-Cochin Express	Madras Central	18 45	Cochin Harbour Terminus.	13 35
20	Cochin-Madras Express	Cochin Harbour Terminus.	13 45	Madras Central	08 35
21	Madras-New Delhi Bi-weekly Air-conditioned Express.	Madras Central	16 45	New Delhi	10 20
22	New Delhi-Madras Bi-weekly Air-conditioned Express.	New Delhi	17 00	Madras Central	10 25
23	Madras-Bangalore Express	Madras Central	11 50	Bangalore City	20 30
24	Bangalore-Madras Express	Bangalore City	08 10	Madras Central	16 20
45	Howrah-Hyderabad Express	Howrah	16 30	Hyderabad	11 30
46	Hyderabad-Howrah Express	Hyderabad	16 00	Howrah	10 50
†47	Hyderabad-Puri Fast Passenger	"	21 30	Puri	13 00
†48	Puri-Hyderabad Fast Passenger	Puri	15 30	Hyderabad	08 00
51	Madras-Shoranur Passenger	Madras Central	21 15	Shoranur	21 15
55	Jalarpet-Cannanore Passenger	Jalarpet	17 05	Cannanore	14 30
56	Cannanore-Jalarpet Passenger	Cannanore	13 30	Jalarpet	10 45
77	Madras-Waltair Passenger	Madras Central	23 25	Waltair	13 10
78	Waltair-Madras Passenger	Waltair	23 45	Madras Central	05 25
79	Renigunta-Vijayawada Express/Passenger.	Renigunta	10 10	Vijayawada	03 30
92	Raichur-Madras Passenger	Raichur	16 45	Madras Central	17 55
99	Jalarpet-Bangalore Passenger	Jalarpet	07 20	Bangalore City	12 40

METRE GAUGE

101	Madras-Dhanushkodi Boat Mail	Madras Egmore	19 25	Dhanushkodi Pier	14 40
102	Dhanushkodi-Madras Boat Mail	Dhanushkodi Pier	12 40	Madras Egmore	08 05
111	Madras-Tenkasi Passenger	Madras Egmore	07 20	Tenkasi	11 55
112	Tenkasi-Madras Passenger	Tenkasi	14 35	Madras Egmore	20 55
201	Bangalore-Poona Mail	Bangalore City	22 20	Hubli	13 00
		Hubli	15 00	Poona	06 30
202	Poona-Bangalore Mail	Poona	22 45	Hubli	13 40
		Hubli	15 50	Bangalore City	06 20

† These trains will be extended to run on Vijayawada-Hyderabad section on the Central Railway.

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
METRE GAUGE—(contd.)					
			H. M.		H. M.
203	Bangalore-Poona Express	Bangalore City	09 30	Poona	14 10
222	Hubli-Vijayawada Passenger	Hubli	23 15	Guntakal	07 55
		Guntakal	09 20	Vijayawada	00 40
85	Secunderabad-Bangalore Passenger.	Secunderabad	21 55	Bangalore City	18 30
†86	Bangalore-Secunderabad Passenger.	Bangalore City	10 15	Secunderabad	05 40
241	Sholapur-Hubli Passenger	Sholapur	21 05	Hubli	10 45
242	Hubli-Sholapur Passenger	Hubli	17 30	Sholapur	06 45
231	Hotgi-Hubli Passenger	Hotgi	04 30	Hubli	17 05

VII.—CHANGES IN THROUGH AND SECTIONAL CARRIAGE SERVICES:

(i) Two third class through coaches between Madras Central and Hyderabad will run by train Nos. 17 & 18 Madras-Delhi Janata Expresses and Nos. 45 & 46 Howrah-Hyderabad Expresses.

(ii) One third class through coach between Renigunta and Waltair will run by Nos. 441 Arkonam-Gudur Passenger, 444 Gudur-Renigunta Passenger and Nos. 71 & 72 Madras-Waltair Passengers.

(iii) One third class sectional coach will run between Vijayawada and Waltair by Nos. 47 and 48 Hyderabad-Puri Fast Passengers.

(iv) One third class through coach will run between Madras Central and Howrah by train Nos. 17 & 18 Madras-Delhi Janata Expresses and Nos. 45 & 46 Howrah-Hyderabad Expresses in place of the third class through coach between Madras Central and Howrah—now hauled by Nos. 37 & 38 Madras-Hyderabad Expresses and Nos. 45 & 46 Howrah-Hyderabad Expresses, which will be withdrawn.

