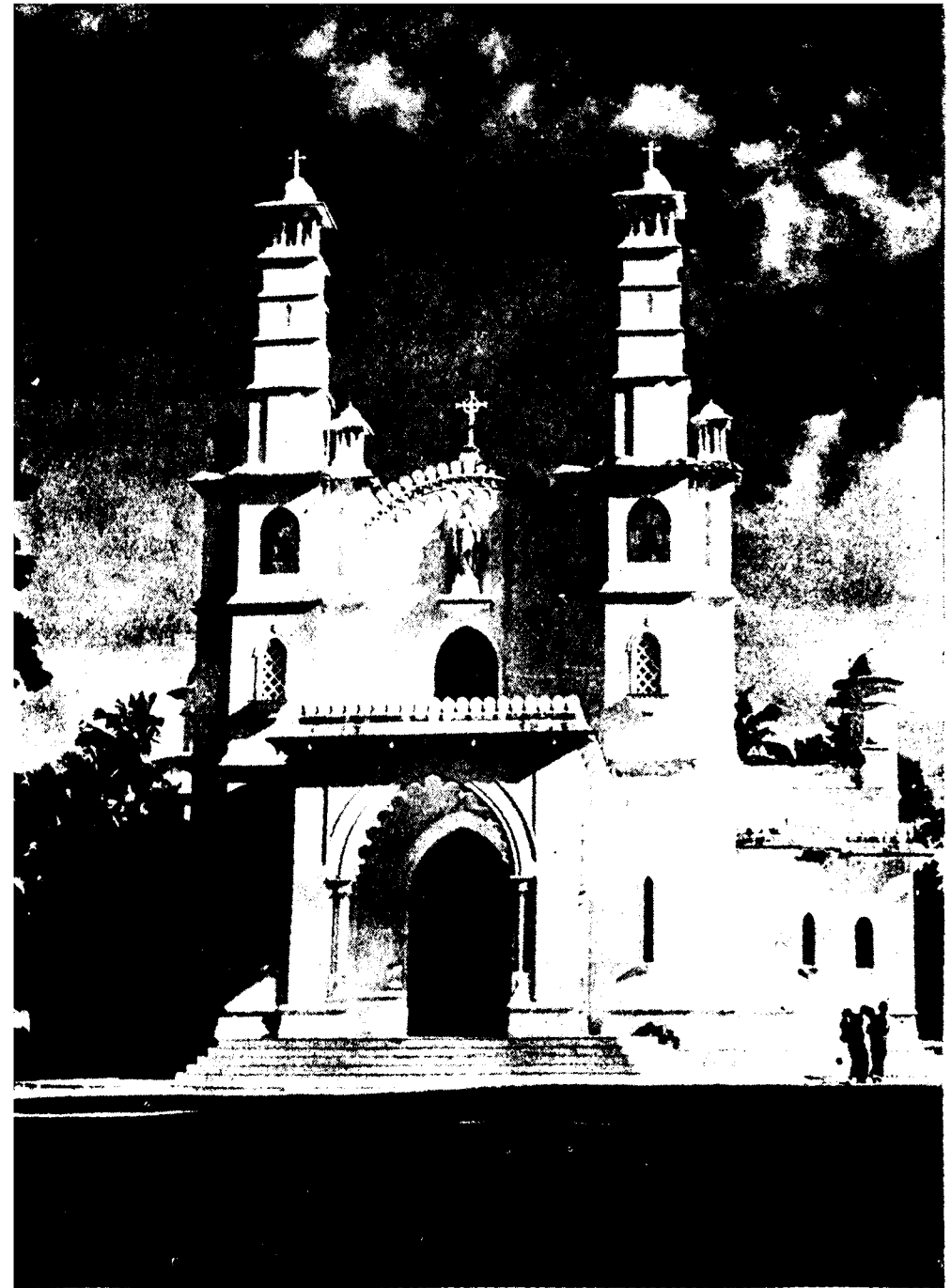


SOUTH RAIL NEWS.
No. 9
December, 1960

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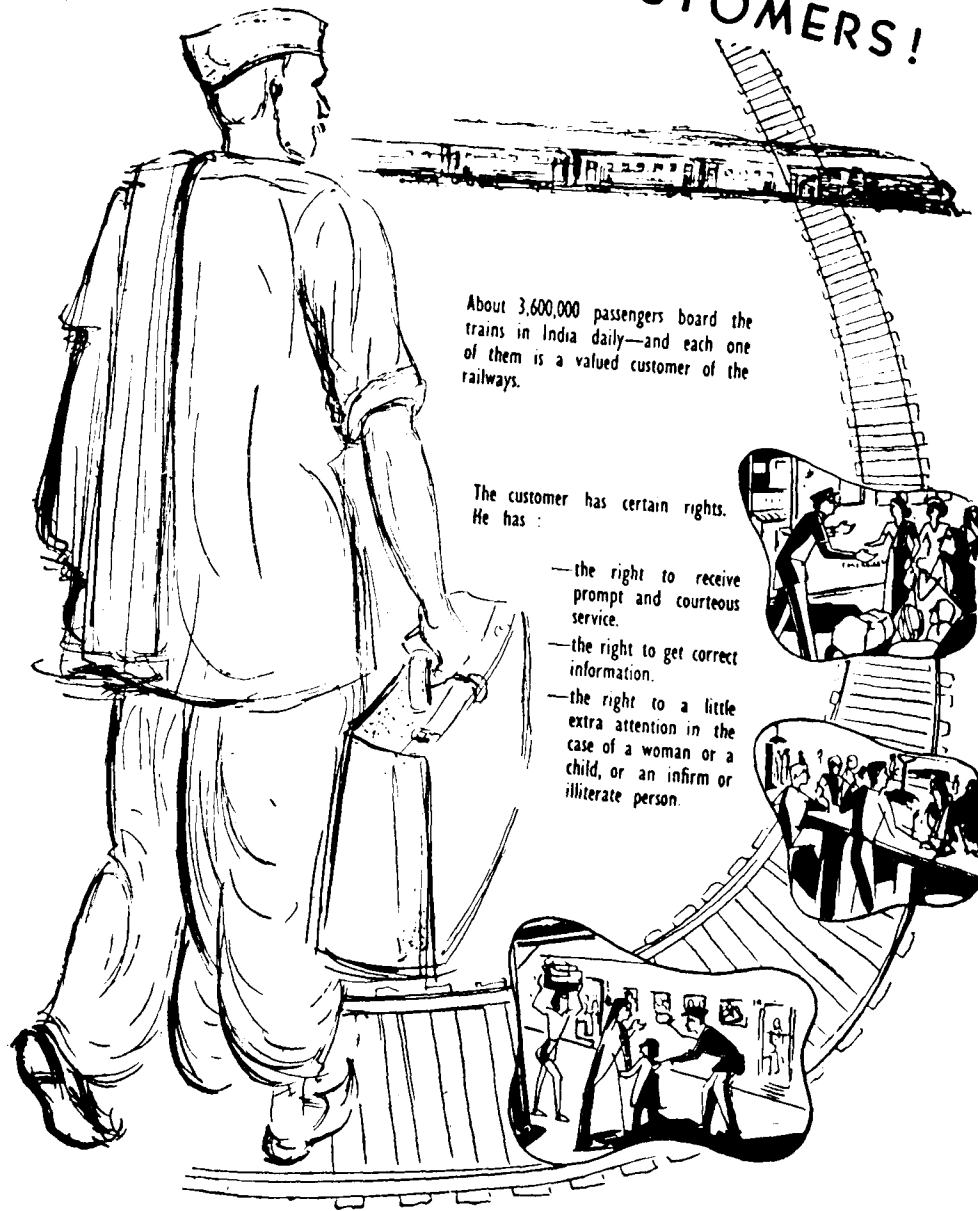
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VOL. VII

DECEMBER 1960

No. 9

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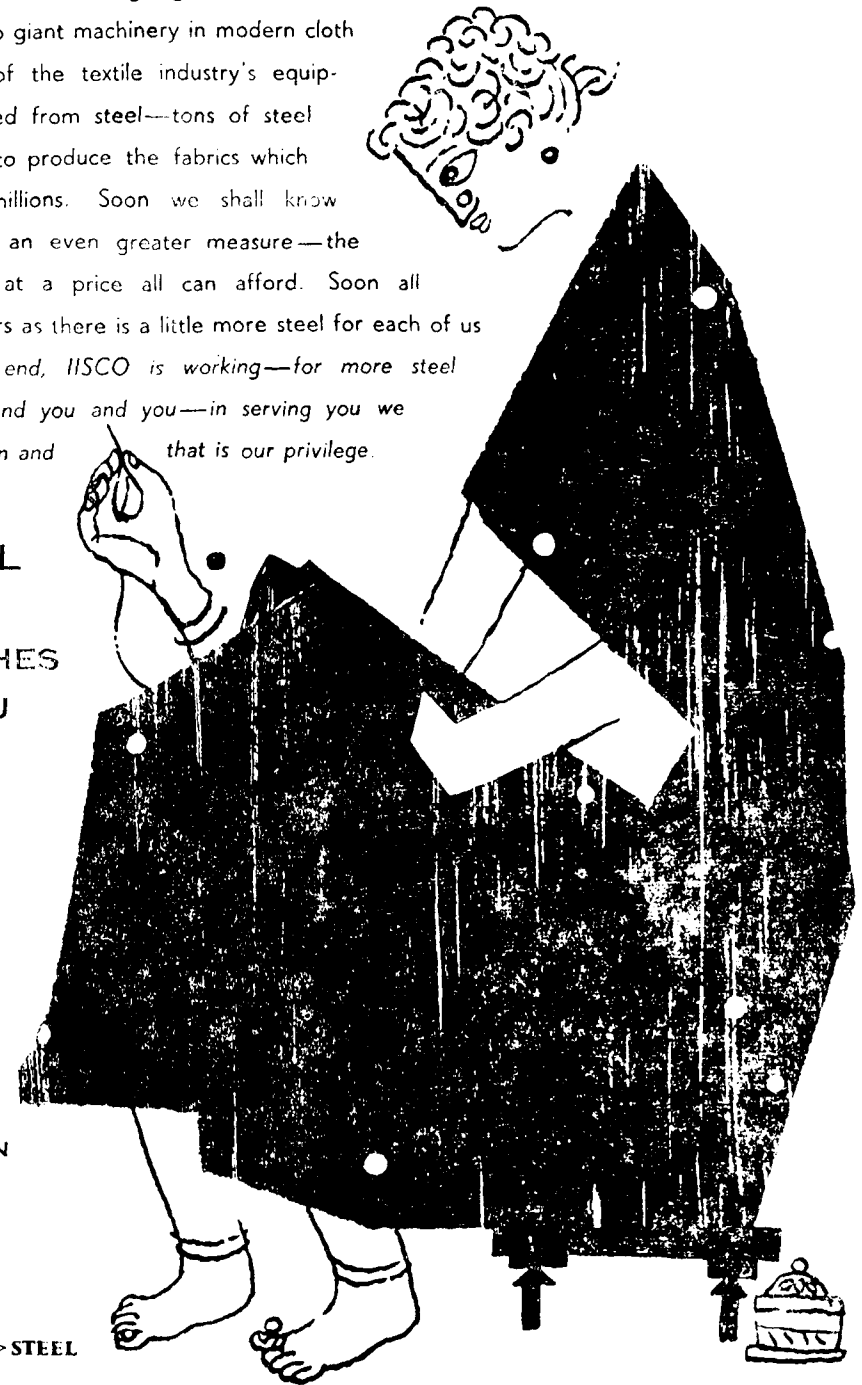
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(Published by the Southern Railway)

VOL. VII

EDITORIAL NOTICE

No. 9

K. SRINIVASAN, Editor

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

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

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THE EDITOR

"Southrailnews" 18A, Mount Road, Madras-2

CONTENTS

DECEMBER 1960

Editorial	.. 5	The Brave and the Meek	.. 45
The Season of Goodwill	.. 15	To Eve (Poem)	.. 47
Railway Freight Rates	.. 17	The Famous University of Nalanda	.. 49
Life among the Cowherds	.. 27	Children's Corner	.. 55
Rail and Road from New Angles	.. 29	Charles Kingsley	.. 59
The Abiding Joy of Christmas	.. 31	Book Review	.. 61
Philosophy of Rain	.. 35	S. R. News	.. 75
Devotion to Duty	.. 42		

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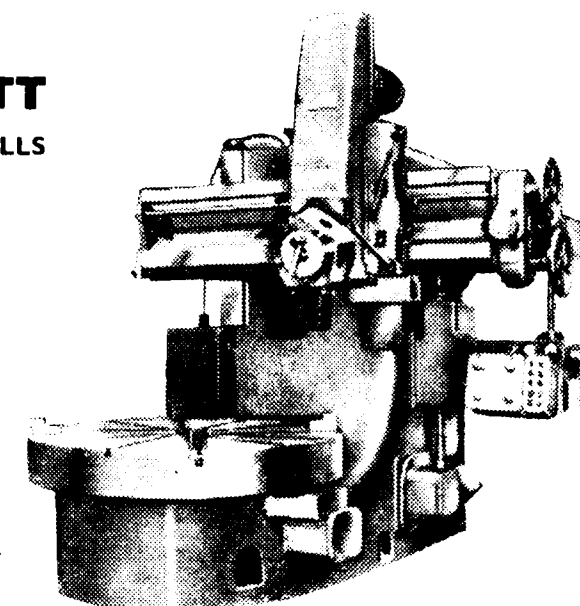
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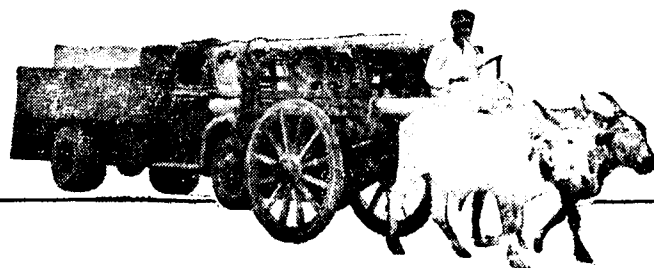


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SOUTHERAILNEWS

(Published by the Southern Railway)

VOL. VII

DECEMBER 1960

No. 9

MOVEMENT OF ORE TRAFFIC ON SOUTHERN RAILWAY

IT is stated in the Resolution appointing the Rail-Sea Co-ordination Committee that "the Government have already accepted as a matter of policy, that there should be an adequate and efficient coastal fleet which will cater to the needs of the country". The significance is that coastal shipping has to be built up after weighing fully national requirements, international obligations and strategic needs.

In 1957, competent authorities stated that Madras Port had a capacity for 4 lakh tons of Ore traffic and it was noticed that 6 lakh tons by rail were available on the Southern Railway. The unprecedented increase in the movement of ore traffic on several sectors of the Southern Railway resulted in many of them being worked to saturation point and acting as limiting factors to the free and unrestricted movement of ore. The ports to which Ore traffic has been moving from Southern Railway stations are *via* Madras, Bombay, Vizagapatam, Masulipatam and Cocanada.

There was a scheme at Madras Port for handling ore traffic by mechanical equipment. For this purpose, in the recent years, they were building in separate places, one for export of ore and another for import of coal, which is received from Calcutta on railway

account and for industrial purposes in South India. To facilitate the working of mechanical equipment, a separate Yard has been made out on the foreshore on the south-east of the harbour. When these works were completed, the Madras Port was expected to handle between 8 to 9 lakh tons of ore annually.

The capacity of Bombay Port for handling ore was estimated to be as six lakh tons per annum. The entire ore traffic from the Londa area on the Hubli Division of the Southern Railway moves to Bombay Port and this aggregates to 1.79 lakh tons per annum. In addition, about 1.28 lakh tons of ore was moving to Bombay Port from the Bellary-Hospet area *via* Guntakal. The quantity that could be moved to Bombay from the Broad Gauge stations near Guntakal would be about 2 lakh tons per annum and the total movement capacity to the Bombay Port from the Southern Railway alone worked out to 5 lakh tons per annum.

The capacity of Vizagapatam Port is estimated to be one million tons per annum and no difficulty is experienced so far as movements to this port are concerned. The capacities of the Masulipatam and Cocanada Ports do not also present any difficulty

as a considerable volume of traffic to these ports moves by canal and only traffic from the Bellary-Hospet area has to be moved by rail.

Recently, a new mechanized ore berth at Madras Port was commissioned at a formal ceremony by Sri Raj Bahadur, Union Minister for Shipping, and was one of the major developments of programme in the Madras Port in the Second Five-Year Plan. The berth and the ore yard in the close vicinity of the berth have been formed to augment the export of manganese and iron ore from the Madras Port. The Yard is 1,600 feet

long and 100 feet wide, bridged across by two transporter cranes running along the full length of the yard. With the equipment installed, it is expected that there should be no difficulty in loading ore at the port at a rate upto 5,000 tons over three shifts.

Reading between the lines, it may be said that this is a measure of sea-rail co-ordination. When a particular traffic cannot move entirely by rail route, it has to be moved by rail-cum-sea route and it is fitting and proper that the Port's capacity to handle Ore traffic is augmented.

MRS. TARA CHERIAN FEATURED ON VOICE OF AMERICA

Mrs. Tara Cherian, former Mayor of the Madras Corporation, first lady in India to be elected Mayor and an ardent social worker, was featured on the Voice of America English daily programme "Report to South Asia" on November 30, 1960.

Mrs. Tara Cherian is now on a two-month tour of the United States arranged by the Women's Bureau of the Department of Labour. Mrs. Cherian is very much impressed by

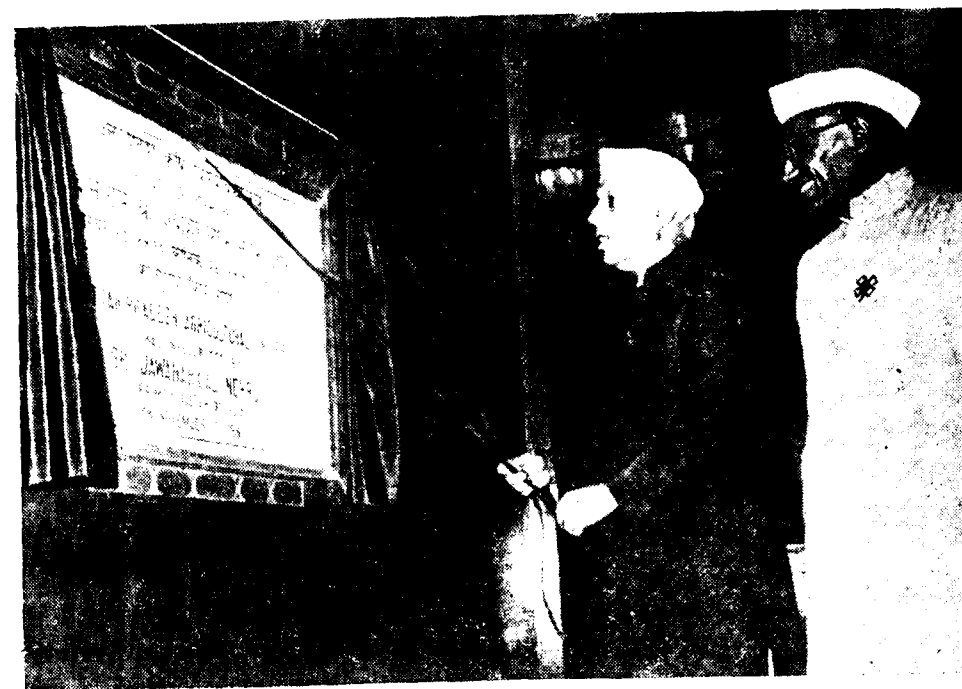
the great amount of work done by American women in a wide variety of voluntary organizations.

Citing the current active role of such women's groups as the League of Women Voters in stimulating voter interest and education of a nonpartisan basis, Mrs. Cherian feels that American women are responsible for a great deal of progress in many other fields also.

Photo shows Shri Karnail Singh, Chairman, Railway Board addressing a meet of the ECAFE Study Group of Experts on Brahmaputra Bridge construction, at New Delhi on November 21, 1960.



PRIME MINISTER NEHRU INAUGURATES INDIA'S FIRST AGRICULTURAL UNIVERSITY



Prime Minister Nehru opened a three-day Conference in New Delhi on 17th November 1960 commemorating the Tenth Anniversary of the educational exchange programme between the U.S. and India under the Fulbright Act. The Conference, sponsored by the U.S. Educational Foundation in India, a bi-national organization which plans and administers the programme overseas, was attended by several hundreds of the Indian scholars, teachers and students who have visited the United States under the exchange programme during the past decade, distinguished American guests who attended the anniversary celebrations included Ambassador Ellsworth Bunker and Dean Robert G. Storey, former Dean of the Southern Methodist School of Law, and present Chairman of the Board of Foreign Scholarships which supervises all programmes under the Fulbright Act.