(v) The first and third class bi-composite through coach between Renigunta and Hyderabad—now hauled by train Nos. 441 Arkonam-Gudur Passenger, 444 Gudur-Renigunta Express and Nos. 37 & 38 Madras-Hyderabad Expresses will be withdrawn.

VIII. PICKING UP OF NEW TIMINGS:

Trains will pick up the new timings on the midnight of 30th September/1st October 1960, or as soon as possible thereafter.

IX.—OTHER DETAILS OF TIMINGS AT INTERMEDIATE STATIONS:

For other details regarding changes in the timings of other Mail, Express and Passenger trains and timings of trains at intermediate stations, etc., please refer to Time Tables available for sale at stations or Sheet Time Tables exhibited at stations.

X.—GENERAL:

English Public Time Tables are being published without maps, priced at 20 nP. each. A few copies with maps, priced at 25 nP. each, will also be issued for sale at important stations.

† This train will leave Dronachellam at 21-10 hours and not at 21-15 hours as shown in Public Time Tables No. 19.

Chief Operating Superintendent.

SOUTHERN RAILWAY

GENERAL REVISION OF TRAIN SERVICES FROM 1st OCTOBER 1960

SUBURBAN SERVICE- MADRAS AREA

In connection with the General Revision of Train Services from 1st October 1960, the more important changes of the Suburban Trains on the Madras Central Arkonam, Madras Central Gummidipundi, Madras Central-Madras Beach and Madras Beach-Tambaram sections are notified below:—

I.—TRAINS INTRODUCED:

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
BROAD GAUGE					
RQ 1	Royapuram-Basin Bridge Passenger (Daily).	Local Royapuram	.. 6 5	Basin Bridge	.. 6 15
RQ 3	Royapuram-Basin Bridge Passenger (Daily).	Local ..	.. 7 00	..	.. 7 10
RV 3	Royapuram Villivakkam Passenger (Weekdays).	Local ..	.. 8 15	Villivakkam	.. 8 45
BQ 1	Madras Beach-Basin Bridge Passenger (Daily).	Local Madras Beach	.. 8 55	Basin Bridge	.. 9 12
RQ 5	Royapuram-Basin Bridge Passenger (Weekdays).	Local Royapuram	.. 9 42	..	.. 9 52
BR 3	Madras Beach-Royapuram Passenger (Weekdays).	Local Madras Beach	.. 9 46	Royapuram	.. 9 52
BR 5	Madras Beach-Royapuram Passenger (Weekdays).	Local ..	.. 10 24	..	.. 10 30
RQ 7	Royapuram-Basin Bridge Passenger (Daily).	Local Royapuram	.. 11 50	Basin Bridge	.. 12 00
RQ 9	Royapuram-Basin Bridge Passenger (Daily).	Local ..	.. 12 50	..	.. 13 00
RQ 11	Royapuram-Basin Bridge Passenger (Daily).	Local ..	.. 13 40	..	.. 13 50
RQ 15	Royapuram-Basin Bridge Passenger (Weekdays).	Local ..	.. 18 50	..	.. 19 00
*QR 2	Basin Bridge-Royapuram Passenger (Daily).	Local Basin Bridge	.. 6 30	Royapuram	.. 6 40
VR 2	Villivakkam-Royapuram Passenger (Weekdays).	Local Villivakkam	.. 7 25	..	.. 7 55
QR 4	Basin Bridge-Royapuram Passenger (Daily).	Local Basin Bridge	.. 7 55	..	.. 8 05
QB 2	Basin Bridge-Madras Beach Passenger (Daily).	Local ..	.. 9 50	Madras Beach	.. 10 10
QR 6	Basin Bridge-Royapuram Passenger (Weekdays).	Local ..	.. 10 15	Royapuram	.. 10 25
QR 8	Basin Bridge-Royapuram Passenger (Daily).	Local ..	.. 12 15	..	.. 12 25
QR 10	Basin Bridge-Royapuram Passenger (Daily).	Local ..	.. 13 12	..	.. 13 22
QR 12	Basin Bridge-Royapuram Passenger (Daily).	Local ..	.. 14 32	..	.. 14 42
QR 16	Basin Bridge-Royapuram Passenger (Weekdays).	Local ..	.. 19 20	..	.. 19 30

* This train will run to Madras Beach on Weekdays only.