Messages of congratulations were received by the Foundation from President Eisenhower and Senator Fulbright.

During the last ten years, 988 citizens of India have come to the United States and 346 American citizens have travelled to India under the exchange programme authorized by the Fulbright Act. At present the United States carries on educational exchange programmes under this Act with 59 countries.

Prime Minister Nehru stressed the role of rural universities in development of the nation "because 80 per cent of India is rural".

Earlier the American Ambassador Mr. Ellsworth Bunker laid the cornerstone of the School of Basic Sciences and Humanities forming part of the University.



U.S. Ambassador Mr. Ellsworth Bunker laying the corner-stone of the School of Basic Sciences and Humanities at U.P. Agricultural University, Phool Bagh (U.P.), on Thursday, November 17, 1960. Standing beside him is Mr. A. P. Jain, Chairman of the Board of Management of the U.P. Agricultural University. The U.P. Agricultural University is modelled after the Land Grant Colleges of the United States. It has been given substantial financial aid by the U.S. Government

Referring to the economic assistance willingly made by the American people, Mr. Bunker, at the corner-stone laying ceremony said "they share with you the pride you must feel in this school in this university: for this institution represents to a unique degree the deep, abiding and growing relationship between India and the United States". Rupee and Dollar grants, from the U.S. Government, amounting to over Rs. 1,39,92,000 have helped the establishment of the university.

Mr. Bunker explained that "the American people have undertaken for the past nine years—and will, I am sure continue to undertake—extensive programmes of economic assistance to India because they recognize that the primary burden of economic development has been undertaken by the people of India themselves".

In spite of such help, the American people did not expect Indian institu-

tions to "mirror our patterns" added Mr. Bunker. He wanted Indians to proceed with vigour to find their own patterns and methods, borrowing from the U.S. such knowledge and experience as is pertinent but adapting them to their own traditions, problems and necessities.

It is not advisable to transplant a form of democracy from one part of the globe to another. So also, it is not advisable to transplant an institution from one part of the globe to another. Pattern should be evolved by the various nations considering what is most beneficial to each. In the educational sphere and also in other spheres, we must develop on lines distinctly suited to our own traditions, climate, people and our problems and not try to transplant or mirror other people's patterns. This has been correctly pointed out by the American Ambassador.

ROADRAILER

A freight carrier which runs on the road and rail and which has been specially designed to give a door to door service, was recently put on show at the International Commercial Motor Transport Exhibition at Earls Court, London. The Roadrailer in its present form has been designed to Britain's Standard rail gauge.

The concept of the "Roadrailer" is simple. It is a road semi-trailer fitted with a minimum of extra equipment to allow it to run on railways. This extra equipment primarily consists of retractable road and rail wheels, working on the same principle as an aircraft under carriage, and special couplings to allow the two-wheeled vehicles to run coupled together on rails. Any suitable standard road tractor can haul the "Roadrailer" on the road, without modification.

Operation is simple. The "Roadrailer" picks up its load at the factory and drives to a nearby railhead. Transfer to the railway is simple. The "Roadrailer" is then made up into a train of similar vehicles to run at express speed to another railhead, strategically placed in relation to the destinations of all the vehicles on the train. Quick transfer to road is then

made, and road tractors take the vehicles by road on the last stages of their journeys.

The "Roadrailer" gives door-to-door service: is a road semi-trailer and a railway wagon in one, without the disadvantages of each when used alone: gives optimum speed: reduces transit damage and can be adopted for all kinds of goods. Furthermore, it brings the railhead to the factory or depot without tracks and sidings and eliminates transshipment costs.

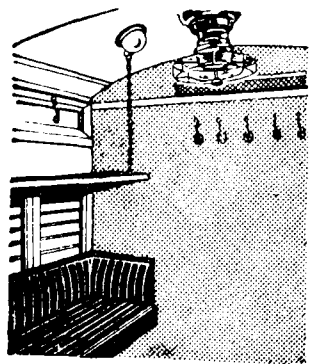
While the "Roadrailer's" potential for British Transport is great, the new freight vehicle has already aroused considerable interest overseas, and demonstrations recently staged in London at British Railways' Marylebone Parcels Depot were watched by trade representatives from Commonwealth Governments' London offices and transport experts from all Western European countries.

The "Roadrailer" in its present form has been designed for Britain's standard rail gauge, which is common to many countries of the world. Pressed Steel Company engineers, however, are working on design modifications for other gauges.

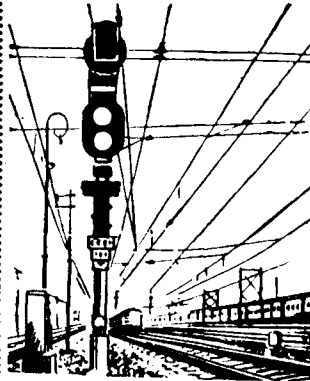


A Five Man delegation headed by Shri Karnail Singh, Chairman, Railway Board left New Delhi for Pakistan on November 15, 1960 to participate in Indo-Pakistan Rail talks to be held at Rawalpindi. Photo shows Members of the Delegation at the Airport shortly before departure. The leader of the Delegation, Shri Karnail Singh, is in the middle.

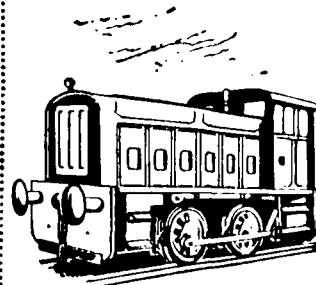
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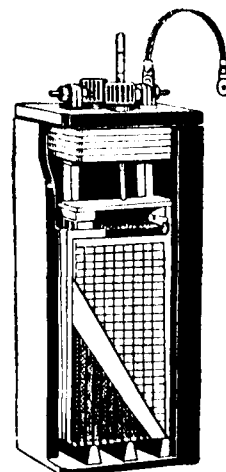
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PRIME MINISTER NEHRU INAUGURATES TENTH ANNIVERSARY CELEBRATIONS OF U.S. EDUCATIONAL FOUNDATION IN INDIA

The Tenth Anniversary of the United States Educational Foundation in India (USEFI) was inaugurated in New Delhi on Wednesday, 16th November by Prime Minister Nehru. Ambassador Ellsworth Bunker, Honorary Chairman, USEFI, presided. A reunion of the Fulbright alumni in India had been tied in with the anniversary celebrations.

Inaugurating the anniversary celebrations the Prime Minister paid tribute to Senator Fulbright for the Educational Exchange Programme initiated by him. He said it was such schemes which led to international understanding of which the world was in great need and advocated a philosophical approach to international problems to create the proper atmosphere for the settlement of conflicts. He thought that schemes like the Fulbright Programme made a great contribution to international understanding by encouraging educational and cultural exchange.

Ambassador Bunker expressed the view that "the 10 years of exciting and fruitful activity of the USEFI have a meaning far beyond a statistical count of years and people."

Mr. Bunker stressed the need for "every possible effort by governments and by people, by farmers and factory hands, by teachers and philosophers to learn, to know, to understand."

Welcoming the "hundreds of alumni of this growing programme of educational exchange" as the Honorary Chairman of USEFI, Mr. Bunker stressed utility of the programme and said, "minds have met—and knowledge has been generated; cultures have met—and understanding has been increased; ideas have met—and greater ideas have resulted; and all this because people have met and have planted seeds of understanding between Indians and Americans—seeds from which will come abundant harvest for years to come."

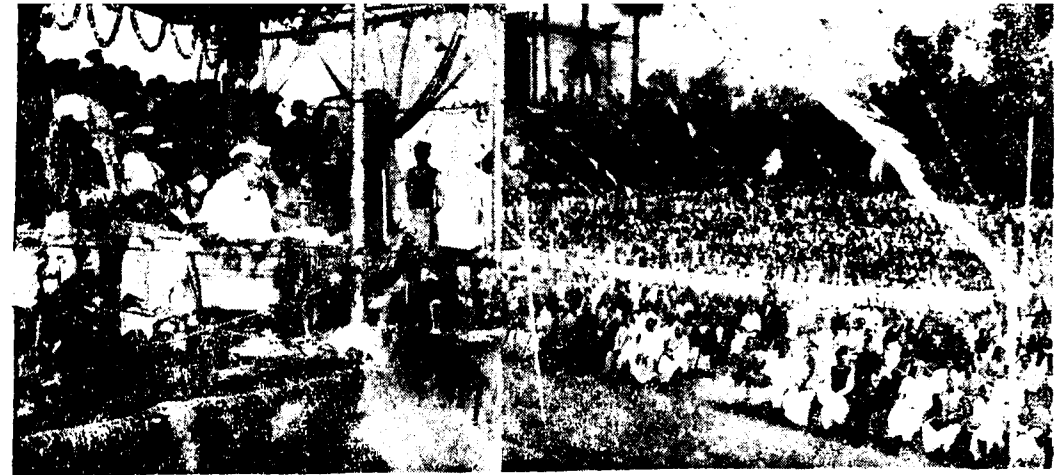
Dean Robert Gerald Storey, Chairman of the Board of Foreign Scholarships, who was the guest of honour at the USEFI anniversary said in his remarks "the Fulbright Educational Exchange Programme with its 13 years of experience has become one of the most important vehicles for cultural interchange in the entire world, but more needs to be done. The administration and supervision of this programme is vested in the Board of Foreign Scholarships consisting of 10 members appointed by the U.S. President. Some 40 nations have entered into bi-national agreements with the U.S. to engage in educational exchanges. The principal source of funds for the administration of this programme is the foreign currency derived from the proceeds of the sale of U.S. surplus property or agricultural products to other nations. A very large cost of the programme, however, is provided from private sources—universities, foundations and individuals."

In the 10 years of its existence the USEFI programme has grown from the initial \$400,000 annual amount for fellowships to \$600,000. The Governments of India and the United States have now decided to spend a million dollars annually from 1961 on these fellowships which enable Indian and American scholars to study and work in the educational field in each other's country.

So far 1,006 Indian and 323 American scholars have received Fulbright Grants from the USEFI.



H.R.H. Prince Sultan, Minister of Communications, Saudi Arabia (wearing garland) photographed on arrival at Palam Airport, New Delhi on October 30, 1960.

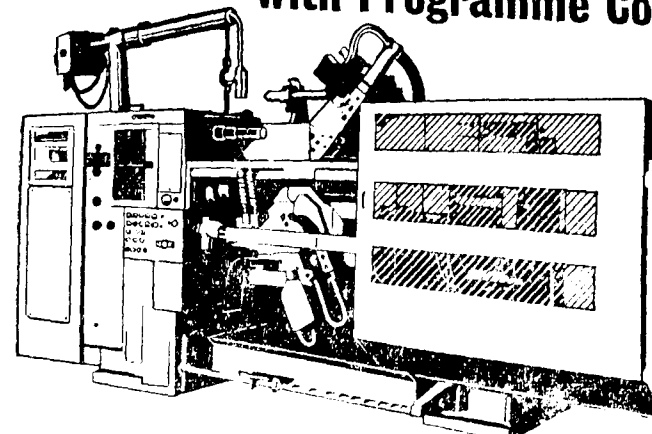


Dr. S. K. Sinha, Chief Minister of Bihar, inaugurated the double track Jagjivan Pul over the river Gandak between Sonpore and Hajipur, Bihar on Wednesday, the 16th November 1960. Photo shows the Chief Minister addressing the large gathering on the occasion

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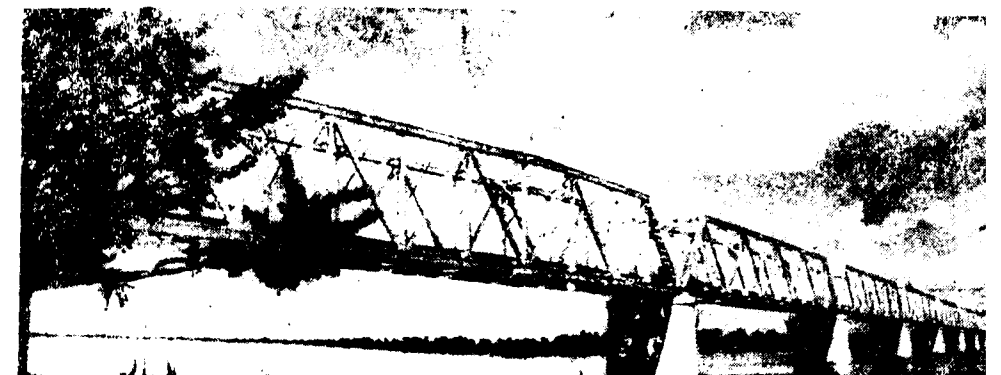
AGREEMENT BETWEEN U.S. AND BRITISH FIRMS EXCHANGE OF COMPLEMENTARY ENGINE DESIGNS:

An agreement was announced last month by Mr. W. S. Morris President of ALCO Products, Inc. (formerly American Locomotive Company) of New York and Mr. Geoffrey Bone, Managing Director of Davey, Paxman & Company, Ltd., Colchester, England of the Ruston Group, under which the two firms agreed to collaborate on diesel engine design and manufacture for world markets.

Under the agreement, Paxman will have the advantage of ALCO's considerable experience with diesel engines for locomotives and other marine and stationary applications, and will have the right to manufacture and sell

ALCO diesel engines outside the United States. ALCO, in turn, will have at their disposal the experience of Paxman on diesel engines of a type and size not presently manufactured by ALCO. In this connection ALCO, for example, will have the right to make and sell Paxman engines of Ventura and other types in the United States for oil well drilling rigs, diesel-electric power packages and for application in locomotives of sizes other than now manufactured by ALCO.

In making the joint announcement, Messrs. Morris of ALCO and Bone of Paxman pointed out that in this exchange of complementary engine designs, both firms will have the advantage of improving efficiency in their respective world markets as well as in their respective home markets.



A view of Jagjivan Pul



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THE SEASON OF GOODWILL

OPRAIL

THE Christmas season is said to be one of peace and goodwill to all people. Musing in this strain our thoughts may take a turn towards the goodwill, or perhaps the lack of it, experienced while travelling on railway journeys. The goodwill in question is not that expected from the railwayman to the passenger, but between passengers themselves. Let us review some typical experiences.

A first class passenger approaches the compartment in which his berth is reserved. He is alone, but following close behind him are several porters bearing his baggage. One by one the porters unload the baggage into the compartment. This will comprise perhaps two or three outsize bedding rolls, a half-dozen suitcases of assorted sizes, a couple of enormous steel trunks, a bucket or two well-filled with odds and ends, and three or four large basket containers, also packed tight. The problem is to find space for all this baggage in a four-berth compartment already occupied by other passengers with their luggage. Of course, the last passenger is fully aware of the railway rules that heavy luggage should be booked in the luggage van, but this individual has no intention of helping his fellow passengers by following the rule. So he bangs in the whole lot utilising every inch of available space, and throughout the journey it is quite a gymnastic feat to move about in the compartment without stumbling over odd pieces of luggage, and perhaps sustaining a few bruises or stubbed toes. Of course, a sudden lurch of the

train when switching tracks would probably send one of the passengers nose-diving over some obstructing bucket or box. In spite of the inconvenience caused to fellow passengers, such excess-baggage individuals are the rule rather than the exception. To appeal to such offenders is a waste of breath.

You may happen to have as travelling companions a family consisting of mother, father and a couple of small children. This family does not trust railway catering or vending and bring their own tiffin carriers and baskets well provided for the journey. Obviously, there is nothing wrong in this. But when these people set to on a meal, they will eat to fulfilment and strew the compartment with leavings, bits of paper and leaves, not caring for any other occupant. If no carriage cleaner happens to offer his services at a large station, the family will not stir tongues or legs to summon the cleaner to remove the mess. And perhaps added to all this, they will reach for their tiffin carriers every hour or so, to add to the rubbish on the carriage floor. The passenger who appreciates cleanliness may squirm during several hours of the journey, but the best course for him is to get hold of a carriage cleaner by his own efforts.

A well-patronised train rolls into a large junction station. The scene now shifts to any third class carriage filled to capacity. A dozen or so passengers are wanting to detrain, but outside on the platform there are three times this number waiting to get in. Will

the entrainers wait for the detrainers to get out first? Certainly not. Practically, a fierce battle is fought at the compartment door. The entrainers mostly have the advantage, as they have sturdy allies in the porters who are waiting to get the luggage in. So there is pulling and pushing, shoving and elbowing, with a vocal accompaniment of angry voices. When the battle seems even, the porters change their tactics and try the windows. Not only do they force boxes and beddings through the windows, but even human beings, using them almost like live battering rams. The train has a limited stop of about eight to ten minutes and within that time several such fierce skirmishes take place. Then the train starts moving and when it has cleared the platform one never knows how many passengers have been overcarried and how many have been left behind. Here too, it is useless appealing to better sense and asking the entrainers to allow the detrainers out first, and if any railway staff is enlisted to give some help, he will probably find himself inside the train instead of on the platform after it has started.

A first class passenger who has reserved a berth is entitled to the whole berth during the night hours, but during daylight he must allow other passengers to the seating capacity of the berth. There are persons who are under the impression that the payment of the reservation fee gives them the right to the berth for the entire journey. So they spread out their beddings and recline on the berth both day and night to the discomfort of other passengers. Such offenders can at most times be made

to observe the rules, but at the cost of argument and frayed tempers.

There is a large class of passengers who once they have bought a railway ticket think they can just demand anything as a right from the railway. If there is a shortage of water in his compartment lavatory he will refuse to allow the train to move until the overhead tank of the carriage is filled, even though that station has no arrangement for overhead watering. If the train starts, he merely pulls the alarm chain and brings it to a halt. On other occasions a passenger may think that there are too many passengers in his third class compartment. He loudly summons the railway staff and demands that they detrain the surplus passengers. When the railwaymen decline and the train starts, he reaches for the alarm chain, pulls it, and insists on detaining the train until his demand is met. For these and other petty reasons the alarm chain is used to detain fast mail and express trains to the inconvenience and discomfort of hundreds of other passengers. What these offenders do not realise is that it is such indiscriminate use of the alarm chain at frequent intervals on a journey which may cause the late arrival of a train at destination by one or two hours, and also set up a chain reaction in that other important trains following behind on the same route are also thrown out of schedule.

When a person pays for a railway journey he takes it for granted that those who work for the railways will give him every possible assistance

RAILWAY FREIGHT RATES

V. K. STHANUNATHAN

V

THE Railway Rates Tribunal was constituted in 1949 with powers to hear complaints against Railway administrations regarding undue preference and undue advantage and unreasonableness of rates. As originally constituted in 1950, the Tribunal consisted of three members all having legal qualification—a person was not qualified for appointment as a member of the Tribunal “unless he is or has been or is qualified for appointment as a Judge of a High Court”. After a few years’ experience of the functioning of the Tribunal and based on the recommendations of the Railway Freight Structure Enquiry Committee, the Tribunal was reconstituted in 1958 under an amendment to the Railway Act in 1957.

Under the amended Act, the Railway Rates Tribunal is to consist of a Chairman and two members. “A person shall not be qualified for appointment as the Chairman of the Tribunal unless he is or has been a Judge of the Supreme Court or of a High Court and the other two members of the Tribunal shall be chosen from among persons, who, in the opinion of the Central Government, have special knowledge of commercial, industrial or economic conditions of the country or of the commercial working of the Railways.” [Section 34 (3).]

Under Section 41 (1) of the Railway Act, the Tribunal is empowered to

hear complaints that a Railway administration:

(1) is contravening the provisions of Section 28 of the Railway Act (which prohibits undue preference and undue advantage);

(2) is charging for the carriage of any commodity between two stations a rate which is unreasonable or

(3) is levying any other charge which is reasonable.

The proposal to establish a Railway Rates Tribunal was the result of a long-standing public demand in the country. During the years of British Rule there was a feeling and legitimately too that the railway rates in the country were working to the disadvantage of Indian traders and indigenous industries of the country. In the Legislative Assembly and other forums, the public had been demanding that there should be an independent judicial Tribunal to enquire into complaints against Railways of discriminations and unreasonableness in regard to rates; but the British Government did not agree to the establishment of an independent Tribunal as demanded. In 1926, however, they appointed a Railway Rates Advisory Committee with very limited powers. The Railway Rates Advisory Committee could enquire into a complaint only on a reference being

(Continued on page 71)

made by the Central Government and any decision given by them was only advisory in character.

After independence in 1947, to comply with the long-standing public demand it was thought fit to bring in legislation to establish a Railway Rates Tribunal and a Bill was introduced in Parliament in 1948 to amend the Railways Act of 1890. The statement of objects and reasons accompanying the bill ran thus :

" Proposal to establish a Railway Rates Tribunal.—To comply with a long-standing public demand, a Railway Rates Tribunal with mandatory powers is to be established. This Tribunal is intended to be an inexpensive forum for considering public complaints relating to :

(i) rates and charges for merchandise traffic by goods trains ; and

(ii) complaints of undue and unreasonable preference.

As the decisions of the Tribunal will be final, complaints are also expected to be disposed of expeditiously.

In addition, the Tribunal's permission will have to be obtained before Railways can increase the level of 'class' or 'schedule' rates in force or terminal or other charges or before any commodity is reclassified in higher class or any unclassified commodity is classified."

It will be seen that in the original Bill, the Railway Minister had

proposed to give the Tribunal much wider powers than have now actually been given. The proposal was to get the Tribunal's approval for any increase even in the general level of rates. During the discussion in the Legislature, members like Pandit Kunzru pointed out that it was not desirable to vest such wide powers in a Tribunal of this kind. They felt that as the Government was responsible for the efficient and solvent running of railways, the Government should have powers to increase the general level of rates if necessary. The Government was after all answerable to Parliament and in their opinion, the power to increase the general level of rates should vest only with the Government responsible to the Legislature and not with any outside Tribunal however competent it may be.

During the Select Committee stage of the Bill, the views expressed by members like Pandit Kunzru seem to have weighed with the Government, and in the final form in which the Act was passed, only limited powers were given to the Tribunal, namely, with regard to undue preference and undue advantage and unreasonableness of particular rates. It may be mentioned that reasonableness of classification was also within the purview of the Tribunal's jurisdiction. However, under the further amendment to the Act in 1957, the mandatory powers of the Tribunal with regard to classification of commodities have been taken away and the Tribunal has only powers with regard to undue preference and undue advantage and unreasonableness of particular rates now (under the amended Act of 1957).

The Tribunal has thus only limited powers. Only the Central Government has powers to classify or reclassify commodities or to increase or reduce the level of class rates and other classes. Also the Tribunal has no mandatory powers in regard to parcels rates, passenger fares, etc., as per Section 45 of the Railway Act :

" 45. (1) Nothing in this Act shall confer jurisdiction on the Tribunal in respect of—

(a) Classification or reclassification of any commodity ;

(b) Fixation of wharfage and Demurrage charges (including conditions attached to surcharges) ;

(c) Scale of charges levied by a Railway administration for the carriage of passengers and their luggages, parcels, Military Traffic and Traffic in Railway Materials and Stores.

45. (2) Notwithstanding anything contained in sub-section (1), the Central Government may make a reference to the Tribunal in respect of any of the matters specified in that sub-section and where any such reference is made in respect of any matter, the Tribunal shall make an enquiry into the matter and submit the report thereon to the Central Government.

45. (3) On receipt of a report under sub-section (2) the Central Government may take such action as it considers suitable in respect of the matters dealt with in this Report."

VI

We may now discuss the scope of the powers of the Railway Rates Tribunal under Section 41 of the Act. As we have seen the Railway Rates Tribunal can hear complaints against the Railway administration of contravention of Section 28 of the Railway Act. Section 28 of the Railway Act reads as under :

" 28. A Railway administration shall not make or give any undue or unreasonable preference or advantage to, or in favour of, any particular person or Railway administration, or any particular description of traffic, in any respect whatsoever, or subject any particular person or Railway administration or any particular description of traffic to any undue or unreasonable prejudice or disadvantage in any respect whatsoever."

Apart from public tariff rates the Railway administration may also grant special rates for particular movements ; but in such cases, it should be ensured that similar movements are given similar treatment. According to Disney " Similar charges should be made for similar services and whenever it is proved that one trader or class of traders is charged less for the same kind of goods and for similar service than another trader or class of traders a presumption arises that the former is being unduly preferred and the burden of proving that such difference in treatment does not amount to an undue preference lies upon the Railway Company". In other words Railways should not be open to the charge of giving undue preference or undue advantage to any

particular person or trade or commodity or locality.

While Railway administrations have the discretion under Section 46 of the Indian Railway Act to quote a reduced special rate, at the same time a check on an arbitrary and unjustified exercise of the discretion is provided by Section 41 (2) (i), *viz.*, "whenever it is shown that the Railway administration charges one trader or class of traders or the traders in any locality lower rates for the same or similar services than it charges to other traders or classes of traders or to the traders in another local area, the burden of proving that such lower charge does not amount to an undue preference shall lie on the Railway administration". If, therefore, there is a preference or advantage alleged, the Railway administration will have to show that there are outweighing considerations to justify such differentiation.

Under Section 41 (2) (ii) the question of public interest has also to be considered by the Tribunal:

"41. (2) In the case of a complaint under clause (a) of sub-section (1):

(ii) in deciding whether a lower charge does or does not amount to an undue preference, the Tribunal may, in addition to any other considerations affecting the case, take into consideration whether such lower charge is necessary in the interests of the public."

A mere preference or advantage by way of a reduced rate cannot itself

attract the provisions of Section 28. Differences in rates are bound to be there in the very nature of things, but what is prohibited is that the preference or advantage should not be undue. The Railway administration should in other words be able to show to the satisfaction of the Railway Rates Tribunal that there are outweighing considerations or circumstances which demand a differential treatment; they will have to show that there is no *undue* preference or *undue* prejudice.

A complaint that Section 28 is contravened can be preferred only by an interest that has been actually injured or affected by the alleged undue preference or undue prejudice. This has been made quite clear in the several judgments of the Railway Rates Tribunal. This is the commonly accepted view by similar Tribunals in England and America also: "An essential element in a complaint of undue prejudice or undue preference is for the complainant to establish that there is competition of interest between the traders it represents and those to whom preference is alleged" (Justice Lokur in Complaint No. 5 of 1952).

In Complaint No. 1 of 1954, Associated Cement Companies *vs.* Northern, Eastern, Central and Western Railways, the case was that gypsum which is required for the manufacture of fertilizers was being given a special rate of 20% less than the tariff rates for movement from Jamsar and Kavas on the Northern Railway to Sindri Assisted Siding on the Eastern Railway where the Sindri Fertiliser Factory is situated. The

Associated Cement Co. requested for similar special rates for gypsum from Badwasi to the complainant's factories at Lakheri, Sevalia, Bamor, Jukehi, Khalari, Jhinkpani and Surajpur. When the Railways refused to give these special rates, the Associated Cement Co. filed a complaint which was heard by the Railway Rates Tribunal as Complaint No. 1 of 1954. One of the grounds alleged in the complaint was that the refusal of the Railway administrations to give special rates on the same basis as that given for the Sindri contravened Section 28 of the Indian Railway Act. The Tribunal held that there was no question of the provisions of Section 28 being attracted because there was no competition of interest between the Associated Cement Companies and the Sindri Fertiliser Factory. The concession granted to the Sindri Fertiliser Factory enabled it to manufacture fertilisers at a less cost but this did not affect the cement factories in any way since there was no competition between fertilisers and cement. The cheapness of fertiliser caused no undue prejudice to the sale of cement nor did fertiliser gain any undue advantage over cement. It was, therefore, held that the quotation of concessional rates for the carriage of gypsum to Sindri without quoting similar concessional rates for the carriage to the complainant's cement factories in no way contravened the provisions of Section 28.

As Justice Lokur mentioned in that case, "Section 28 contemplates two ways in which its provisions may be contravened, *viz.*, (1) competing commodities may be quoted different rates for transport so as to cause undue

prejudice to one and give undue advantage to another or (2) the same commodity may be carried to one person or place at a rate lower than to another, so as to cause undue prejudice to the latter and give an undue advantage to the former. The present case is of the latter kind. But in either case the existence of competition is essential. As observed by Locklin in 'Economics of Transportation', 1951 at page 526:

'Generally speaking, for a finding of undue prejudice to be made, the commodities concerned must be competing commodities. This is because there can be no finding of undue preference or prejudice unless some one is positively injured by the relationship, and such injury generally arises because the producer of one of the products is unable to sell it in competition with the product granted favoured rates. It is difficult to see how a producer of one commodity can be injured by low rates on a different commodity unless the two products compete with each other.'

Locklin has given several instances where findings of undue prejudice were refused because of the lack of genuine and substantial competition between the commodities concerned. So too, in the case of a commodity, Section 28 will not be offended if the persons or places to which it is sent at different rates do not compete with each other."

Halsburys' Laws of England, volume 27, page 240, reiterates the same proposition: "Preference imparts a competition between the

person or traffic alleged to be preferred and the person or traffic alleged to be prejudiced. If there is no such competition, though there may be an inequality, there is no preference. Similar commodities in the same district are generally deemed to be in competition. But traffic for export is not in competition with traffic for home consumption."

In Complaint No. 3 of 1953, Rohtas Industries Ltd., Dehri-on-Sone *vs.* Eastern Railway, Member Roy has quoted from several judgments in American and English cases in support of this proposition; *e.g.* "To constitute undue prejudice, a competitive relation must exist between the persons, localities or descriptions of traffic involved" 272, I.C.C., 401 (I.C.C.—Interstate Commerce Commission).

"Upon a complaint by the trader that the Railway Company were unduly preferring the shipment coal to his prejudice: Held, that no competition existed between the coal carried for shipment and that carried for the trader and that therefore the applicants had no *locus standi*" 12 R. & C.T.C., p. 77 (R. & C.T.C.—Railway and Canal Traffic Commission).

In regard to a complaint that the provisions of Section 28 are being contravened, the Tribunal can only order that the undue preference or undue prejudice should be removed. How this is to be removed is a matter for the Railway administration to decide. This may be done either by lowering the assailed rate or by increasing the rate which is compared with or raising both the charges to a higher common level.

VII

Now we may discuss the Tribunal's powers to decide whether a particular rate is reasonable on a complaint. The Tribunal can also fix reasonable rates wherever necessary.

Reasonableness of rates is an expression which covers a very wide range of circumstances. There is no mathematical formula for determining the reasonableness of a given rate. Due consideration has to be given to the factual situations surrounding the movement of traffic and the prevailing level of rates for the same and similar transportation services.

Usually reasonableness is determined by rate comparisons though the term "reasonable *per se*" is also used. To have a clear idea of how reasonableness of a particular rate is to be established or to defend a particular rate as reasonable when a rate is alleged to be unreasonable by a complainant, it is best to see how this has been dealt with in the different cases that have come up before the Railway Rates Tribunal.

In Complaint No. 2 of 1952 Engineering Supplies Co., Bombay *vs.* Southern Railway and Central Railway, one of the grounds of complaint was that the rate for cast iron pipes from Bhadravati to Bombay was unreasonable. For cast iron pipes from Bhadravati to Bombay, a special rate of As. 7 and 4 pies per maund was available from 1928 to 1941. It was increased to As. 11 per maund from the 1st of January 1942. On the 1st of January 1948, this special

rate was cancelled and the full tariff rate then in force, *viz.*, Rs. 1-6-7 per maund began to be charged. From 1st October 1948, with the revision of the new rates structure, the new full class rate of Rs. 1-15-1 per maund came to be charged. On the Complainant's request a new special rate of Rs. 1-3-6 per maund was quoted for the cast iron pipes from Bhadravati to Bombay from 15th October 1949. The Applicants contended that the special rate from Bhadravati to Bombay from 15th October 1949, *viz.*, Rs. 1-3-6 was unreasonable *per se*. The argument was that there was a very steep increase compared to the special rates that they were enjoying, *i.e.*, As. 7 and 4 pies per maund from 1928 to 1941, and As. 11 per maund till the cancellation of the rates. The Railways justified the increase in rates and contended that the increase was reasonable. For this the Railways had to explain to the Tribunal the circumstances that led to the increase. There was a general increase of rates from 1948 with the revision of the Freight Structure. The increases were necessitated by the mounting operating costs of the Railways during and as an aftermath of the War. The operating expenses of the Railways had mounted up so much that they had to increase the general level of rates and all commodities were subject to some increase or other. This argument of the Railways was accepted by the Tribunal as is seen from the extract of Sri Lokur's judgment in that case:

"Issue No. 9 (b) is based on the applicant's contention that the special rate from Bhadravati to Bombay from 15th October 1949 is unreasonable

per se. As already stated, the special rate was Re. 0-7-4 per maund from 1928 to 1941 and Re. 0-11-0 per maund from 1st January 1942 to 31st December 1947. When the new telescopic rates were introduced, the special rate was cancelled on 1st January 1948, but on the applicant's request, the present rate of Rs. 1-3-6 was introduced from 15th October 1949. This was nearly double the rate which had been quoted until its cancellation. Not only the special rates but also the class rates and the wagon load scales were subjected to a similar increase in 1948. The reason for this increase is given by Narayana Iyengar (R.W. 1) as follows:

"As the war progressed and soon after the termination of the war as well, the expenses of the railways went up and the need for additional revenue was keenly felt. The additional revenues were obtained by increasing the class rates and the wagon load scales of rates and also by enhancing or cancelling the station to station rates. Generally speaking the enhancement of the class and wagon load scales of rates were in the order of 20% to 50% while in the case of station to station rates, many station to station rates were cancelled and the enhancement in the remaining rates was much larger..... Apart from this there was considerable increase in the prices of commodities, which enhanced the ability of traffic to bear a higher rate."

The witness cited instances of commodities, the special rates for the transport of which were increased to

250 per cent, 300 per cent and 500 per cent, and added :

“In the process of enhancement of these station-to-station rates, consideration was given to the nature and use of the commodities to which they were put by the public. Commodities which are not of vital importance to the people were subjected to larger increase and also an earlier increase, and for commodities which are of vital importance to the public the rates were enhanced gradually and a little later.....

.....All the special rates at which traffic moved were generally enhanced, and all the special rates at which no traffic moved were cancelled”.

It may be pointed out here that cast iron pipes are used for limited purposes. As stated by the applicant in the letter Ex. A. 7, ‘these cast iron pipes are mainly used for laying water works pipe lines and for their maintenance thereafter’. Saldanha (R.W. 7) says :

“As far as cast iron pipes are concerned, there is no general market except in large cities. To small places these movements occur only for a particular period for a specific job like water works, drainage, etc.”

They cannot, therefore, be regarded as a commodity of vital importance to the general public.

In the case of Bhadravati—Bombay special rate, as stated by Narayana Iyengar (R.W. 1), no traffic figures being available it was cancelled from 1st January 1948 (Ex. R. 66), but

on the applicant's application (Ex. A. 1), the present special rate was introduced on 15th October 1949, though a special rate of Re. 0-14-0 per maund was requested. When the present rate of Rs. 1-3-6 was quoted, the applicant wrote to the Chief Traffic Manager, G.I.P. Railway, on 20th January 1950 (Ex. A. 2) :

“We hope you will be glad to hear that we have now been taking advantage of the reduced rate and the traffic has started coming in”.

Taking all these circumstances into account, I do not think that the increased special rate from Bhadravati to Bombay is unreasonable.” It will be seen that the Tribunal held that the increase in rates was not unreasonable.

A similar question was raised in complaint No. 6 of 1952 by the Indian Iron & Steel Co. Ltd. *vs.* Eastern, Southern and Central Railways. In this case cast iron pipes from Bisco to Bombay and to Madras were being given special rates of As. 12 and 9 pies per maund prior to 1-4-1936. From 1-4-1936, these were increased as given below :

BISCO TO MADRAS

DATE	Rate		
	Per maund		
	Rs.	A.	P.
Prior to 1-4-1936	..	0	12 9
From 1-4-1936	..	0	12 9
From 1-9-1940	..	0	12 10
From 1-12-1947	..	1	3 3
From 1-6-1948	..	1	3 3
From 1-10-1948	..	1	5 9
1-4-1952 ..	..	The rate	was cancelled

BISCO TO BOMBAY

DATE	Rate		
	Per maund		
	Rs.	A.	P.
1-10-1927 to 31-12-1942.	1	0	0
1-10-1927 to 31-8-1940.	0	11	4
1-9-1940 to 30-11-1947.	0	13	6
1-12-1947 to 30-9-1948.	1	4	3
1-10-1948 to 31-3-1952.	1	6	10
1-4-1952 ..	..	The special rate was cancelled	

With the cancellation of the special rates, cast-iron pipes were being charged at the Class rates which came to Rs. 3-1-3 from Bisco to Madras for a distance of 1094 miles and Rs. 3-3-8 per maund from Bisco to Bombay, for a distance of 1,159 miles. It was alleged that these increases were exorbitant and unreasonable. The Railway defended these increases as being due to the enormous increases in the operating costs of the Railways.

The then Chief Commercial Superintendent of the Southern Railway Sri S. R. Kalyanaraman gave evidence justifying the enhancement. This was quoted by Sri Lokur in his judgment in these words :—

“What he says in justification of the enhancement may be stated in his own words. He says :—

‘These enhancements must not be singled out and viewed by themselves. They have to be viewed in the pattern of the general action that became necessary during the period of and after the World War II. Before going into the reasons, I might say that the general pattern of the action was to cancel most

special rates and to retain only very very few of them. Thousands of special rates were cancelled in the process.

To appreciate the circumstances leading up to these cancellations, it is necessary to see how the costs of railway operation went up during the period.

Apart from the costs, the other considerations which led to these almost wholesale cancellations of special rates were the phenomenal increases in commodity prices, the general prevalence of a seller's market and the phenomenal increases in the costs of transportation by the other methods of transport.

Reverting to the increased costs of transportation to the Railways, two fairly large slices of railway expenses are staff costs and cost of coal”.

* * * *

.....Staff costs on the grades of staff mentioned went up by about 500 per cent and cost of coal went up by nearly 200 per cent.

Taking the cumulative results, the working expenses of the Southern Railway in the year 1938-39, roughly come to nine crores of rupees. In the year 1951-52, they were roughly 35 crores, or an increase by nearly 300 per cent. With this increase in costs, increase in rates were inevitable.

The question was, how this increase was to be distributed. Were we to increase all the rates *pro rata* or should the burden of increase be distributed differently on different shoulders? I shall

state the action that has been taken. The action that has been taken is that class and schedule rates were given comparatively lower increases, whereas station-to-station rates were given substantially higher increases, increases sometimes by upto 200 to 300 per cent. Putting it very roughly, I would say that class and schedule rates went up by between 30 and 50 per cent, the equivalent of the schedule rates today being the wagon load scales of rates. The reason why station-to-station rates were enhanced ever so much higher are twofold. Item one, some of these rates were so low in the past that they did not even cover the out-of-pocket costs of railway operation at the very increased operating costs which came to prevail. Secondly, the station-to-station rates having been quoted based on special considerations which no longer prevailed, it was considered only right and proper that those rates should first be brought up to the level of the tariff rates before any increases were imposed on the tariff rates themselves.

* * * *

The decision taken was that when the consideration on which special rates were quoted no longer prevailed, it was first for the low special rates to go up and meet the tariff rates and then the tariff rates should go up. It is in these circumstances that comparatively higher enhancements have been made in special rates. Such enhancements have been made also in the case of commodities vital to the public, such as rice, sugar, etc., commodities in which the Government had

a direct financial interest, in that they had to subsidise some of the sales, and the fact that the railways have had to increase by such percentages the freight rates for such commodities discloses the inevitableness of such increases.

If we had not made such increases, the result would have been either the railways would not have paid their way, or alternatively, the freight rates for other commodities would have had to be enhanced even very much more than had been done.

These are the reasons behind what at first sight appear to be very steep enhancements of freight rates in the case of station-to-station rates.

These reasons are fully borne out by the statistics available in the documents produced."

The Tribunal however felt that the increase was too steep to be borne by the traffic without retarding its movement and that although enhancement in the rate was necessary to meet the increased costs of operations there should be some proportion in the enhancement and should not be so steep and arbitrary especially in the case of cast iron pipes needed for sanitary works, water works, etc. The Tribunal held that in the interests of the public the rise should be more graduated and a station-to-station rate was ordered to be fixed at a higher level than the old rates but lower than the public tariff rates. The Tribunal actually fixed the rates from Bisco to Madras at Rs. 2-7-5 and from Bisco to Bombay at Rs. 2-9-4 per maund.

(To be continued)

LIFE AMONG THE COWHERDS

A. V. SUBRAMANIAN

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THE land of the cowherds is the land of the meadows and wooded tracts, where narrow streams meander before they join the big river that flows with majestic disdain into the sea. The Mullai, the white blossom that resembles the smile of a belle and the blue Kaya and the golden Konrai are the chief flowers of the land. Life revolves round the cattle in this type of land; the cowherds depend upon the cattle for their livelihood and look to them even for their sport, for on festive occasions they indulge in the most picturesque bull-fights.