October 1960

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Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
METRE GAUGE					
† 615	Madras Beach-Tambaram Passenger	Madras Beach	.. 17 18	Tambaram	.. 18 06
† 616	Tambaram-Madras Beach Passenger	Tambaram	.. 8 56	Madras Beach	.. 9 42

II.—TRAINS DIVERTED:

Train No.	DESCRIPTION	Diverted to or from	Revised Train No.	Station	Dep.	Station	Arr.
					H. M.		H. M.
BA 1	Madras Beach-Arkonam Passenger (Daily).	Local Madras Central	MA 1	Madras Central	7 30	Arkonam	10 00
BAD 1	Madras Beach-Avadi Passenger (Daily).	Local ..	MAD 1	..	9 30	Avadi	10 30
BV 3	Madras Beach-Villivakkam Passenger (Weekdays).	Local ..	MV 1	..	10 05	Villivakkam	10 35
RT 5	Royapuram-Trivellore Passenger (Daily).	Local ..	MT 11	..	18 20	Trivellore	20 05
BAD 3	Madras Beach-Avadi Passenger (Daily).	Local ..	MAD 3	..	20 50	Avadi	21 50
BP 1	Madras Beach-Ponneri Passenger (Daily).	Local ..	MP 1	..	20 25	Ponneri	21 45
AB 2	Arkonam-Madras Beach Passenger (Daily).	Local ..	AM 2	Arkonam	3 55	Madras Central	6 35
TR 2	Trivellore-Royapuram Passenger (Daily).	Local ..	TM 2	Trivellore	6 25	..	8 05
TB 2	Trivellore-Madras Beach Passenger (Daily).	Local ..	TM 6	..	7 55	..	9 20
AR 1	Arkonam-Royapuram Passenger (Daily).	Local ..	AM 4	Arkonam	13 35	..	16 05
AB 4	Arkonam-Madras Beach	..	AM 6	..	17 35	..	20 20
GB 2	Gummidipundi-Madras Local Passenger (Daily).	Beach ..	GM 6	Gummidipundi	16 40	..	18 40

III.—TRAINS EXTENDED:

Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
SR 4	Pattabiram Military Siding-Royapuram Local Passenger (Weekdays) [Renumbered as SB 2].	Pattabiram Military Siding 'E' Depot.	16 38	Madras Beach	.. 18 20

IV.—CHANGES IN TIMINGS:

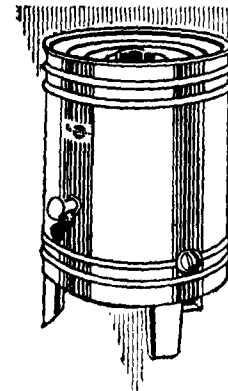
Train No.	DESCRIPTION	Station	Dep.	Station	Arr.
			H. M.		H. M.
MG 1	Madras Central-Gummidipundi Local Passenger.	Madras Central	.. 5 10	Gummidipundi	.. 7 10
MG 3	Madras Central-Gummidipundi Local Passenger.	..	.. 11 05	..	.. 13 45

† These trains will run on the non-electrified line between Madras Egmore and Tambaram and will stop at Madras Fort, Madras Park, Madras Egmore, Kodambakkam and Mambalam only.

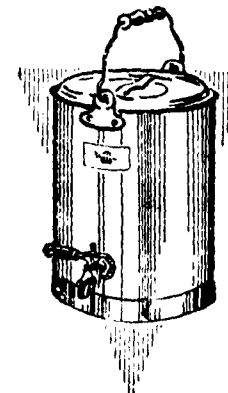
Train No.	DESCRIPTION	Station	Dep.		Station	Arr.	
			H.	M.		H.	M.
MG 5	Madras Central-Gummidipundi Local Passenger.	Madras Central	13	45	Gummidipundi	15	50
MG 7	Madras Central-Gummidipundi Local Passenger.	.. ..	17	30	.. ..	19	45
PM 2	Ponneri-Madras Central Local Passenger.	Ponneri	4	50	Madras Central	6	20
GM 2	Gummidipundi-Madras Central Local Passenger.	Gummidipundi	7	35	.. ..	9	38
GP 2	Gummidipundi-Ponneri Local Passenger.	.. ..	21	30	Ponneri	22	00
MS 9	Madras Central-Pattabiram Military Siding Local Passenger (Monday to Friday.)	Madras Central	14	40	Pattabiram Military Siding.	15	55
MT 7	Madras Central-Trivellore Local Passenger (Daily).	.. ..	15	45	Trivellore	17	15
MT 9	Madras Central-Trivellore Local Passenger (Daily).	.. ..	17	15	.. ..	18	42
MA 5	Madras Central-Arkonam Local Passenger (Daily).	.. ..	19	00	Arkonam	21	45
VM 2	Villivakkam-Madras Central Local Passenger (Daily).	Villivakkam	7	45	Madras Central	8	20
TM 4	Trivellore-Madras Central Local Passenger (Daily).	Trivellore	7	35	.. ..	9	05
VB 2	Villivakkam-Madras Beach Local Passenger (Weekdays).	Villivakkam	9	00	Madras Beach	9	35
TM 8	Trivellore-Madras Central Local Passenger (Daily).	Trivellore	8	40	Madras Central	10	10
TM 14	Trivellore-Madras Central Local Passenger (Daily). (Renumbered as TM 12).	.. ..	16	55	.. ..	18	25
ADM 4	Avadi-Madras Central Local Passenger (Daily).	Avadi	22	20	.. ..	23	20
QR 12	Basin Bridge-Royapuram Local Passenger (Weekdays). [Renumbered as QR 14]	Basin Bridge	18	05	Royapuram	18	15
RQ 13	Royapuram-Basin Bridge Local Passenger (Weekdays).	Royapuram	17	08	Basin Bridge	17	18
RM 2	Royapuram-Madras Central Local Passenger (Daily).	.. ..	20	40	Madras Central	21	20