The prevailing mood of all the poems that treat of this land is one of expectation—they sing of the love-lorn lady who keeps home anxiously waiting for her husband who has gone forth to a distant country in search of wealth. At the time of parting the husband plans to be away only for the summer and he promises to her that he would return with the first rains. But life in the distant country is either too difficult or too pleasant for the young man to keep his promise. So the first rains come and there is no sign of the husband and the lady pines away. Several moving passages have been written about the way the first rains and the Mullai that flowers with them affect the young lady. She goes even to the extent of refusing to believe the evidence of her own eyes for she says naively, "This cannot be the rainy season though a few drops of rain have fallen and the Mullai has blossomed, for did he not

say that he would return with the first rains? It will be rainy season only when he returns!"

She is in a bad way and her friend who gets concerned at her state, tries to console her even by telling her naive untruth. Owing to the eloquence of the friend she appears somewhat consoled, for her sighing quietens down and her tears cease to flow. But the day is drawing to a close and it is evenfall. The cowherds are returning from the grassy lands bedecked with the Mullai flowers. This sight brings back her own sorrow to her with added force and she begins to lament again. To her, the evening is far more difficult to bear than the rest of the day, for, was it not in the evenings that she felt the happiest while in the company of her lord? Various sounds associated with the evening time set up in her such a stage of agitation that she is in the verge of a collapse. A girl loved the king of the country and of an evening she would promenade with him savouring the highest bliss in his company. But now he is away and it is evening. To accentuate her misery the cowherds are returning home singing light melodies on their flutes. She cries out in her despair, "They say he is the king of all the land. If his edict runs here, let him order that no cowherd shall play upon the flute. I can bear the onset of the evening; but with the cowherd playing on the flute reminding me of happier times, the misery becomes too much for me."

The evening fades into the night. But there is no respite for the love-lorn lady. Her friends one by one have retired and she is left alone. Even her compassionate mother has slowly dropped off to sleep. But sleep evades her and she cries out in her despair, "The world has forgotten its passions of the day and lies fast asleep. It is my lot that I only have to spend the dark hours all alone in anguish that has no end."

The womenfolk of the house begin to get worried about the long absence of her lord. They go out with flowers and paddy and having strewn them about they join their hands in worship. They then conceal themselves and wait for an omen. Before them appears a young cowherdess who seeing the suffering of a calf tied to a peg, says by way of consolation, "They will come even now! Your mother and the other cows will come soon urged on by the cowherds with the curved stick." The women interpret the words as a good omen and return home to console the girl. But no! she is disconsolate. She refuses food and when the dearest of her friends try to tempt her with the playthings, she breaks down and weeps and will not be comforted.

In the meantime the young man is hurriedly completing his labours in the distant country and preparing to depart by the fastest means to his native village. He is fully aware of the suffering which his prolonged absence would have occasioned her. He gets into the chariot and urges the charioteer to drive at his fastest. The charioteer plies the whip and the sensitive horses, unused to such treatment, neigh violently and run like the

wind. But to the restless young man the chariot does not seem to run fast. He addresses the charioteer thus, "Oh my friend, that has studied all the sciences, let the chariot move faster for I am all agog to see my beloved, who sits with her hand on her cheeks, the very picture of woe, preserving her chastity by sheer force of character. Let us hurry to her."

The Chariot flies but faster flies the mind. The woods white with the Mullai blossom appear in the distance and with great excitement he points them out to the charioteer. All along the road there are pits made by the girls who have dug out the wild roots for food. It is a very productive piece of land and he says with a touch of pride, "All this belongs to her father. He is a very charitable man and none is turned away from his door without food and largesses."

The chariot turns a corner and enters the village street. The sound of the horse's feet and of the jingling bells reach the ears of the girl sharpened by suffering, and she stands up excited. The chariot is sighted through the window and all is pleasant confusion in the household. The vehicle no sooner stops than the young man jumps out and embraces her. In sweet bashfulness she hangs down her head. The young man finds that his surging emotions prevent him from saying what he has to say. To quell his embarrassment, he tells her casually, "This charioteer was good to us. Please cook a feast for his delectation." He does not have the courage to say anything else at the moment for the

(Continued on page 71)

RAIL AND ROAD FROM NEW ANGLES

K. SRINIVASAN

THE subjects regarding Rail and Road never appear to get hackneyed. That pronouncements regarding advantages of and the need, to maintain a net work of railways emerge from high positions, just as the economy and advantages of road transport are vehemently advocated frequently, should demonstrate that the problem retains life. That the railways have to be maintained and steadily expanded to carry freight and passengers has never been disputed while the need to have adequate road transport to carry goods of smaller volume and to shorter distances has always been conceded. The subject turns into a problem when goods of higher value, that find a place higher up in the Railway's classification of goods traffic, are weaned to the roadways leaving only the low-priced and low-rated goods in bulk and bulky goods for the railways to carry. Any student of railway economics can easily find that the goods in bulk and bulky goods like coal, mineral ores and empties can be carried at the low rates at which they are now carried by rail only when other goods like Dalda and Biscuits chargeable at higher rates are available for transport. In other words the transport of low-rated commodities are subsidised by the transport of high-rated commodities. For the passengers the amenities available during rail travel like water, food, etc., cannot be had during travel by road. While the need for development of road transport is not disputed, the need for retaining the railways in a state of solvency can never be over-

emphasised. Several suggestions appear in great frequency and one of them never pressed with any seriousness is the one given below (though it deserves to be reckoned with).

COACHES BY RAIL AND ROAD:

The advantage of motor vehicles over the rail vehicles is that "the motor vehicle is not limited to a single track, between two fixed stations". It can carry its load over a net work of roads from door to door, without the necessity of transshipment and is independent of any other road traffic. But in an undeveloped country, where there are no long distance roads, and where the roads are in a bad condition, railway lines are advantageous. With the knowledge of these facts transport engineers considered the possibilities of designing a new type of vehicle combining the advantages of each type. The result was the road-railer which can run either on road or railway track. Its particular application is on branch lines. Both types of vehicles, passenger and goods can be attached to trains, and can be detached when required to proceed to their destination as ordinary road vehicles. When roads become impassable, it will become possible to undertake journeys of the permanent way. On the other hand, should a portion of the track be destroyed or is under repairs, the road-railer may be switched on to the road. A great advantage is the rapidity and economy in transport. The low effort required

to propel the vehicle on the rail results in lower running costs due to reduced fuel consumption and absence of pneumatic tyre wear. From the point of view of passengers' comfort, the road-railer has the well-known advantage of combining I class seating with III class fares. Again, where a railway route is shorter between two places, time is saved to a certain extent. As a goods vehicle, the road-railer avoids duplicate loading and unloading and is more economical. It ensures door to door service. The Kavrier road-railer used in L.M.S. 26 passenger double deck passenger coaches can also be built. There are road-railer freighters from 30 cwt. to 20 tons. They should comply with the regulations of the Transport authorities for road and rail.

There is an ingenious device for converting the pneumatic road type to the steel flanged railway patterns as under. This information has been gathered from *Railway Wonders of the World* edited by Clarence Winchester and published by Standard Literature Co.

For road to rail transference, the road-railer is driven on to the rails where the road has been made up level with the rail tops. Then with the rail wheels directly over the lines, it is driven forward until it reaches a point where the made up road is tapered off. After the rail wheels come into contact with the rails the road wheels which are mounted on eccentrics are locked to the chassis and do not rotate when the vehicle is moving on the rails. The changeover

operation is reversed when the vehicle is returning to the road.

The tractive effort is ample and permits of the towing of other vehicles.

The gear box is provided with an additional overspread arrangement to permit of a higher top gear, when travelling on the rail than on the road. The vehicle may be stopped in a very short distance from speeds of forty to fifty miles an hour without the danger of wheel lock.

There is a spare wheel carrier fitted at the rear of the chassis.

The power unit is a 31 4-8 H.P. with a cone clutch and four speed gear box.

It may be noticed that such an arrangement in India would go a long way to solve the road-rail problem to the benefit of the community at large. It would be advantageous to examine the question of introducing on the Broad and Metre Gauge systems in India the road and rail coach, which is used on a standard gauge rail and on the roads in England, with necessary alterations.

This suggestion in road and rail operation would raise questions of finance particularly with reference to the levy of taxes on these vehicles which would be using the highways. This question, it is hoped, can be solved by the appropriate authorities.

(Please see page 9 also.)

THE ABIDING JOY OF CHRISTMAS

Miss. H. V. GABRIEL

X'MAS! X'mas! Oh, what a magic time it is! What a wonderful feeling it bestows on all! It is especially a happy-go-merry time for children. They look forward to it with wistful eyes and tender hearts brimming with excitement and are so eager that they can hardly wait for that day. Even weeks before Christmas, all their thoughts and dreams turn toward Christmas and Christmas alone.

We all delight in celebrating the birthday of those whom we love. In like manner, Christmas tide is a time of blessed commemoration. It is celebrated almost all over the world in remembrance of Christ's birth in the City of David, in the little town of Bethlehem, as the Saviour of sinful mankind.

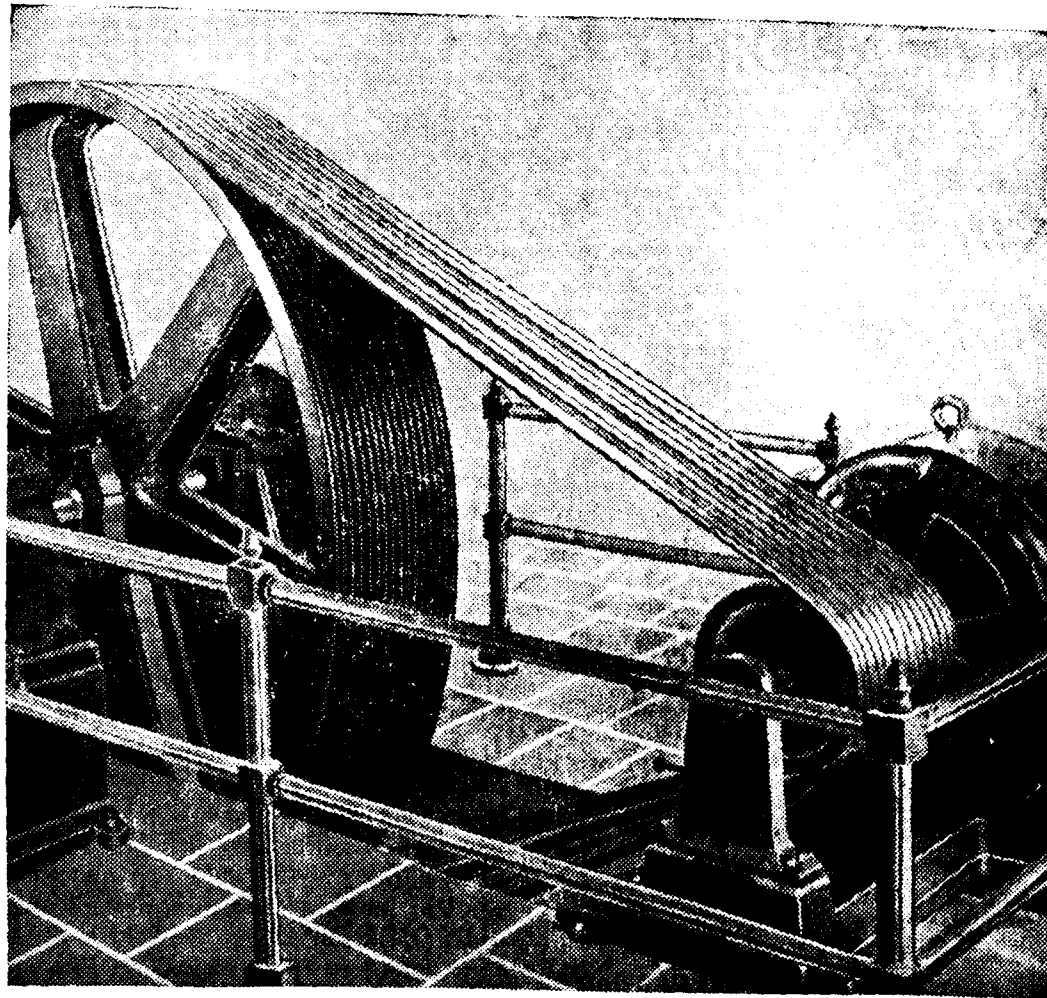
The glad tidings of His birth were first carried by Angels to shepherds in the fields, while they were watching their flocks at night. They made haste to the little white town on the Judean hills to adore the Holy Babe. There were also three wise men of the East, who were in search of a King to be born as per their astronomical calculations. They were guided by a star and came to the lowly manger, where Christ was born, to adore Him. They brought with them gold, myrrh and frankincense, as gifts to the Holy Child, quite unconscious of the greater gifts the Babe had in store for them—Peace—the peace that passeth all understanding, Life—eternal Life, and Love of God—Almighty God, father of mankind.

The mystic word 'Christmas' immediately brings us thoughts of happy associations—the Birthday of Christ—its worship of praise and thanks-giving—of family gatherings—of gifts from those who love—and loving greetings speeding from one end of the world to the other. Old friendships are renewed and acquaintances and relatives are remembered.

Christmas is a season of rejoicing and has a mellowing influence that opens hearts and homes to the expression and realization of sentiments that may have been nearly smothered by the trials and tribulations of life. It is, in fact, a reaffirmation of the faith and remembrance of God coming to us in the Person of the Lord Jesus Christ. It is the most popular Festival in the Christian Calendar which binds all the nations into a Unity of faith and conviction in Christ. The common faith in the Christ Child, particularly at Christmas time, calls for the spirit of good-will among men—"Glory to God on high and Peace on earth."

Such a wealth of record has grown around the Birth of Christ that one explores the material with growing wonder. As Christmas is observed for the past sixty generations, not by a narrowly restricted group of people, but all over the world, many pleasant customs have been formed around it.

It used to be the custom in England in the good old days to tug a stout log called the Yule log, painted in gay colours to every door-step in the gathering dusk of Christmas eve. Little children run along with it,



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a child sitting on the log itself, all singing the Christmas Carols proclaiming the Birth of the Heavenly King who come down to earth as human child. From the baronial castle hall, as well as in the wayside peasant cottage, the bringing in of the Yule log marks the opening of the season of rejoicing. Finally, amidst the accompaniment of music, shouts and laughter, the log is drawn in triumph to a big hearth and burnt. The burning of the log becomes the living symbol of all the warm emotions and bright thoughts. All hatred, ill-will and jealousies, are supposed to be destroyed in this fire and forgotten. The glowing light from the fire signifies Christ, the True Light of the World, whose coming dispelled the darkness imposed by sin.

In Austria, an attire of intricate design and artistic workmanship passed down through the generations is to be worn at the Service in the Church by the young as well as the old on Christmas Day.

In Bavaria, among the colourful surroundings that give artistic expression in traditional home decorations, wearing of gay apparel and home furnishings, more attention is given to the preparations of eatables and Christmas delicacies, which challenge one's imagination.

In Holland, Christmas is closely associated with outdoor games and sports. The echoes of rippling laughter of the young in that cold country bring reminiscent enjoyment to the observers also.

Speaking in general for the whole of the Western World the more common among the Christmas celebrations

is the keeping of Christmas trees, breath-takingly decorated with an assortment of toys, colour candles, bulbs, mistletoe and stars. Visiting friends and neighbours, the welcome rounds of 'Santa Claus' with presents to the children and singing Carols from door to door, are also very common.

In India where Christmas is celebrated on a smaller scale, the festivities are mostly limited to children. The firing of crackers, singing of songs at home and attending Song Services at the church are among the chief features. The homes are decorated with festoons and special eatables are made for the occasion.

The singing of Carols is so much a part of Christmas celebrations that it is felt that unless the familiar songs like "O' Come all ye faithful", "Hark, the Herald Angels sing" and "Love came down on Christmas", are sung, the celebrations are incomplete; the love and thankfulness for the Christ Child is not truly expressed. Nevertheless, new songs, anthems and poems are added on from year to year, which have won international recognition in the field of Choral composition. The timeless message of Christmas has been expressed in all kinds of music and art in a way inconceivable by the human mind for the past nineteen centuries.

The spirit of Christmas is like a compelling sweet perfume, fragrant with undying memories of old associations, tenderness and love. It is far reaching inasmuch as it links all, with its unseen bonds of goodwill.

(Continued on page 43)

*fair chance
for young
talent*



Some 48,000 children are at school in Jamshedpur, where Tata Steel runs 34 schools—17 of them on two shifts—and assists 122 other schools with recurring or capital grants. Instruction up to matriculation is given in four languages to meet the needs of the cosmopolitan industrial community.

Employee children are taught free or pay a concessional fee depending on the parents' income. Here, we see Shri Etwari of Menghyr, an operative in the steel works, and his son, Kameshwar Prasad. Kameshwar passed matriculation in the first division in 1959,

qualifying for a university stipend and for a Tata Steel Jubilee scholarship of Rs. 75 per month which will see him through college without any strain on his father's modest resources.

Jubilee scholarships apart, Tata Steel provides assistance in several ways to enable deserving children to take up higher studies. Young talent is thus encouraged and nurtured at Jamshedpur, where industry is not merely a source of livelihood but a way of life.

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PHILOSOPHY OF RAIN

V. SANKARAN

Publicity Inspector

EARLY in November this year, the Corporation of Madras informed us all through the Press how depleted the source of City's water supply had become. I was then reminded of the rituals gone through by the elite of Cuddapah, a town served as well by the Southern Railway, to propitiate the God of rain to release the clouds so that plenty may descend on the land. I read, the prayers were answered and I wondered whether the City's impending water crisis cannot be resolved by the citizens going through the same or similar rituals. The thought of Cuddapah disappeared from my mind as I dropped the newspaper and began thinking of the Congo crisis and Senator Kennedy's chances (subsequently Senator Kennedy has won the election).

A day or two passed when the morning sky was overcast. Reports were also seen of wide spread rain in South India and rivers like Vaigai in spate. A low pressure area, said the newspaper report, had formed in the South-West Bay - South-West in relation to Madras of course—and under its influence moderate to heavy rainfall will occur in South Madras, Kerala, Arabian Sea Islands, Coastal Andhra Pradesh and South Mysore. In the jargon of the Meteorologist, he tells us that Madras State and surrounding places in other States will have rain of varying intensity whether they like it or not. East Bengal by then had hit head lines with reports of fierce cyclone, heavy rains and extensive loss of life and

property. We, in the South had had our share of cyclones and the loss that come in their train in the shape of collapsed mud walls of houses, some of whose inmates escape miraculously, by pluck or luck, uprooted banana and cocoanut trees, breached railway tracks, and fallen avenue trees lying right across roads to prevent vehicular traffic.

I hail from Kerala where the annual precipitation of rainfall is about 120" in the old rain gauge and about 300 c.m. in the new ones. As I left for Madras for employment I came with the one self-confidence that the North-East Monsoon of Madras would be just a flea bite for a man accustomed to months-long torrential rains of the South-West Monsoon in his native retreat. Hardly had fourteen days gone after setting foot in the City, when I was caught in a heavy rain with nothing but the sky to protect me. I defied the rain and walked home, like a moving cascade. I failed to note that unlike in Kerala I was alone in this adventure, the rest of visible humanity being arrayed under every conceivable shelter. My brother, under whose care I stayed reminded me that I was in Madras and then transferred me to God's care. The God really heard him, for He left me with a severe cold of just three days' duration like a lenient magistrate letting off an erring juvenile with a stern warning.

I have thereafter seen twenty-five monsoons, all North-East in the coastal

area now shared by the States of Andhra Pradesh and Madras. By the middle of October all would start prayers for a copious rainfall but with the sight of sunshine after the first rainfall the prayer would be replaced by a murmur that we had enough of it. Here is typical humanity that craves all pleasures of this world and the next but would not be prepared to pay the price! Everyone would concede that it must rain well for plenty to follow but no one would be prepared for a wet pant or a water-logged road.

Rain is said to have mixed the cement of friendship that lasted a lifetime between Krishna and Sudhama. The story goes that as students in Sandipani's ashram, the Lord and Sudhama went to a forest to collect faggots that would keep the fires burning in their preceptor's household. It grew dark and they lost their way back to the ashram. A heavy rain accompanied by thunder and lightning came and they were marooned. They spent the night on the top of a tree, in constant fear of the denizens of the jungle in the night and the preceptor's wrath in the morning. This episode, of all, came foremost to the Lord's mind when Sudhama after several years went to Him for help out of his poverty. Man however wants water next of course only to air to sustain himself on this earth. He wants water to drink when thirsty, for washing his body off all dirt, to cook his food, to wash his vessels and soiled clothes, why, in short, to keep off dirt from his body and home. Water must moisten the earth on which grows his food whether they are food-grains or fruits. Indeed the precipitation of rainfall reacts on the markets

especially those dealing in agricultural produce. Everything between the mighty Bhakara-Nangal Dam to the village tank in the world of water is created to meet such needs of men. The rivers are required to be full so that our Vallom may ply with men and merchandise. The Railway needs water to feed their engines (when run on steam) which haul trains loaded with men or merchandise. The Railway's customer has to be provided with water in the coaches in which he is carried, and to give him food when he is hungry, the refreshment rooms require water. Then there are the personal needs of railwaymen 'who keep the wheels moving' and 'deliver the goods' 'round the clock'. All this water, a huge quantity, has to descend from the heavens in drops of rain large or small. If therefore prayers are offered invoking Rain God to release the clouds under his charge, the railwaymen's prayers ought to be loud for he needs them not only to sustain himself but also to stave off brick-bats. When water taps on platforms, give the sound of an irate cobra instead of water, the disappointed customer is more apt to grin at the nearest railwayman than to remember that he stands several miles away from Chirapunji.