For detailed timings at all stations, reference may please be made to Time Tables available for sale at stations or to Sheet Time Tables exhibited at stations.

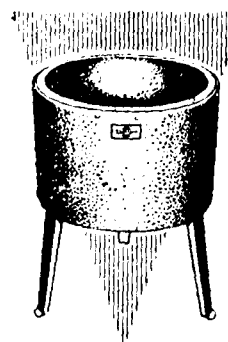
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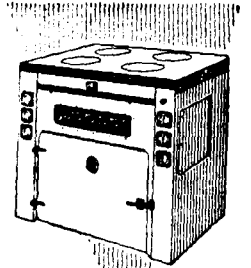
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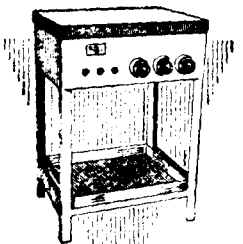


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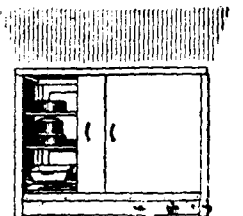
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SOUTHERN RAILWAY

TENDER NOTICE No. 69/CN/60

The Deputy Chief Engineer (Construction), Southern Railway, Egmore, Madras-8, invites sealed tenders for the following work upto 13.00 hours on Friday, the 14th October 1960:

NAME OF WORK	Approximate cash value of the work	Earnest money	Cost of tender form	Time for completion of work
QUILON-ERNAKULAM RAILWAY	Rs.	Rs.	Rs.	
Junction arrangements at Ernakulam				Within six months
Construction of retiring rooms	27,300	605	10	

Earnest money as detailed above should be paid in advance to the Chief Cashier, Southern Railway, Park Town, Madras-3, on or before 12.00 hours on Monday, the 10th October 1960 and the receipt thereof attached to the tender without fail.

The tender will be opened at 15.00 hours on Friday, the 14th October 1960.

The Income-tax Clearance Certificate must be sent along with the tender without fail. If previously sent, reference to the particular work with which it was sent should be given.

Further particulars and the tender forms can be had from the office of the Deputy Chief Engineer (Construction), Southern Railway, Egmore, Madras-8, on production of a receipt for the sum of Rs. 10 towards the cost of one set of tender form paid to the Chief Cashier, Southern Railway, Park Town, Madras-3, or any Station Master on the Southern Railway before 12.00 hours on Monday, the 10th October 1960.

Egmore, Madras-8
27th September 1960

DEPUTY CHIEF ENGINEER (CONSTRUCTION)

SOUTHERN RAILWAY

GUNTAKAL DIVISION

Tender Notice No. 44.