The first murmur starts as you start for office in the morning after a visit of rain in the previous night, in response to your prayers. You leave home with a well creased white pant and walk on the pedestrian path when from behind is heard the hooting of the horn of a motor car. The driver, as he draws closer to you, finds he has a pot-hole of water to avoid on the road. He swerves to your side and rattles off leaving a

trail of coloured spray. Your pant gets its share and you cross the road to change over to the path on the other side. Then comes another motor car this time in your front but sticking meticulously to every small detail of its predecessor that crossed him a while ago. You have another colour spray on the other side. If you are fashion-minded enough you would have put on the latest Hawaiian Chappal which without your knowing would have dyed your back as well. You will find your pant still good to wear for its uniform dye. Then starts the talk in office of overflowing causeways, collapsing mud walls, uprooted trees (blocking roadways) inundation of low lying areas, submersion of paddy fields and then to your chagrin breaches in railway lines at odd places. During less fortunate times, stories of men and cattle being washed away or getting caught in the debris of collapsing walls and during the most unfortunate years buses getting washed away with passengers from causeways by current of stream and a whole train with passengers crashing on eroded embankment can be heard.

The railway man gets a chill running through his spine as he watches a continued and heavy shower. He makes the train run with caution which earns him sometimes ridicule if not curses for breaking a promise to which status the Time Table is elevated. Rare indeed would be men who realise that they are not spared but for the caution. Under the roof it is cosy to sleep with a blanket to cover but the railway engineers belong to a tribe that sleep alertly when the monsoon is on. They spend the night, poor men, conjuring visions of water

grappling with the girder of a bridge in their charge or the line getting scourged from under a bank somewhere. Really they are awake when the world is asleep and working when more than half the world is just awake. A welfare state is one in which the railway engineers, the lowest of this tribe not excluded, are retired when they are fifty with titles for promotion of status (in strict seniority of course) till their last days! The claims of their species elsewhere watching the safety of bunds along huge rivers would then be disposed of as a parallel case.

The Railway has been described as the Life-line of the Nation. This view of the economist, who sees the railways carrying raw materials to and finished products from factories need not be shared by sociologists who find the railway to be the nursery of bugs and pickpockets. I am reminded of the speech delivered by an eminent politician of South India wherein he stated that the railway companies appeared in this country making huge embankments which led to stagnation of water which bred diseases like malaria, filariasis and elephantiasis. He was not addressing railwaymen nor policemen. Perhaps the remarks about pickpockets was reserved for a meeting of the latter and about the bugs for yet another occasion. The rainfall when viewed similarly with different visions could be as much welcomed or cursed as the railway itself which it much affects.

We hear experiments are made to stimulate clouds to rain. A gentleman suggested that the experiment should not be confined to creation of

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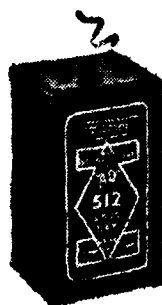


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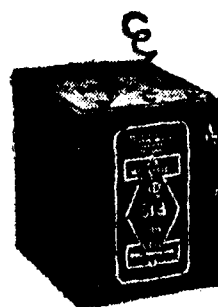


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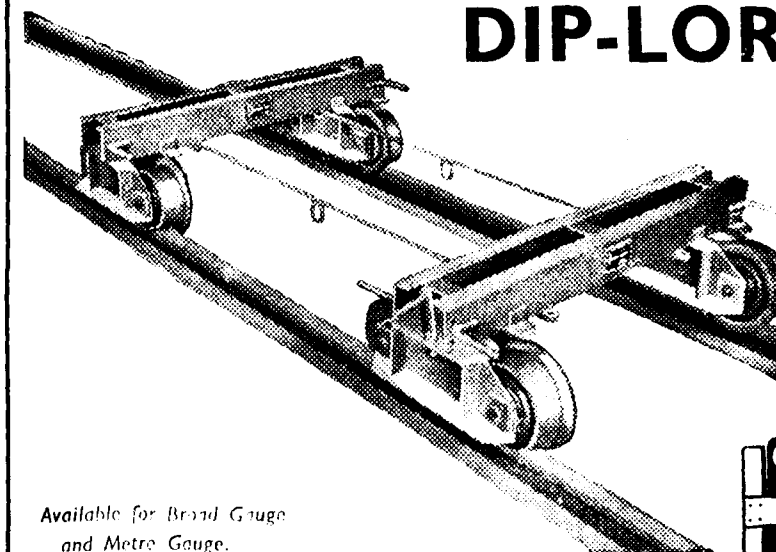
SFX-9



The trail left by the cyclone which hit Madras in November

rain but should be extended to its restriction. One of the greatest living men of the world prescribes prayer to God to get rain. One should seriously consider whether prayers cannot also restrict rain to bare human needs, the surplus being deposited into the sea direct!

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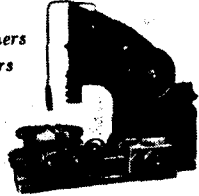


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Salt Cotaurs—Bangalore City ..	4
Madras Beach—Tuticorin ..	5
Bangalore City—Wadi Bunder (via) Ghorpuri ..	4
Cochin Hr. Trs.—Mangalore ..	4
Bangalore City—Shalimar (via) Madras ..	11
Bodinayakanur—Wadi Bunder (via) Madras Egmore ..	8
Bodinayakanur—Shalimar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

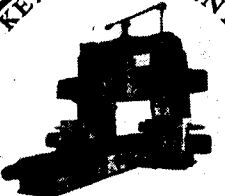




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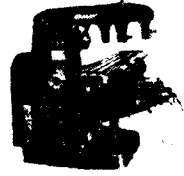
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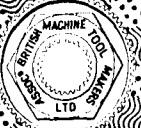
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DEVOTION TO DUTY—STORY OF THE LEARNED POSTMAN

S. S. KRISHNAJEE

Member of the Southern Railway Zonal Time Table Committee

[This story is imaginary and fictitious and has no reference to any one, living or dead.]

THOSE were the days of unemployment. The Government was faced with a challenge to solve it. People were spending time in a sultry atmosphere bordering on despair and frustration.

Gopal the most adventurous youth of the times came out in first class in the M.A. Degree examination of the Andhra University and had to his credit a proud record of social work. He had also the gift of the gab. It was no wonder therefore that he was the pride of his family and friends. The ways of God are inscrutable. Gopal fell a victim to the onslaughts of ill-luck. Being an optimist, he never thought that his trials for a job would end in crushing disappointment. Little did he realise what was in store for him.

The daily mail from his home town carried no less than a dozen applications from Gopal for various types of jobs. Every application of his brought a reply of regret, which had shaken his confidence and made him move like a mad-cap with a broken heart in his bosom. Life, for him, was prosaic and awfully heavy.

The posts of postmen were advertised and Gopal got a chance at long last. He was selected and posted as Postman to Maharshipatam. It was doubtless a measure of relief for the boy who was travelling in a state of despondency. He accepted the job gratefully and was discharging the duties attached to it with devotion and diligence. Perhaps the word "infra dig" was not found

in his dictionary. Days and months rolled by and Gopal became the leader of the postmen working in his circle and his name crept into the remotest corners of the country. The beloved leaders were longing to meet him and discuss labour problems with him.

Just this time a Collector, Mr. Tom was posted to Maharshipatam, whose educational qualifications never rose above the level of Matriculation. His obsequious parasitism coupled with unmanly sycophancy in the days of the British bureaucracy threw him into the Collector's gadi.

One day Gopal had to deliver a registered communication to Mr. Tom the Collector. The former went to the latter's bungalow to discharge his duty but as the Collector was otherwise engaged inside, the postman had to wait on the verandah, where chairs were put for the visitors. Gopal took his seat unostentatiously in one of the vacant chairs. It never struck him that he should stand and behave like a servant. In his view all those working in the Government were equal (without distinction of high and low) and that all were deemed servants of the people.

After some time the Collector came out and was chilled to see Gopal decorating one of the chairs in his own bungalow. He thereupon called one of his personal servants in an angry tone and ordered that the postman should be necked out physically. The Collector's peon scrupulously carried out his master's orders,



The next day the Collector wrote a D.O. to the Government asking them to take disciplinary action against the Postman. An inquiry was soon instituted and Gopal pleaded his innocence. The superior officers in the Postal Department asked Gopal to tender an apology to the Collector. Gopal declined to do so. The entire case was reported to the Prime Minister of our National Government who could read the whole truth very soon. He felt that the Postman was faultless and the Collector who found fault

with him was arrogant and high-handed. The Prime Minister paid a handsome tribute to Gopal for his loyalty and devotion to duty and said that the country would prosper well if every one did his job in a true spirit of altruism. He promoted Gopal to the rank of 'Director-General of Posts and Telegraphs' and compulsorily retired the vainglorious Collector.

If a dunce could teach mankind to think, what wonder is there if a Postman is said to have taught a lesson to a collector!

The Abiding Joy of Christmas (Continued from page 33)

The most cheering thought in connection synonymous with these anniversaries is that its best blessings and sweetest joys remain unchanged whatever the chances and changes of this present life. This is so, because Christ is the same, yesterday, today and for ever.

Invariably the blessings offered at Yuletide are the very ones we all need in this present erring Age.

Pardon for all sins—Peace with God—A Welcome for all who come—Grace for all needs—Comfort for all sorrows and disappointments—Healing for all sickness—a haven of unimaginable Bliss here on earth and a Home beyond the gates of death for all who believe in Him. It is thus that the prophecy concerning Christ, "that His name shall be called Wonderful, Counsellor, Mighty God, the Everlasting Father, the Prince of Peace" is fulfilled on Earth.



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THE BRAVE AND THE MEEK

M. RAVINDRAN

THE train puffed along cautiously, laboriously. In the cold darkness the rain was beating down mercilessly. Through the 'Frosted' glass shutter of the carriage Gomez could not see much. But he kept gazing out. It was late in the night and the few co-passengers had quashed his attempts to keep a conversation going. Gomez did not take offence, though. He never did. He blamed himself for having tried to peep into the intimacy of their own personal thoughts. These men, he consoled himself were returning home, like himself, after a day's hard work. He should have known better.

Leaving the city behind the 'local' was approaching a suburban village. What was paddy fields till recently looked like one big sheet of water. Gomez could see the reflections of the carriage lights following the train. If the rain kept on like this, he thought, there was every possibility of the village river inundating the whole area. The railway track would be breached, too. It had been pouring down without break for the past twenty days. He thought of the engine crew in the slippery cab of the locomotive. He realised when compared to them his job, as a sainik in the Railway Protection Force, did not demand much of him. But his feelings towards the engine crews did not end there. He worshipped them. He noticed them first when Uncle Jim took him to the station, way back, when he was only four. He did not want to go near the locomotive,

really. It looked so huge and threatening with smoke and steam hissing out from everywhere. But Uncle Jim knew the Driver and wanted to talk to him. As he neared the Locomotive Gomez saw one of the crew feeding coal into the gaping, blazing mouth of the boiler. He saw as Uncle Jim chatted with his friend the thousand and one instruments in the cab. And he decided that anyone who understood and handled this strange, black giant was a 'Super-man.' Well past twenty-five now, he knew they were no super-men; but he still liked them, adored them. He had wanted to become a 'fireman'. But his mother did not want her only child to expose himself to any danger. Danger of falling out of the jolting cab of Locomotives, danger of taking the lion's share in case of accidents... All that was so much water under the bridge. He was not like many of his mates. He was happy in his work. But, then, his temperaments, his moulding were such he would be happy and content in any job, in any place. Not that he did not aspire—he did. But he refused to become a slave to aspirations and curse his 'Fate'.

The train came to a jerky halt. Gomez lowered the shutter inviting a cold guest of wind and even colder looks from his compartment-mates. He peeped out and saw with the help of the engine head-light the bridge a few yards away. The river was in spate. The track was awash. The driver was talking to the Patrol-man. Eventually the train whistled and

started moving slowly, the locomotive panting noisily.

The train was half-way across the bridge, and Gomez was raising the shutter when he heard the spine-chilling scream and stiffened; the shutter partly up. His co-passengers had heard the scream too, and they were all looking at each other. "A-i-y-y-o-o-o"—it came again. The cry of a woman in mortal fear. Gomez located the scream this time; it was from the next compartment. And he knew it was a ladies'. In a jerk he got up and had his compartment door open. He stepped on to the foot-board and holding on to the window frames moved towards the other compartment. He almost slipped and then he looked down to see the river surging past under him. The foot-boards did not extend to the other compartment. He reached out for the window with his left-hand. He could not quite reach it. He looked about to see his co-passengers peeping out of his compartment. They looked on helplessly. But an old sturdy man in the corner seat settled himself firmly on his knees on the seat and held out his right-hand. "Catch hold of my arm" he said briefly. Gomez felt his arm being held in a vice-like grip. He caught hold of the other window sill with his left-hand, and went over, his feet dangling in air. He hung there for a long second and slowly but steadily raised himself up. He lost no time in reaching the door. He brought his hundred and sixty pounds to bear on it and it opened half-heartedly. To his surprise he found the compartment empty. On a bench were an umbrella, a hand-bag and a small paper packet. He heard a low moan. It came from the lavatory. He

dashed to it and pushed open the door. He could not believe what he saw. A middle aged well built man was systematically strangling a charming young woman. Before the scene registered on his mind the ruffian let go the woman and lunged at him, knife in hand. Gomez side stepped smartly and hit the brute in the midriff and as he faltered landed another haymaker on his throat. He started to fall back into the lav. Gomez yanked him out, hit him again and again without mercy. The thug fell down in a heap. The train had come to a stop. Somebody, perhaps one of his co-passenger had pulled the alarm chain. Fortunately they had crossed the river and was on firm land. He went to the lav. to see the young woman heavily jewelled, slouched down in the corner breathing heavily. The motive for this outrage was evident. Bits of jewellery were strewn all over the floor. He carried her out gently and laid her on the bench. Shoved the hand-bag under her head for a pillow. By then people started pouring in. The guard arrived accompanied by a policeman. The intruder was hand-cuffed and removed to the guard's van. The unfortunate young woman who was unconscious but alive was given first aid. The guard signalled for the train to proceed to the station which was only a half-mile way.

Gomez in his compartment had to answer a barrage of questions. From his erstwhile glum co-passengers and the newcomers who had just barged in to get first hand information. Gomez was politely brief. He did not want to be named a hero. After all,

(Continued on page 71)

TO EVE

V. E. Thiruvengadaiah

*Dedicated with utmost Reverence to Eve
In Honour of Her indefatigable
Service all day and night as a partner
Leader and mother of man.*

*Of winning charm is woman made
With cuts and curves in graceful shade
That wane in age and sooner fade
To reach whose bliss our ways we wade.*

*Deep, too deep and deeper still
Unfathomable is an Eve's will
Sweet and sweeter her kindly grills
Yet sweetest are her concealed thrills.*

*A grotesque doll in arms of man,
A shallow shell or shackled van,
Of fragile limbs; of fiendish grace
Is deemed as such by pessimist race?*

*Mighty empires crumbled down
Erupting feuds of blood and bone;
Many an emperor crawled on fours
Per smiles of Eve or threatening brows.*

*Quite against good counsel of H I M
The Forbidden Fruit did taste Adam
In the Garden of Eden, You Eve; its cause
For foremost Sins and ceaseless rucs.*

*"Yet, Man craves to live with thee
For your smile his only CRAZY GLEE*

*Your touch he feels as that of an eel
Exploding bliss on his life's anvil.*

*"When perceived with an eye serene
Methinks, thou art Patience, Keen
Of anger, anguish, forbearance,
Of virtuous good-will interference*

*"To command, comfort; cause worry
At times, but at others like cherry
In sure to cure and part your all
With resolute will to reform your pal.*

*And you, the darling best in Eve
When this truth said please believe.
You with love that mothers kids
Sings and dances at their deeds.*

*"With you the world is ever present
To beget best of race, HE hath sent.
You gave us giants in every field
Of Art, Fine art and Craft or Guild*

*"Of Medicine, Law and Modern Science
Gave numerous still greatest sons
That a World of paper, ink and pen
Would hardly meet to name them down.*

*"The sweet home and all globe you sway
In genial mirth, compassion, gay
But for you, the world mere gourd
So Adam adores and thanks thee loud."*



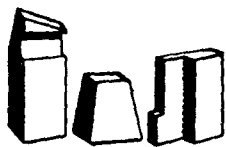
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AM & FM

THE FAMOUS UNIVERSITY OF NALANDA

K. PARTHASARATHY

DR. Radhakrishnan in one of his Convocation addresses in India, said "While the term 'university' is a modern one in India, its meaning has been familiar to us for ages past. We find the students gathered round, famous teachers with strange enthusiasm and in surprising numbers. Takshasila, the Capital of Gandhara in North-West India, the native land of Panini, the grammarian, attracted fine young men, from all quarters of India, even as early as the Fourth Century B.C. The famous seats of learning belonging to Nalanda, Vikramala, Dharanikota, Varanasi and Navadweepa, were cultural centres to which flocked, not only crowds of Indians, but many eager students from distant parts of the world, particularly Eastern Asia. The age of Nalanda, was a period of vigour and vitality, when India gave voice to immortal thoughts."

In the world of learning, Nalanda, is a name to conjure with. It is a spell, an incantation on the mind. On time's great track, many educational institutions have left their imprints. But Nalanda, surpasses all of them in excellence of teaching faculty and 'Sikshna' or academic training. Its history is great and unrivalled. Its achievements touched the very heights of genius and endure into time. Many a distinguished foreign traveller who visited it and scholar who stayed there, left eloquent testimonials of its greatness. It is deemed, modern times are yet to produce a Nalanda. The University of Nalanda compels our attention, as a legion of interesting

facts speak of its foundation and mission.

From time immemorial India has been the gifted home of learning and a great source of light. Several remarkable institutions flourished in the country, both in fields religious and secular, spreading knowledge and wisdom, far and wide. Among such institutions, the Universities of Nalanda, Vikramasila, Takshasila, Valabhi, Varanasi and Navadweepa, were the most pioneering, of which Nalanda led the rest. Mention may be made of similar institutions, though of less magnitude at Ujjaini and Amaravati, Nagarsunakonda and Dharanikota, Kanchi and Madura, Tanjore and Chidambaram.

Among the famous ancient Indian Universities, the University of Nalanda, won the top score. It is second to Takshasila, only from the point of antiquity which dates back to Fourth Century B.C. But to Nalanda goes the laurels of learning unrivalled in history. It flourished in the 5th, 6th and 7th Centuries A.D. Like the University of Valabhi, the University of Nalanda, was primarily a Buddhist seat of learning; only with this difference that while the former distinguished itself in Heenayana studies, the latter carved a niche in history, for its studies in Mahayana, all the more 'actuated by a liberal academic spirit'.

Nalanda, situated in South Bihar, near Rajgir, about 50 miles from Gaya was originally a garden—a big mango

garden. When Buddha, the enlightened, was roaming the countryside, preaching, 'hepa' the owner of the garden, met him near the garden during the winter, and reverently first offered 'Biksha' to the Buddha in the garden. The Buddha then lived in that garden for fourteen winters, blessing the devotees who flocked to him in hundreds from far and wide with his apparently simple yet wonderfully awakening teachings. The place acquired an irresistible sanctity that the need of its 'Public possession' was felt in the interests of Buddhism and the people at large. Thereupon 500 vaisyas who became Buddhists under him, bought the garden and made it over to him. Eversince then, it gradually became a centre of Buddhist learning and from the middle of the 5th Century A.D., became the enviable seat of the famous Nalanda University.

In its infant days, the University of Nalanda was much patronized by Kumara Gupta I (415-455 A.D.) and a number of his successors. But the University had its lion's share of patronage from Emperor Harsha (606-646 A.D.), who built a monastery there and supported the university by many acts of generous services. Historical records are in evidence of his endowment of a hundred villages to the university for its maintenance. It is proverbial that the University of Nalanda achieved its 'Prime of Glory' during his age. "During the regime of the Vardhanas, the country saw a cultural flowering and Nalanda University eloquently speaks of their age" remarked a famous historian.

The University buildings were placed in an ideal site. There was the seclu-

sion needed for deep study and research. An air of austerity surrounded it. Excavations have shown that the campus of Nalanda University covered an area of at least one mile in length and half a mile in breadth. Set amidst picturesque natural surroundings the imposing university buildings consisting of eight spacious halls and three hundred lecture rooms was not only a feast to the eye but also inspired reverence and nobility in the human breast. Besides the university library, remarkable for its richly furnished and rare collections, was housed in a nine storeyed building under three main sections, "the Ratnasagara, the Ratnadadhi and the Ratnaranjika". The thought, that some fifteen centuries back, a library was housed in a nine storeyed building, lends a picture of the magnitude of its activity and focus of the mission it sought to perpetuate. There was a water-clock to indicate time. The university also possessed an observatory. The "Dharmachakra" and two gazelles on either side of it formed the "Seal of the University", commensurate as it were with the justice and compassion of Buddha.

Unlike modern institutions, Nalanda offered education, lodging and boarding medical care and clothing, free to all of its pupils. It was a regular residential university whereas John Cardinal Newman, the celebrated author of the 'Idea of a University' says "there were regular academic contacts for discussion and criticism, between teachers and pupils, teachers and teachers and pupils and pupils".

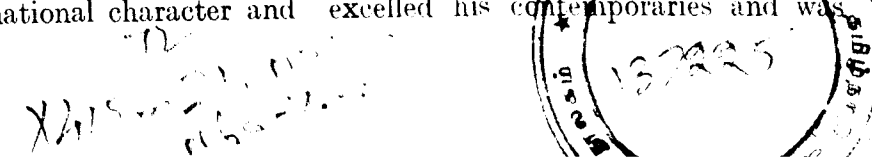
The greatness of the Nalanda University springs from the very fact of its liberal outlook. A survey of the

subjects taught shows that the curriculum was not sectarian or narrow. The subjects for study embraced not only various branches of sacred learning, but also secular subjects like 'arthasastra' and the art of warfare for princes who sought admission into it. Besides, music was also taught to them. Time and again Nalanda being an institute, for higher education, the works of all famous scholars in different spheres of knowledge, were studied with dispassion and without prejudice. All subjects had equal status and each grew and shone in the presence of the others. Though a Buddhist seat of learning, the university included in its curriculum non-Buddhist subjects also such as the Vedas, the Vedangas, the Vedanta, the Mahayana and the Eighteen schools of Heenayana though, logic, grammar, Sankhya yoga along with Hetuvidya, Sabavidya and Sutra literature, Medicine, Astronomy and Tantra were the fundamental subjects. Besides, Art and iconography also found a prominent place. 'Pali' the language of Buddhist works, and 'Sanskrit' that of the Vedic subjects, were both studied, with particular attention to their grammars. Nalanda was indeed an ideal university transcending all barriers of caste, colour and creed. It was a fellowship of spirits, a society of seekers of truth who believed that there were things in life of vastly greater import than wealth and comfort. A spirit of sacrifice was writ large on the face of the Alumni of the Nalanda University. No wonder students gathered round famous teachers, with strange enthusiasm and in surprising numbers from distant parts of the world, particularly Eastern Asia. Hence the university gained an international character and

reputation. The most celebrated of the 'alumni' of the University among the foreigners were the Chinese pilgrims Hieun Tsang and I-Tsing. Fa-Hien the great Chinese pilgrim and scholar, also visited Nalanda University in A.D. 410, when Nalanda was just blooming into a fine flower from the bud.

Hieun Tsang bequeathed a valuable record of Nalanda University to posterity. According to him ten thousand students, including women students, studied at the university "instructed and disciplined" under a unique tutorial system, by about fifteen hundred 'panditas' or professors, of high calibre and moral rectitude. The fact that "some fifteen centuries ago, ten thousand ardent students from distant lands gathered round fifteen hundred professors or even more, at one place,—known to the world at large as the famous Nalanda University, may easily come upon the mind of posterity as a revelation of its magnitude, depth and lofty heights and above all of its influence into time".

The teaching faculty consisted of many gems, the most famous of them being, 'Dharmapala' the Kulapati, or the Vice-Chancellor of the University (the Head of the University) the very self of Buddha, remarkable for his versatile genius and great renunciation. Chandrapala, who gave a fragrance to Buddha's teaching. Prabhamitra 'the very personification of clear argument', Jivamitra who shone like a meteor in the vast firmament for 'elevated conversation', Gnanachandra who stood on the pedestal of fame for 'model character and perspicacious intellect' and Satabhadra, who excelled his contemporaries and was



reckoned "by far the most learned man of his time".

I-Tsing, another Chinese scholar, visited and studied at the university later, in the foot-prints of Hieun Tsang. These Chinese scholars were proficient both in the languages of "Pali and Sanskrit". They copied many hundreds of Buddhist and Sanskrit works, from the original manuscripts for translating them into the languages of Eastern Asia. I-Tsing, in his own writings says "that he had copied at Nalanda 400 Sanskrit works totalling five lakh verses and a good number of Buddhist treatises". Truly India was a gifted home of learning, in the golden age of Nalanda. Foreign scholars rightly assessed the genius of India. Many Buddhist works were also translated into Tibetan and the monk Santarakshita of Nalanda was invited to Tibet in 740.

Among the great Indian scholars, associated with the Nalanda University were Nagarjuna, Aryadeva, Asanga and Vasu Bhandu, all veritable intellects in their relative subjects and Buddhist philosophy in general. They possessed intellect and character "par excellence". Nalanda University adopted a unique method of instruction which was chiefly tutorial. There were 1,500 'panditas' or professors for 10,000 students, i.e., on average 6 or 7 pupils gathered round one professor unlike modern classes of large numbers. The 'close living touch' 'the personal magnetism' between the professors and students zealously 'enlivened' by discussion—the key to all problems in learning, formed the main foundation and frame work of education at the University of Nalanda. But then lectures too had

their own importance, more so when the need for extempore ones arose. However 'Discussion' played a greater role "Learning and discussing" they found the day too short. Juniors and seniors, professors and pupils all moved in a spirit of 'academic brotherhood', kindled with a love of knowledge and service. Day and night, they admonished each other, thus mutually helping to perfection. To use a brilliant phrase from Cardinal Newman's 'Idea of a University' they corrected, completed and balanced one another. "Gravity is the cloak of wisdom" said Edmund Burke and that was writ large on the face of Nalanda.

The garb of the professors and the pupils synchronised with the spirit in which they moved. Sacrifice and piety, reflected in the orange robes they wore. As a mark of distinction while the professors wore the orange caps, the students wore the red caps. The professors also wore the badge of 'Dharmachakra' with gazelles on either side of it.

The discipline enjoined on the students was strict but prudent in the interests of the students and the university. For instance, women-students were not permitted to see the monks or men-students in their rooms, though they could converse with them outside. Hieun Tsang observes that those who received their education at Nalanda, commended admirable respect everywhere.

The University of Nalanda had vast resources of revenue as it commanded a great regard from the 'Royal Houses' and merchant princes by virtue of its high ideals and enduring results. It was a nucleus radiating light, learning

and peace. The University derived its revenue mainly from royal endowments of a hundred to two hundred villages and also from large estates and properties made over by such selfless philanthropists as 'Sakraditya, Buddhagupta and Baladitya' and others. The philanthropy and piety of generations of kings, not only raised imposing and magnificent buildings of the Nalanda University, residential in character, but also fulfilled every need of the vast concourse of the teachers and taught, running to several thousands. Daily two hundred householders whose boarding and lodging was also provided by the university supplied the needs of the inmates of the university.

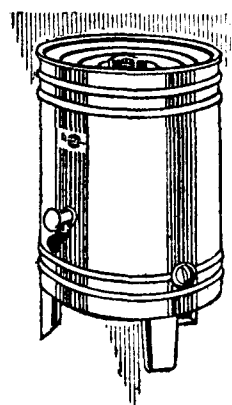
With regard to diet it was 'Satwic' and wholesome. Both the professors and students were provided with 'rice-water' and butter-milk in the morning, with rice, dhal, fruits and milk, etc., at noon. We have no clear idea of what was served to them in the night.

Nalanda University reached its zenith of glory during the regime of Harsha. It was the golden age of the Nalanda University. Unquestionably Nalanda had its own unique merits. No educational institution either in the east or in the west could bear comparison with it, much less equal it. Posterity is yet to produce a 'Nalanda'. It was during the regime of Harsha Vardhana when it was in

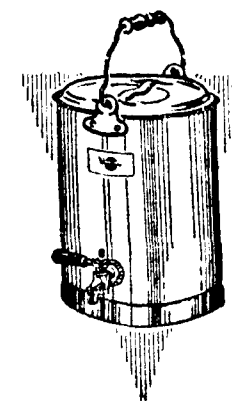
its prime of glory, the University of Nalanda sent "one thousand representatives to participate in the deliberations of the Emperor Harsha's Kanauj Assembly". Again it was during his regime, the greatest number of Nalanda's scholars, traced their steps, as Buddhist missionaries, to different parts of Asia, where they spread not only knowledge and wisdom of the Buddha, the Enlightened but also the culture of India, the land of Buddha's birth.

To conclude, the University of Nalanda was the most celebrated university of ancient India. It was an unique university which happily combined in itself the various phases of the university education or higher learning. To cut short it was at once "a teaching, residential, unitary, research and international university". Nalanda University library possessed "the richest and rarest collection of books" available during its time. But it was not only a "Collection of books" but also a place of 'higher learning' in its true spirit, attracting students from distant lands. Nalanda's contribution to Indian culture, particularly in the field of philosophy is inestimable and dynamic. In the words of Professor Max Muller "Nalanda University exists no more. But its culture survives in the thought and life of not only India, but in the world of learning, either in the east or in the west."

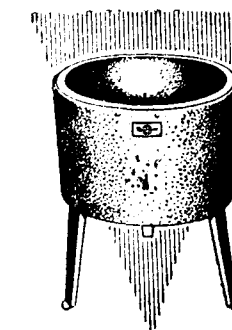




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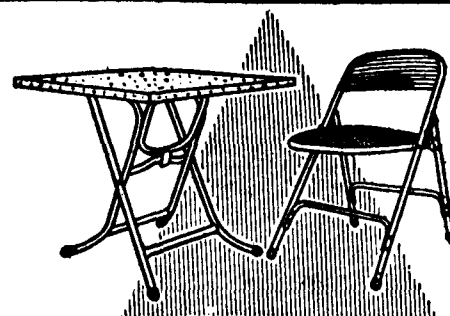
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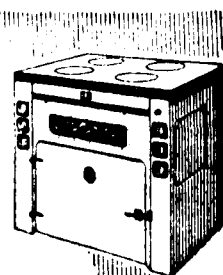
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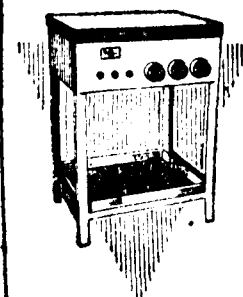
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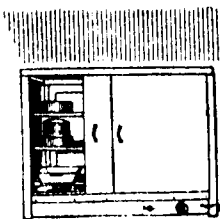
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The Fiddlers' Christmas

IT was a week before Christmas, with thick snow all around and a cold, biting wind that would almost freeze one's bones. John and Petra, two middle-aged fiddlers, had just tucked their violins into the black wooden cases and had picked up their almost empty cloth caps that had been placed on the ground for people to throw in whatever they felt could be spared. It had been a bad evening for them, and although a lot of people had passed by, and quite a number of them had even stopped to listen to the lovely songs and melodies that the two fiddlers drew out of their violins, there were not enough coins in the caps to give them a nice warm meal. Sadly, they shared the few coins and slipped these into the pockets of their old overcoats. How they longed for a little more money so that they could have a hot dinner with perhaps a glass of wine each to warm them up. "A cold day," said John to Petra. "Yes, and colder hearts" came the reply from Petra. "Not even the thought of Christmas-tide to make them open their hearts and pockets to gladden a couple of old fiddlers." Shaking their heads sadly, John and Petra started to walk back to their home.

They had gone about a few hundred yards or so out of the town, when they saw the winking lights of a horse-drawn

carriage coming nearer and nearer. As the carriage rumbled towards them they stepped to the side of the road to let it pass, when the horses were suddenly pulled up by the coachman, and the carriage halted. Within a few seconds the door of the coach opened and a little old man with quite a long white beard stepped out and called, "Are you fiddlers?" John and Petra replied together, "Yes". The old man then said, "Good, but play something for me." Both fiddlers were soon out of the cases and tucked under the chin of the fiddlers, who played a merry, lilting dance tune. The white-beard bobbed up and down with the music, and the old man said, "Lovely, lovely. Now step into this coach with me, for I want you to play at my castle tonight, and I will pay well."

John and Petra quickly snuggled the violins into the cases and eagerly got into the coach, but were again pulled out by the coachman who said, "Wait a moment, fiddlers. Before you get into this coach you must be blindfolded." This for a moment frightened the two fiddlers who wanted to turn and run, but they remembered how hungry they were, and old white-beard had said he would pay well. So they agreed, and the coachman had their eyes covered with a thick, black velvet cloth. They were then guided into the carriage and were off.

The coach must have travelled many miles, because it seemed such a long journey. Then it came to a stop and the two fiddlers were helped out and guided into the castle with their eyes still covered. After walking through long passages they were told to sit down and the black cloth taken away from over their eyes. They blinked, rubbed their eyes and looked, finding they were in complete darkness, with not even a pin-prick of light anywhere. Suddenly, they both shivered with fear. Where was the coachman? Where was white-beard, and where were they? And where could they run, as all around them was the blackness of a coal-hole.

But they had little time to brood over their fear, for they felt their fiddles being tucked under their chins, the bows put into their hands, and a voice spoke—perhaps it was the coachman, or even the little old white-beard—they never really knew. The voice commanded “Play a merry dance tune so that the lords and ladies at the ball can dance.”

But they could not play. Their fingers which should now be moving over the fiddle strings, and the bows which should have been drawing out the music, were tight with fear. Where were all the lords and ladies in this vast place of blackness. It seemed that this was some of the devil's work.

Then the voice spoke again; a strong voice, as if commanding a host of armed men. “Play, play, fiddlers two, so that the lords and ladies can dance, or you will never play a fiddle again.”

John and Petra were now driven by another fear, the fear of death in

this huge black cave of darkness. Somehow they managed to twiddle the strings and move their bows. Slowly and faintly the music came from the fiddles. Then louder and louder the fiddles sang. They played and played with the commanding voice urging them on. “Faster and faster and faster!” But wait, what was that they heard above the melody of their fiddles? Yes, distinctly, it was the scrape of feet on the floor, the soft swish of long dresses, and strange, a whiff of lovely scent of the ladies. Yet there was no sound of a voice, no, not even a whisper, or a sigh, or the in-drawing of a breath. Just the scrape of feet and the swish of the dresses becoming faster and faster and keeping time with the fiddlers' music.

John and Petra played on and on in the darkness until they got more and more tired. They were hoping the voice would tell them to stop, as they felt they could not go on much longer. Then suddenly, the strong voice boomed out, “Stop, the ball is over”.

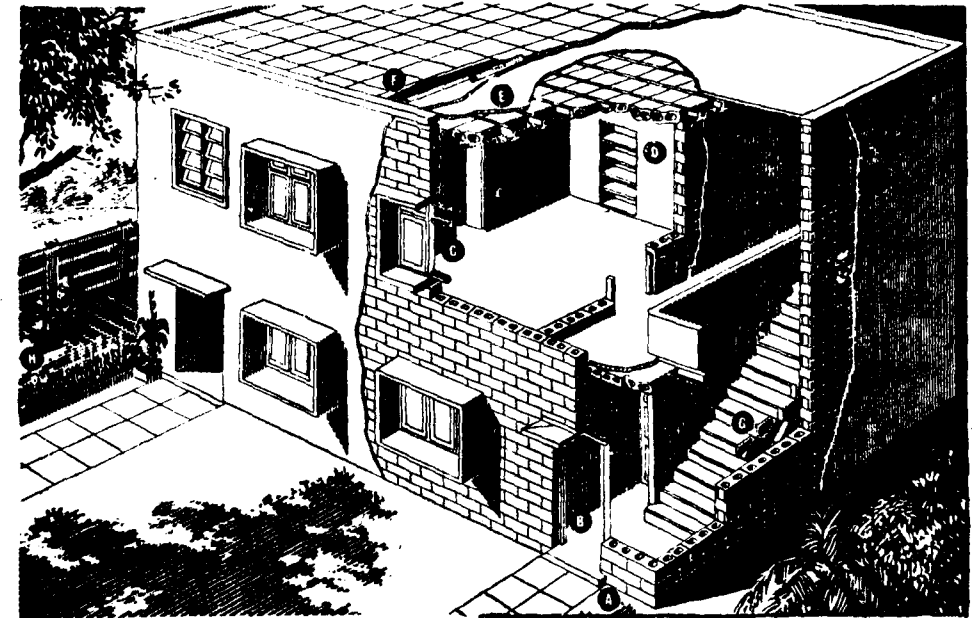
The music faded out and once again there was only the silence and darkness. No more scrape of feet, or swish of dresses. The ghost dancers were still, or perhaps not even there.

What was to happen next? The two fiddlers soon found out. The fiddles were taken away from them, the black cloth again put over their eyes and they were led out of the castle until they felt the nip of the cold air. Next came the rumble of the coach, into which they were guided and whisked away. The steady swaying of the coach acted like a baby's

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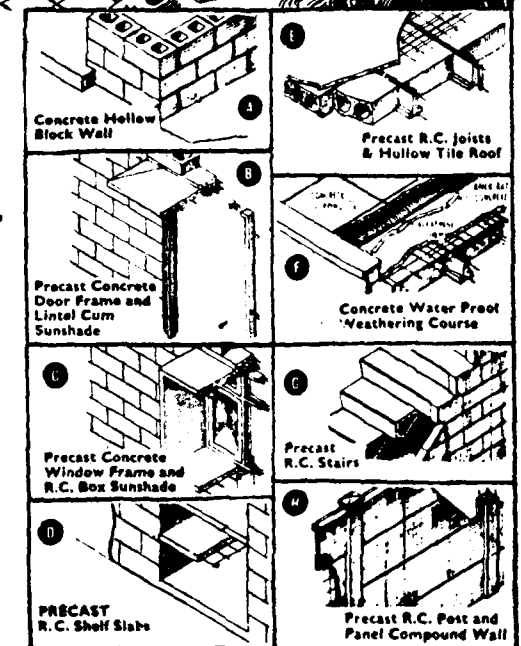
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lullaby to them, and soon they were asleep through weariness. When the coach stopped they never knew, for on waking up they found it was morning with the weak sun shining overhead. They shivered with the cold.

Where were they? Rubbing the sleep out of their eyes they found themselves sitting up against the walls of their own home, and there beside them were the fiddles in the cases. Both thought the same thing. Was it a dream they had, or was it real? Did they play for the dead or for ghosts? Or did they play for a mad man? John and Petra never found out where they played that night, nor for whom they played. But they knew it was not a dream, for when they opened their fiddle cases, they found a leather bag in each. These were opened and out rolled real gold coins.

The two fiddlers did have a good Christmas dinner and shared a good bottle of wine, but although they were rich with their gold coins, there was some sadness in their hearts, as they could never tell anybody that they had been invited and paid for playing at a ghost ball, for who would believe them?

UNCLE TELLATALE.

ENGINE ALPHABET

'A' represents the Ash Dish always kept clean. 'B' stands for the boiler with 210 pounds steam. 'C' stands for the Chimney in majestic height. 'D' stands for the Dome painted so bright. 'E' stands for the Engine bounding of flights. 'F' stands for the Furnace blazing so bright. 'G' stands for the glands allaying much friction. 'H' stands for the Horse Power which moves the train. 'I' stands for the Injector which injects. 'J' stands for the Jack which lifts the train. 'K' stands for the Kilometre which reads distance. 'L' stands for the Locomotive bounding of flights. 'M' stands for the Motive Power which pushes the train. 'N' stands for the knack which the Driver has to possess. 'O' is a Class of Engine which is falling into disuse. 'P' stands for pusher engine in rear of a train. 'Q' is the quadranta part of the link. 'R' is the regulator which controls the engine. 'S' is steam which moves the engine. 'T' represents the Throttle of the engine. 'U' stands for the underframe connecting the tender. 'V' represents the valve, a part of an engine mechanism. 'W' is whistle that is blown as a signal and warning. 'X' is the initial letter to describe XB class engine. 'Y' is the initial letter of YB class engine. 'Z' is the zinc used in engine lights.