The Divisional Superintendent (Works), Southern Railway, Guntakal, invites separate sealed tenders for the following works upto 15.00 hours on 24-10-1960:

Serial No.	Description of work	Approximate cash value	Earnest money	Cost of tender form
		Rs.	Rs.	Rs.
1	Provision of one R.C.C. over head tank 50,000 gallons capacity as per plan No. HA/151 on 30' staging at Koduru	12,000	300	10
2	Provision of one R.C.C. over head tank 20,000 gallons capacity as per plan No. 6257/41/1 on 40' staging at Renigunta	5,000	125	10
3	Provision of R.C.C. over head tank 10,000 gallons capacity as per plan No. 6257/42 at the following Stations:— (i) Nandalur on 30' staging 2 Nos. (ii) Nakkandoddi on 30' staging 1 No. (iii) Gooty on 40' staging 1 No.	7,000 3,500 4,500	175 88 113	10 10 10
4	Provision of R.C.C. over head tank 20,000 gallons capacity as per plan No. 6257/41 on 30' staging at the following stations: (i) Kamalapuram 1 No. (ii) Raichur 1 No. (iii) Puttur 1 No. (iv) Gooty 1 No. (v) Guntakal 1 No.	4,000 4,000 4,000 4,000 4,000	100 100 100 100 100	10 10 10 10 10
5	Provision of one R.C.C. over head tank 5,000 gallons capacity as per plan No. 6257/40 on 30' staging at Puttur	2,700	68	10
6	Supply of hard stone ballast from mile 140 to 148 between Nandalur and Vontimitta Stations	1,04,240	2,000	10
7	Execution of works, supply of materials and Labour (Piecework contract) in Arkonam and Kalahasti Sections from 1-11-60 to 31-10-61		1,000	5

Last date for issue of tender forms 12.00 hours on 22-10-1960.

Last date for deposit of earnest money with the Divisional Accounts Officer, Southern Railway, Guntakal 16.00 hours on 22-10-1960.

Date of opening of tenders 15.00 hours on 24-10-1960.

Further particulars and tender forms can be had from the office of the Divisional Superintendent (Works), Southern Railway, Guntakal, on production of a receipt towards the cost of tender form paid to the Divisional Accounts Officer, Southern Railway, Guntakal or any Station Master on the Southern Railway. Tender forms are not transferable.

SOUTHERN RAILWAY

Tender Notice No. MAS 6/1960

Tenders for "KODAMBAKKAM" - Construction of double-storeyed 53 Units Type I Quarters for Essential Class IV Staff.

MADRAS DIVISION

The Divisional Superintendent, Southern Railway, Madras Division, Rayapuram, Madras-13, invites Lump sum cum Percentage Schedule Tender for the above to reach him not later than 15-00 hours on 26-10-1960.

Total approximate value of the contract	Rs. 1,30,000
Earnest money to be paid	Rs. 3,300
Cost of tender form each	Rs. 10
	(Rs. Ten only)

Last date for receipt of earnest money by the
Divisional Paymaster, Madras-13 .. 12-00 hrs. on 22-10-1960.
Last date for sale of tender forms .. 15-00 hrs. on 21-10-1960.

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

SOUTHERN RAILWAY

TENDER NOTICE No. MAS/7 of 1960

Tenders for "PERAMBUR--NEW JOINT OFFICES" Proposed additional accommodation-Madras Division."

The Divisional Superintendent, Southern Railway, Madras Division, Rayapuram, Madras-13, invites Percentage Schedule Tenders for the above work to reach him not later than 15-00 hours on 28-10-1960.

Total approximate value of the contract	Rs. 58,000
Earnest money to be paid	1,500
Cost of tender form each	10

Last date for receipt of earnest money by the
Divisional Pay Master, Madras-13. .. 12-00 hours on 24-10-1960
Last date for sale of tender forms .. 15-00 hours on 22-10-1960

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

SOUTHERN RAILWAY

OLAVAKKOT DIVISION

TENDER NOTICE

Sealed tenders will be received by the Divisional Superintendent (Works), Olavakkot, for the work Ka'amasseri Conversion into crossing station to reach him not later than 16-00 hours on 3-11-1960. Approximate cash value of the work is Rs. 3,91,800. Earnest money deposit of Rs. 9,800 should be deposited with the Divisional Pay Master / Olavakkot on or before 15-00 hours on 31-10-1960. Last date for issue of tender form is 16-00 hours on 29-10-1960. Tenders will be opened at 12-00 hours on 4-11-1960. Further particulars and tender forms costing Rs. 10 can be had from the Divisional Superintendent (Works) Olavakkot on production of a cash receipt obtained from the Divisional Pay Master, Olavakkot or any Station Master on this Railway paid towards the cost of the tender form.

SOUTHERN RAILWAY

TENDER NOTICE

VIRUDHUNAGAR--Proposed Marshalling Yard at Madurai Division

The last dates for sale of tender forms, payment of earnest money, receipt of tenders, and opening of tenders for the above work have been extended as below:

1. Last date of sale of tender forms
Upto 15-00 hrs. on 10-10-1960.
2. Last date for payment of earnest money
Upto 15-00 hrs. on 12-10-1960.
3. Last date of receipt of tenders
Upto 16-00 hrs. on 14-10-1960.
4. Time and date of opening the tenders
Upto 12-00 hrs. on 15-10-1960.

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

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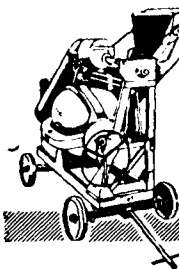
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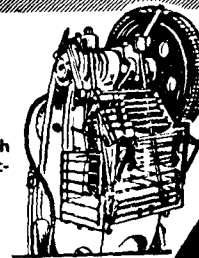
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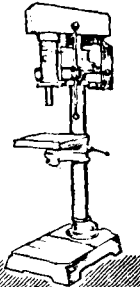
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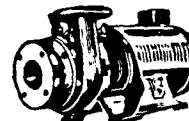


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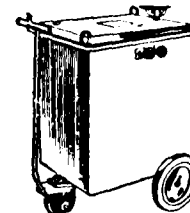
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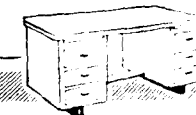
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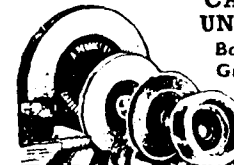


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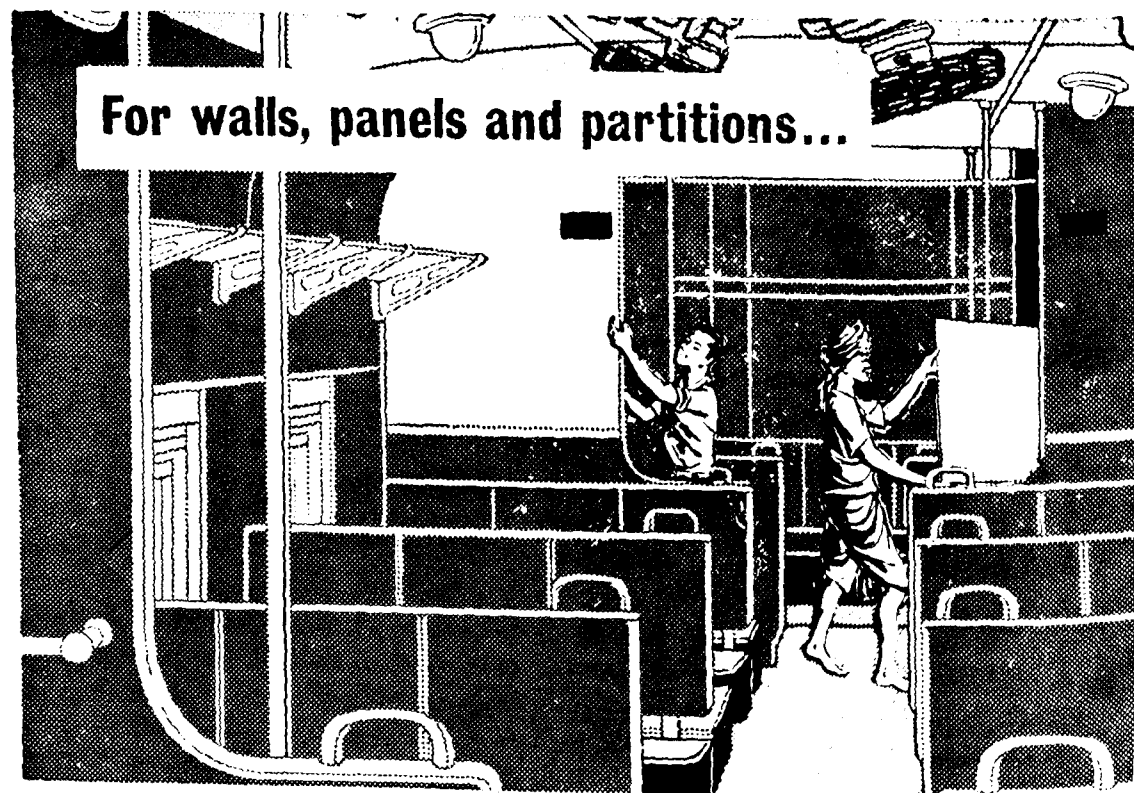
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