CORRECTION

In the November issue of Southrailnews, on page 38, column 2, para 1, the second sentence reads "In the case of passenger transport on the roadways, it varies from 7 to 9 pies per mile against 5-34 pies per mile by rail transport". Please read "In the case of passenger transport on the roadways, the rate charged varies from 7 to 9 pies per passenger per mile against 5-34 pies per passenger per mile by III class by rail transport."

CHARLES KINGSLEY

V. T. NEELAKANTAN

THOUGH in many respects Charles Kingsley was a voice crying in the wilderness, his message to the world is finding a very striking echo in the changes which are now being witnessed. To read his books dealing with social problems is like reading contemporary thought and life, yet when they were written they were received with the bitterest opposition by large classes of people even by those who in those days were considered liberal in their views. What then appeared abnormal and even heretical have now become accepted axioms of social reform and progress. This very fact is sufficient justification for recalling the life and work of Charles Kingsley.

ATTRACTIVE SKETCHES :

As a social reformer his work is of abiding interest, for it reveals a clear insight into the necessity of improving social conditions if national life is to develop : as a literary man his books will long be read, for they have deeply attractive sketches of life in many aspects, drawn with real skill.

Kingsley was a west countryman born and bred living for a number of years, in the Holne Vicarage under the brow of Dartmoor. From Helston in Cornwall, where he was at school, he went to King's College, London, and then to Magdalene College, Cambridge, where his popularity and versatility did not prevent him from obtaining a first in classics after six months' solid work. He later took orders, and in 1842 he was appointed to the curacy of Eversley, a small parish in Hampshire, on the borders of Windsor

Forest. He subsequently became the incumbent of the Church, and to the end of his days was associated with it. Here he came into touch with the people of the land, and was given the opportunity of knowing something of the actual lives his poor parishioners led.

HIGHER LIFE :

The story of his work in this little village is full of interest, for he was an earnest pastor, seeking only to lift up his church members to a high life. But his sphere of labour was much wider, for within a few years of entering on public work his name was associated with the granting of political, social, ecclesiastical and other rights to the working classes.

Despite opposition he steadily pursued his way, devoting his great energies and abilities to the accomplishment of a task in which his helpers were few, yet withal never doubting that his aim would be accomplished. It may be that he had the knack of so presenting his case as to cause unnecessary friction, though the opposition was due in the main to the fact that his social teaching was far in advance of his time and too revolutionary to meet with acceptance amongst those who still lived in the spirit of feudalism.

His first books of importance were 'Yeast' and 'Alton Locke', both of which appeared in 1849, novels revealing the mind of a convinced radical or Christian Socialist, and dealing with modern and social problems in a bold and eminently original

manner. 'Yeast' deals with the conditions of English agricultural labour; 'Alton Locke' treats of the conditions found in the London Workshops. 'Alton Locke', the tailor-poet, is a well-sustained character and Kingsley has crept into the very brain, so to speak, of an artisan, and has found a path scarcely ever trodden before in fiction to the viewpoint of the slum.

HEART'S BLOOD:

The second book was written with his heart's blood, and after its completion he broke down utterly and was forced to take an extended holiday. There was no lack of honest sincerity in these two books, by many thought to be his best, in which he preached his social doctrines, but they brought considerable odium on him. In the epilogue to 'Yeast' he wrote, "Whatever obloquy it may bring on me, I shall think that a light price to pay, if by it I have helped, even in a single case, to turn the hearts of the parents to the children, and the hearts of the children to the parents". As a disciple of Maurice he faithfully served that great social reformer, and unsparingly gave himself towards improving the lot of the working man by every means in his power.

Kingsley wrote several historical novels which are still popular. 'Hypatia' is a powerful and affecting picture of early Christianity in conflict with Greek philosophy at Alexandria in the beginning of the fifth century; 'Westward Ho' is a tale of the days of Drake, and remains one of his most popular books. It portrays the great Devonian seamen who devoted their lives to the work of harrying the Spaniards and the descriptions are "as lifelike as anything in the whole

range of romantic literature." In this work Kingsley displays his gift of dramatic presentation and skill in the poetic description of the wonderful scenery, which he was not to see himself till he paid his long-wished for trip to the West Indies in 1869.

PERENNIAL INTEREST:

"Hereward the Wake" is a novel of the days of William, the conqueror, and is full of interest in that—it gives a vivid picture of life in a period of which our knowledge is slight. The historical novels are still widely read for they are of perennial interest, being written in a bright style and dealing with incidents which never grow stale. But Kingsley was wonderfully versatile, and his literary output was not confined to books having social problems for their object, or dealing with historical events, for we find that amongst his popular writings, in fact those which are even today universal favourites, are several books that deal with subjects which are the delight of the children.

'The Water Babies' published in 1853 is called 'a fairy-tale for the land baby' and took a place of its own in the literature of fantasy for children. The story of its inception is interesting. One morning his wife reminded him of an old promise to write a book for the baby. He made no answer but got up at once and went into his study, locking his door. In half an hour he returned with the story of 'Little Tom'. This was the first chapter of 'The Water Babies', written off without a check. The whole book was more of an inspiration than a composition, and seemed to flow naturally out of his

A TALE OF WOE OF THE INDIAN SETTLERS IN SOUTH AFRICA

"THE COLLECTED WORKS OF MAHATMA GANDHI", VOLUME III

Publishers:

The Publications Division, Ministry of Information and Broadcasting, Government of India

Pages 498+XXII—Price Rs. 9

The volume under review is the third in the series of its kind brought out by the Publications Division. This contains representations, etc., addressed to the authorities, communications to Press, and friends in India and Britain, to the Viceroy of India, the Indian National Congress, etc., etc., from Gandhiji. The numerous letters, memorials, documents, etc., that are carried in this voluminous publication are said to be based on unsigned office copies which are extant in original or photostat. Although some of these documents were not signed by Gandhiji, their authorship could well be attributed to him in view of the categorical statement made in the letter dated 2nd January 1903, addressed to the Hon'ble the Colonial Secretary, Pretoria, by Tayob Hajee Khan Mohamed. It is stated therein: "Mr. Advocate M. K. Gandhi prepared most of the representations submitted to the colonial office during that time." This volume confines itself to the period 1898-1903 during which time Gandhiji spent his memorable days in the midst of the Indian community in South Africa sharing their sorrows and sufferings. He visited India during the year 1901-1902 when he tried in vain to settle down in

Bombay. He had to sail back to South Africa in response to an S.O.S. from the suffering Indians in that country. While in India, Gandhiji did not rest even for a second and went from place to place narrating the woes of the Indians in South Africa and explaining how the atmosphere they were living in, was fouled by racial hatred. Every word written or uttered by Gandhiji—whether it was in South Africa or in India, speaks of the plight of the Indian settlers, in a gentle and unemotional way characteristic of Gandhiji. The whole volume is only a tale of woe of the Indian settlers in South Africa.

The volume coming out as it does at a time when the *apartheid* policy of the present South African Government has started yielding bitter fruits, is timely. The policy of the South African Government in regard to the Indian settlers who made that country in the dark continent bright by their sweat as also their political and social status has remained what it was about a century ago, if not deteriorated, despite the major political changes that took place there as well as in India—nay in the world!

In the present context of segregation and racial hatred preached with vehemence even by the disabled South African Prime Minister, every Indian would perhaps like to look back and bring to his mind the sufferings and sorrows of their brothers and sisters beyond the seas. This volume helps to understand the problem in its genesis.

The reader can well imagine under what deplorable, humiliating and

(Continued on page 72)

inhuman conditions the Indians were forced to live a life of misery and how cruelly they were prevented from entering any walk of life in South Africa, if he reads that the Indians could not be out after 9 p.m., could not walk on footpaths, could not drive in hired vehicles, could not get a licence to carry on an honourable business and could not even send their children to schools. To be short, they could not live as human beings with dignity.

When the Government had made a bold bid for popularity and declared their intention of entirely shutting the schools against the Indian children, Gandhiji in his communication to the Times of India (weekly edition dated 19th August 1899), observed thus: "There is a humourous, if it were not painful, side to this eruption of racial feeling. If an Indian parent has six children of whom five have received their education in the primary schools, he cannot now give the same education to the last child. If there is a parent ready to disown his Indian Nationality, he can send his child to the public schools, thus, unfortunately for the Government, crushing their arguments to the effect that the admission of the coloured children leads to ill-feeling and uproar. A child born of prostitution, where one parent is European, is admissible. It is the full blooded Indian alone who has the ban of ex-communication stamped upon him." Such was the plight of the Indians there!

Gandhiji's feelings on the problem of racial discrimination were ventilated through a number of special articles contributed to the 'Times of India'. Gandhiji, on hearing about the threatened out-break of bubonic

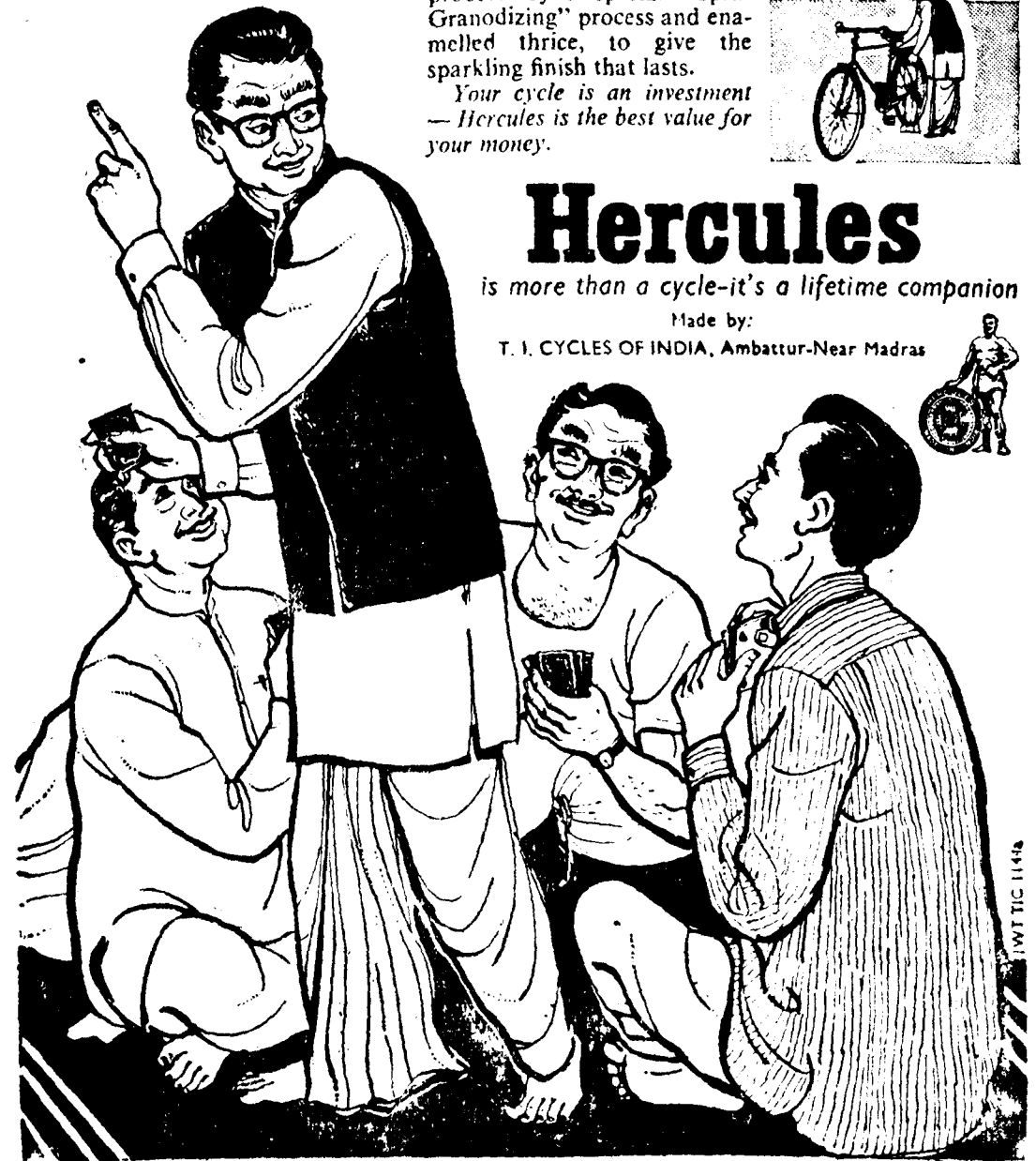
plague, painfully observed in one of his articles thus: "The cup of woe of the Indians in South Africa evidently does not appear to have as yet become full and the bubonic plague promises to fill that cup well up to the brim." This is indicative of how deep was the grief of Gandhiji on the condition of the Indians.

Gandhiji was a saint—politician. His heart would melt as butter even at the sight of a suffering man irrespective of whether the colour of his skin was black or brown, yellow or white. When the mining magnates of the Transval proposed to import two lakhs of Chinese labourers, he opposed the move on humanitarian grounds and demanded that the white race in South Africa should not permit the degeneration of the Chinese under inhuman conditions such as their segregation within compounds. His observations in the 'Indian Opinion' of 24th September 1903 on this issue are significant: "The Millionaires, in their eagerness to add to their millions and others in their rush to become suddenly rich, do not even consider it necessary to give a passing thought to the fact that the Chinese, much abused as they are, have some claim as their fellow human beings on their attention."

In spite of inhuman treatment meted out to the Indians by the white race, Gandhiji did not allow himself to be swept away by the racial hatred which was so rampant at that time. He never failed to see good in others irrespective of the colour of the skin. He would hasten to appreciate good wherever it existed, as 'good' has no race or colour. He paid glowing tributes to a European Magistrate on the eve of the latter's retirement.

**"I want
to make certain
I have locked up
my Hercules"**

The Hercules is his most precious possession

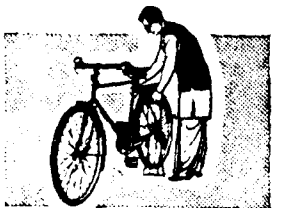


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He read a speech and an address expressing deep gratitude in the characteristic Indian style, thus: "The lamp of gratitude and affection in the Indian heart was ever ready to respond to the spark of sympathy of which they had in abundance from His Worship." What was said of the Indian heart on the 5th day of July 1899 was only a repetition by Gandhiji, of an eternal truth. He pleaded in his speech at a public meeting at Calcutta on 19th January 1902 that the hatred of the Colonials against the Indians was no doubt intense, but the hatred should be conquered by love. He practised this principle in his mighty non-violent battles fought against the British.

While shedding a tear of sympathy for all the sufferings of our countrymen in South Africa, we must congratulate the white race there for being unwittingly instrumental in moulding Gandhiji into what he was in his later years. But for their inhuman treatment of the Indians, a Mahatma would have perhaps been lost to the world and Gandhiji would have perhaps gone down as "Mr. Advocate M. K. Gandhi." He would have probably shifted the scene of his political activities to South Africa after the attainment of Independence by India, had not the cruel hand of a fanatic removed him from the world soon after India became free!

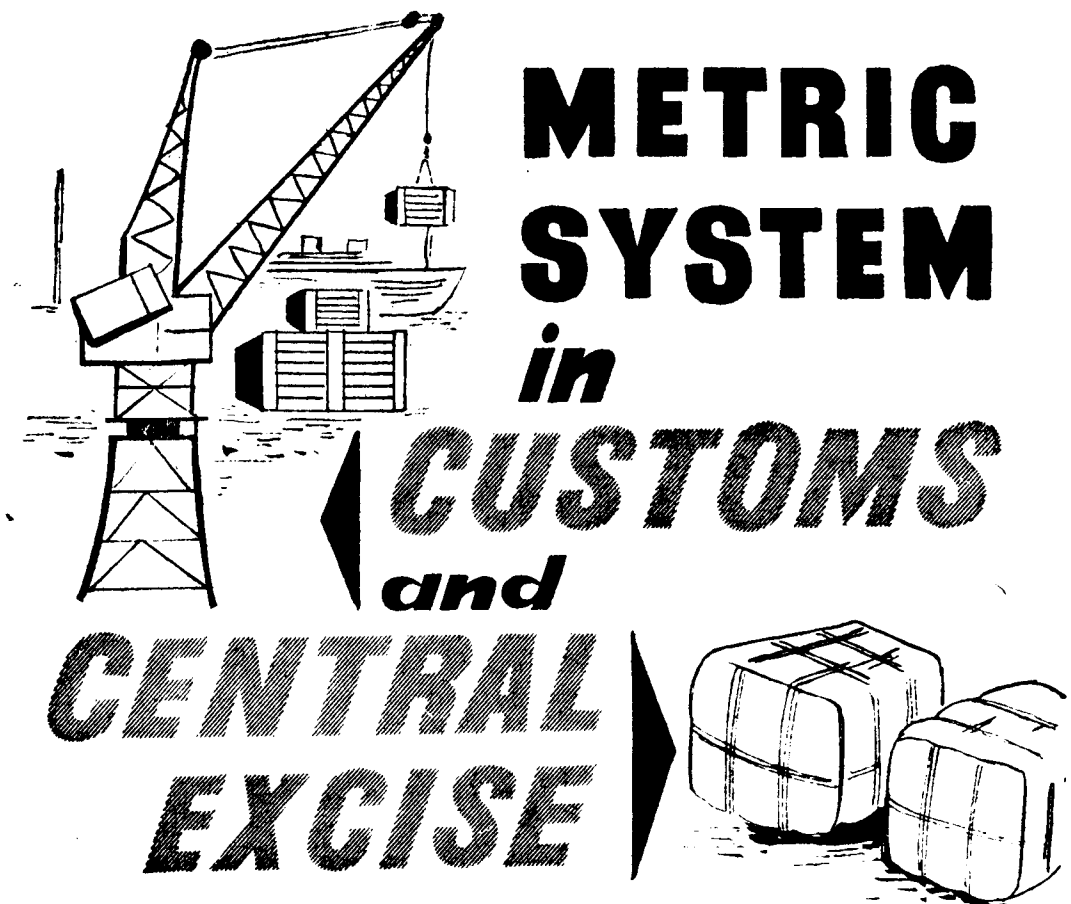
Gandhiji felt that a newspaper voicing the feelings of the Indian community in South Africa was a necessity. The result was the emergence of the "Indian opinion" by which a long felt want was fulfilled and the Indian community found in it an organ specially devoted to its cause. The latter half of the volume

under review comprises most of the leading articles in the 'Indian opinion' written by Gandhiji although he was not its Editor.

This volume of "Gandhiji's collected works" also contains personal letters of Gandhiji to his friends and relations on non-political subjects as well as his communications on the South African problem to Gopalakrishna Gokhale and Dada Bhai Naoroji, the stalwarts in the political field of the day. In his letter to Chaganlal (23rd January 1902) Gandhiji asked him: "read out and explain to them (Gandhiji's son and nephew) preferably the stories about Sudama, Nala and Angada. Narrate the story of Harischandra." The reader could perhaps recollect from Gandhiji's Autobiography what a tremendous change the drama of Harischandra had brought about in Gandhiji's life in his younger days. It was for this reason that he was commending the story of Harischandra to the children of his family.

Travel by train appears to be a vexatious and hazardous task in the beginning years of this century. The following extract of his letter dated 4th March 1902 to Gopalakrishna Gokhale will be of particular interest to the readers of this Magazine:

"It was with very great difficulty that I found a seat in one of the intermediate carriages and that after I offered to stand the whole night if necessary. As it was, it was merely a trick on the part of the friends of some of the passengers. The former had occupied all the spare room with a view to prevent any more passengers from getting in. They got out as soon as the Guard blew the whistle for the train to go. There was absolutely no room in the 3rd Class carriages.



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You cannot adopt gentlemen's time and travel 3rd. From Benares, however, I travelled 3rd only. In your words, it was only the first plunge that was difficult, the after-effect was all pleasure. The other passengers and I talked freely and at times became even chummy. Benares is probably the worst station for the poor passengers. Corruption is rampant. Unless you are prepared to bribe the police, it is very difficult to get your ticket. They approached me as they approached others several times and offered to buy our tickets if we would pay them a gratuity (or bribe?). Many availed themselves of the offer. Those of us who would not, had to wait nearly one hour after the window was opened, before we could get our tickets and we would be fortunate at that if we did so without being presented with a kick or two from the guardians of law. At Moghalsarai, on the other hand, the ticket master was a very nice man. He said he knew no distinction between a prince and a peasant. In the carriages we were packed anyhow. There was no restriction as to numbers, though there were notices in the compartments."

As already stated in the foregoing paragraphs, every page in this volume narrates the tale of woe of the Indian settlers in South Africa for whose emancipation from the clutches of racial discrimination, Gandhiji worked with a missionary zeal. The Indian community was grateful to him for all that he had done for them. They held him in high esteem. They looked forward for advice, guidance and leadership from him at every stage of their silent fight against the mighty Government. On the eve of his departure for India in the year 1901, all

sections of Indians accorded him a cordial send-off and handsome tributes were paid. They said: "Your unique career teaches many a luminous lesson and we hope to model our actions by the noble example set by you." Whether or not Gandhiji had succeeded in his untiring attempts to bring about a change of heart in the authorities that he, his activities undoubtedly had become a source of inspiration to the under-dog and the people for whom he worked assured him that they would model their actions after the noble example set by him. This is indeed the greatest compliment that a leader could get from his followers.

"In order to show the colonists that they (Indians) were the working subjects of the Queen" and also to prove that the Indian settlers would not scuttle away as rabbits but could stand behind the Government in the time of crisis, he organised an Indian Ambulance Corps during the Boer War. He considered himself a loyal Imperial citizen and had an occasion to send "on behalf of Natal Indians, humble and loyal congratulations to H. M. Queen on her birthday."

Commencing with the communications relating to the year 1898, this volume rightly ends with the year 1903 towards the latter half of which, Gandhiji, perhaps for the first time, realised the futility of persuasion through peaceful representations. "The events led him to begin to doubt British *Bona fides*. But the change of technique from patient petitioning to passive resistance and militant Satyagraha was yet to come."

This lengthy review that is necessitated by the importance and bulk of the publication would be incomplete without due congratulations offered

to the Editors who have taken meticulous care in bringing out this publication. Each document is preceded and succeeded by explanatory notes on the events, context, and persons mentioned therein. The reader can therefore grasp the context in which a particular document was drafted. The Editors have also taken care in giving due consideration to conclusive evidence wherever available, supporting or contradicting Gandhiji's authorship of specific items. The Chronology and Index at the last pages of the book will be of immense help for purposes of reference. The get-up in the true tradition of the Publications Division, is good.

The Editors who have preferred to remain anonymous and the Publications Division deserve congratulations on their laudable efforts in bringing out the valuable series highlighting the activities of one of the greatest men in history.

M. VENKATESWARA RAO

"SPAN"

INAUGURAL NUMBER

Published by Dr. W. Kenneth Bunce, Counsellor for Public Affairs, The American Embassy, New Delhi. Editor: Mr. Edward E. Post—Price: 50 nP.

The Inaugural Number of the "Span" with an attractive multi-colour front cover, apparently addresses the reader about spanning which will help to bridge distances between India and America with mutual understanding, appreciation and respect. U. S. Presidency is a topical subject in this Number and receives attention. Factors of Economic Growth are discussed by W. Allan Walls in an instructive and

interesting manner. Theatre Revival and World's Victory against communicable diseases, are also well discussed. The important subject of popular schooling by Dr. Kawenel Arthur Cemon expatiates on education for rich and poor at some length. Dams, Shrines and Temples also receive attention. The readers are told about the trends in Modern American Novel by Nathan Glick which enables one to select the best American Novels. Appropriately an article on Building follows. Women's views also find place. There is a comparison of Indian and American authors outlining their affinity. An attractive multi-colour picture of Maha Vishnu at the bottom of the waters when he appeared as the primeval fish is specially illuminating, the Number. *Inter-alia* the article "India and America" contains pictures of Mr. Chagla, India's Ambassador to America, Rukmani Devi and that of Indrani Rehman in multi-colour. Pictorial illustrations in the various articles are attractive and the get-up and quality of the articles are very good. Last but not the least, has to be mentioned the three platforms on the Brook Haven illustrated in the inner back cover while the back cover shows a technician testing a laboratory model.

"STANDARD NEWS"

Standard News inaugural issue published in October 1960 by Messrs. Standard Motor Products of India Limited, 29, Mount Road, Madras-2, has an impressive front cover page with a panoramic picture of the Main Assembly of Vandalur works of Standard Motor Products. In the front cover picture factory roofs are rising over the skyline back-grounded by the familiar evergreen hillock.

There is an article from Sri C. Ramasubban, formerly Chairman, Tariff Commission. We are told Government of India decided to encourage the manufacture of automobiles in India after considering the report of the Tariff Commission. Against opposition from various quarters the decision to start the automobile industry in Vandalur was taken.

The photos are all well produced in the magazine. In the Chapter V.J.P.'s visit to Vandalur there is a good picture of Sri K. Gopalakrishnan, Managing Director, garlanding the Governor of Madras, Sri Bishnuram Medhi and Sri K. V. Srinivasan, Director, looking on. On another page is a good picture of Sri K. Kamaraj, a zealous supporter of Madras-made things. Sri Kamaraj is seen putting a searching question to Sri Pasupathi of Union Co. Sri Rajam Ramaswamy is also seen in the picture. A picture of the Tiruchendur temple is at the back. The get-up of the journal is good.

At Government of India's request they are manufacturing 10 H.P. cars. We are told they have an expansion scheme to produce 6,000 small cars and 1,500 One ton trucks per annum by 1963.

Suggestions :

1. Some more material about automobile industry and spare parts may find a place in the journal. There must be a regular editorial—every issue.

2. A chapter may be devoted to transport co-ordination.

STANVAC MAGAZINE

Volume VII No. 2

Edited and published by M. Chatterjee for and on behalf of S.V.O.C. Bombay, printed by S. Borker at Asian

Printers Private Limited, Tardeo, Bombay.

Has an attractive multi-colour front and back covers with modern style pictures.

Lakshmi Narayan Temple of Delhi picture opposite the editorial is spectacular. Article 'America Discovers India' traces the influence of Indian art on America, a greater Zoo and Museums and Art Galleries are collecting the works of both old and new master from India. Another is the greater number of Exhibitions of Indian Art being held in U.S.

There is a significant statue of Brahma (Chola Dynasty) from Tanjore admired by two little girls of a group of New York School children on a tour of the Metropolitan Museum. A travelling exhibit trends in contemporary paintings from India has spread throughout the U.S. until March 1960. Multi-colour attractive picture of cattle in water colours adorns one page followed by Sri Krishna and the Gopies in several colours and covering two pages.

Other articles on growing food in the Arctic and on Trekking are romantic. The get-up of the magazine is very good, contents are interesting.

PARAMAHAMSA YOGANANDA. IN MEMORIAM

Published by Self-Realisation Fellowship, 3880 San Rafael Avenue, Los Angeles 65, California, U.S.A. Pages 124. Price not mentioned

This "In Memoriam" attempts very briefly to present the essential historical facts concerning Paramahansa Yogananda (Founder of Self-Realisation Fellowship) who, though he shook off his mortal coils on March 7, 1952 at a banquet held in honour of H. E.

SOUTHERN RAILWAY

TENDER NOTICE No. 6

Scaled tenders are invited by the Divisional Superintendent (Works Branch), Southern Railway, Hubli, in the prescribed forms for the undermentioned works.

NAME OF WORK	Amount of earnest money	Cost of tender form	Last date of issue of tender form	Date and time upto which tenders will be received
	Rs.	Rs.		
Supply of Mangalore tiles Hourdis block, etc., for the year from 1-1-1961 to 31-12-1961	500	5	3-1-1961	Upto 15-00 hrs. on 9-1-1961

- (1) Last date of deposit of earnest money with the Divisional Pay Master, Southern Railway, Hubli, is 15-00 hours on 7-1-1961.
- (2) Cost of tender should be remitted at any Railway Station on Southern Railway and the receipt granted therefor should be sent along with the application for the tender form to the Divisional Superintendent (Works), Hubli.
- (3) The tenders will be received upto 15-00 hours on 9-1-1961 and will be opened on the same day at 16-00 hours.

DIVISIONAL SUPERINTENDENT

HUBLI

Binay Ranjan Sen (Ambassador of India) at the Bietmore Hotel in Los Angeles after he had uttered the final words in the speech, yet the physical appearance of his (Paramahansa Yogananda's) body on March 27 just before the bronze cover of the casket was put into position, was the same as it had been on March 7. "He looked on March 27 as fresh and as unravaged by decay as he had looked on the night of his death. On March 27 there was no reason to say that his body had suffered any physical disintegration at all. Death had no power over this incomparable devotee of God, and his body manifested a phenomenal state of immutability. The eyes that already were gazing into eternity were yet full of human warmth and understanding!"

This delightful brochure contains floral tributes from Madame Sathi-eurci who says *inter alia* "Our dear Paramahansa Yogananda has passed over to the Celestial World, but his memory and his wonderful influence still hovers and *will always* do so, as he was a Real Devotee, sincere and simple". Says W. Y. Evans Wentz: "For all future time, Paramahansa Yogananda, now no longer incarnate among us, will be regarded as one of the very greatest of India's ambassadors of the Higher Culture to the New World. The numerous centres of Self-Realisation Fellowship, not only in the Americas but also throughout all the continents, are self-evident proof of the remarkable success of his mission on earth".

H. H. Mandaleswar Sri Sri Sivanandji Mahraj of "Ananda Kutir", Rishikesh, Himalayas, observes in a glowing tribute "He is eternal, all-pervading, stable, immovable and

ancient. A rare gem of inestimable value, the like of whom the world is yet to witness, H. H. Paramahansa Yogananda has been an ideal representative of the ancient sages and seers, the Glory of India. He has rendered Yeomen Service in the field of spirituality (Spiritualism?). He has greatly contributed towards the spiritual progress of all by setting in action the spiritual dynamo that is latent in man".

Many more such tributes—far too numerous to mention—are placed at His Lotus Feet. But one would be erring, if mention be not made of the Homage of H. E. Binay R. Sen which runs thus:—"If we had a man like Paramahansa Yogananda in the United Nations today, probably the world would be a better place than it is. To my knowledge, no one has worked more, has given more of himself, to bind the peoples of India and America together. . . . He was born in India, he lived for India, and he died with the name of India on his lips." May his soul rest in peace. Aum Shanthi! Shanthi! Shanthi!

An effort has been made to set forth in this volume as simple and clearly as possible the development of the various activities of the Self-Realisation Fellowship and *mainly* the spread of Kriya Yoga to the farthest corners of the world. The field of religion is a continually expanding one; and the S.R.F. is yet another in the long list of cults and religious groups in America (with a number of branches in India and the rest of the world). It is one of the most unique religious movements of America *founded by an Indian*. Many prophets have risen and not a few Messiahs, but "seldom

(Continued on page 72)

The Brave and the Meek

(Continued from page 46)

he thought, what he did was only human, his duty (though he was off-duty). He did not want any pats-on-the-back for that. He even thought of saying that somebody else had entered the compartment and foiled the thug's plans before he reached there. But it didn't work. His new admirers were of his courage and did not hesitate to shower praises. One of them said "If only each train had on it a man as brave as you—on duty, train journey would be much more safe".

"Not a bad idea," thought Gomez. "But they should not be in uniform. And they should be armed. For all I know I may be appointed Chief of Train Protection Force".

Life among the Cowherds

(Continued from page 28)

fear that his pent up emotions would burst forth. The tears and the wailing of the lady at home have all vanished to be replaced by happy smiles that remind him of the Mullai studded woods. The couple are transported with the truest bliss.

The next day the lady of the house remembered the great service rendered by her friend who had been repeatedly assuring her that he would return to her that day and went to her house and thanked her. The friend, however, refused to accept the thanks saying, "You know our belief that when the rook crows in our backyard there is a beloved guest coming. Well,

The Season of Goodwill

(Continued from page 16)

with courtesy and goodwill thrown in. Any failure on the part of the railwayman always calls forth criticism. But one wonders why so many passengers who expect courtesy and goodwill, fail to wake up to the fact that they are not the only passengers travelling in train, and there are others like them. After all, whatever consideration and goodwill such persons may give to others has a boomerang effect. It comes back to them in the same form. Perhaps some day, they will realise that it is not only the railwayman who can make a journey pleasant, but the passengers themselves.

there was a rook that did crow yesterday and only on the strength of that did I come and assure you that he would come back. If you have fully to repay that debt which you owe to the rook, you must get the best white rice from Thondi and cook it with the best ghee of Nalli's country and present the food in seven big vessels for the rook to eat."

The touching scene wherein the debt of gratitude to a humble rook is set forth with such emphasis made the poetess so famous that she came to be called, "The one that sings of the rook" and this epithet became permanently attached to her name!

Book Review*(Continued from page 70)*

has God Himself in human form assumed leadership of a movement" (sic) the Theosophical Society which is run by the Masters' mandate. Yet, that is precisely the *unshakable belief* of Yoganandaji's followers concerning him. Paramahansa Yogananda was (and is still) verily a God to them.

How did such a belief arise? Whence came this strange figure, who if he did not often proclaim his divinity in so many words, nevertheless, accepted the homage and adoration of his followers who almost declared "he was none other than God"! Attempting to discover it is likely to inspire respect for researches who seek to unearth the beginnings of the movements in the long ago.

For the purpose of this review it does not greatly matter, since the interest is here in a movement which

is actually functioning and appeals to large numbers of people through its preaching and ministry. S.R.F. will, undoubtedly, stand out prominently as a Remarkable Movement, drawing to itself multitudes. A careful perusal of Yoganandji's teachings reveals the Undeniable Fact that there is but One Way by which the cosmic law of cause and effect, the round of re-incarnation could be avoided, namely, through the "conscious effort to comprehend the Law of Life". To do this, the God within must be earnestly sought and conscious contact made permanently with the Inner Self, despite any condition in life.

If it be that in books flow the fount of wisdom then, this is beyond all doubts—such a one, with wisdom writ large in capitals and letters of Gold. Hari Aum. Tath Sath. Aum Shanthi, Shanthi, Shanthi.

V. T. NEELAKANTAN.

Charles Kingsley*(Continued from page 60)*

brain and heart, lightening both of a burden without exhausting either. The book has the freshness and the fragrance of the sea breeze and the riverside in almost every page. 'The Heroes' is an unrivalled collection for children, of the best of the myths of Hellas, and was dedicated to his three children Rose, Maurice and Mary, to whom he said, "Next to the old romances which were written in the Christian middle age, there are no fairy tales like these old greek ones for beauty, wisdom and truth, and for making children love noble deeds, and trust in God to help them through." He also turned his skill to the making of ballads and poetry, much of which is

considered of high merit. "Three Fishers", "The Sands of Dee" and "Ode to the North East Wind", being the most popular. As the result of a voyage taken to the West Indies he wrote a charming book of travel, "At last". In 1873, he became a Canon of Westminster and Chaplain to the Queen, and on the 23rd of January 1875, he passed away at Eversley which had so long been his home. He was by nature rather hot-tempered and combative, but his was a deeply sympathetic mind and heart. His poetry, like his prose works, reflects his eager, strenuous, open, sympathetic character, and is simple, frank and straightforward, not seeking to probe spiritual depths, but not without its own characteristic charm.

SOUTHERN RAILWAY**GUNTAKAL DIVISION****Tender Notice No. 47**

The Divisional Superintendent (Works Branch), Southern Railway, Guntakal, invites separate sealed tenders for the following works upto 15-00 hours on 16-1-1961 :—

S. No.	NAME OF WORK	Approximate cash value.	Earnest money.	Cost of tender form.
		Rs.	Rs.	Rs.
1.	Supplying 2" size Hard stone ballast including all lead upto the Depots at Kondagunta and Venkatagiri Station Yards and training out by Railway Ballast Train	56,750	1,419	10
2.	Supplying 2" size Hard stone ballast including all lead upto the Depots at Yellakuru, Kalahasti, Yerpedu and Renigunta Station Yards and training out by Railway Ballast Train	75,000	1,875	10

Last date for issue of tender forms .. 12-00 hours on 12-1-1961

Last date for deposit of earnest money with the Divisional Accounts Officer, Southern Railway, Guntakal .. 16-00 hours on 12-1-1961

Date of opening of tenders .. 15-30 hours on 16-1-1961

Further particulars and tender forms can be had from the office of the Divisional Superintendent (Works Branch), Southern Railway, Guntakal, on production of a receipt towards the cost of tender forms 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

Scaled tenders in the prescribed form will be received by the Chief Engineer, Southern Railway, Madras-3, upto 16-00 hours on Wednesday the 18th January 1961 for the work "Fabrication, supply and erection of steel work, Rainwater down pipes, guttering, etc." required for the work of "Proposed covering over Platforms Nos. 1, 2, 3, 4, 5, 6, 7 and 8 at Madras Central Station".

Tender forms can be obtained from the Chief Engineer, Southern Railway, Madras-3, upto 15-00 hours on Thursday the 12th January 1961 only on production of a receipt for Rs. 35 each paid to the Chief Cashier, Southern Railway, Madras-3 or to any Station Master or to any Divisional Pay Master on Southern Railway. Under no circumstances will the cost of the tender forms be refunded. The tender form is not transferable.

The approximate cost of the Contractor's portion of the work is Rs. 6 Lakhs and the amount of earnest money payable is Rs. 12,000.

The earnest money of Rs. 12,000 (Twelve Thousand only) should be paid to the Chief Cashier, Southern Railway, Madras-3, before 15-00 hours on Monday the 16th January 1961. Tender will be opened at 12-00 hours on Thursday the 19th January 1961.

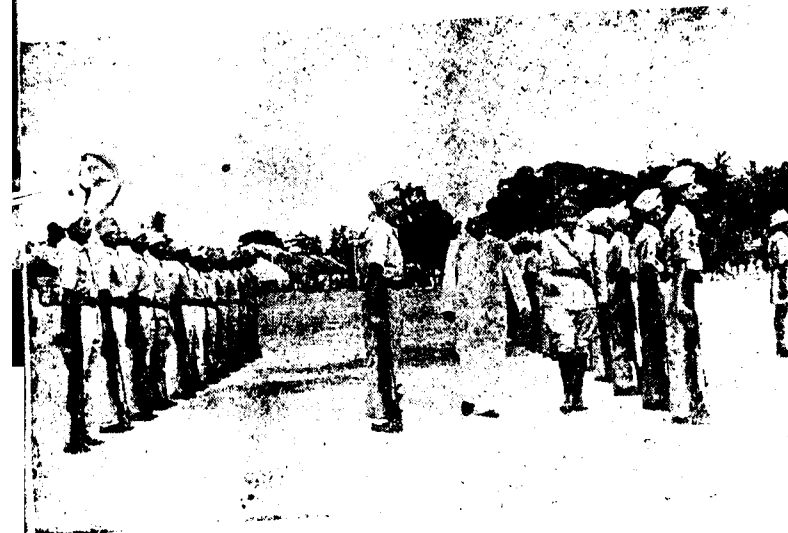
Where tenderers have already deposited lump sum earnest money of Rs. 25,000 with the Railway, reference to that may be indicated.

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

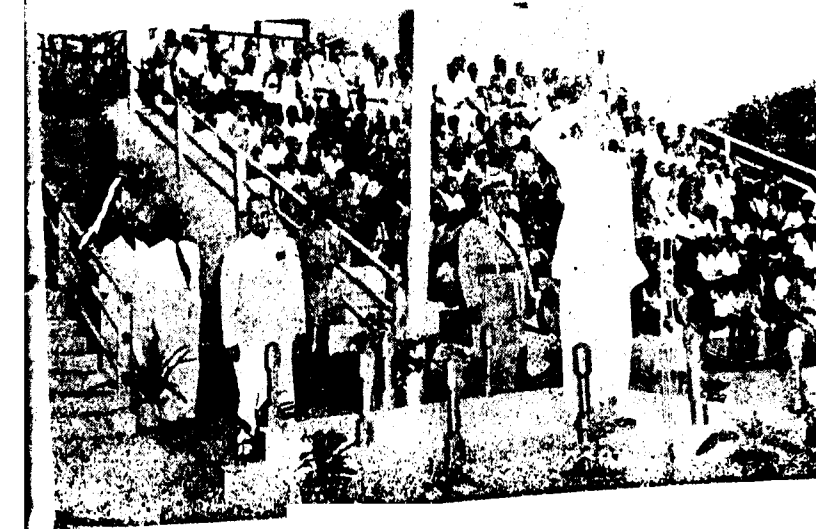
S. R. NEWS



Shri Shah Nawaz Khan, Deputy Rly. Minister, held a meeting with the Heads of Departments, when he visited Madras in October



Shri Shah Nawaz Khan inspecting a Guard of Honour presented by R. P. F. Personnel



Shri Shah Nawaz Khan taking the salute at the march past



Shri P. L. Padmanathan, CPO, speaking at the party held on the eve of his retirement.
(Right): Shri P. H. Sarma speaking on the occasion



(Above and right): Farewell to Shri T. R. Radhakrishnan, DS/RPAI, who has been posted as DS, Olavakkot (4th Nov.)



Shri R. Viswanathan, B.Com., Southern Railway Press, Rayapuram, was married to Sow. Jayalakshmi, daughter of Shri B. Muthukumaraswami Mudaliar (Superintendent, Dharmapuram Adhinam, Mayuram) recently



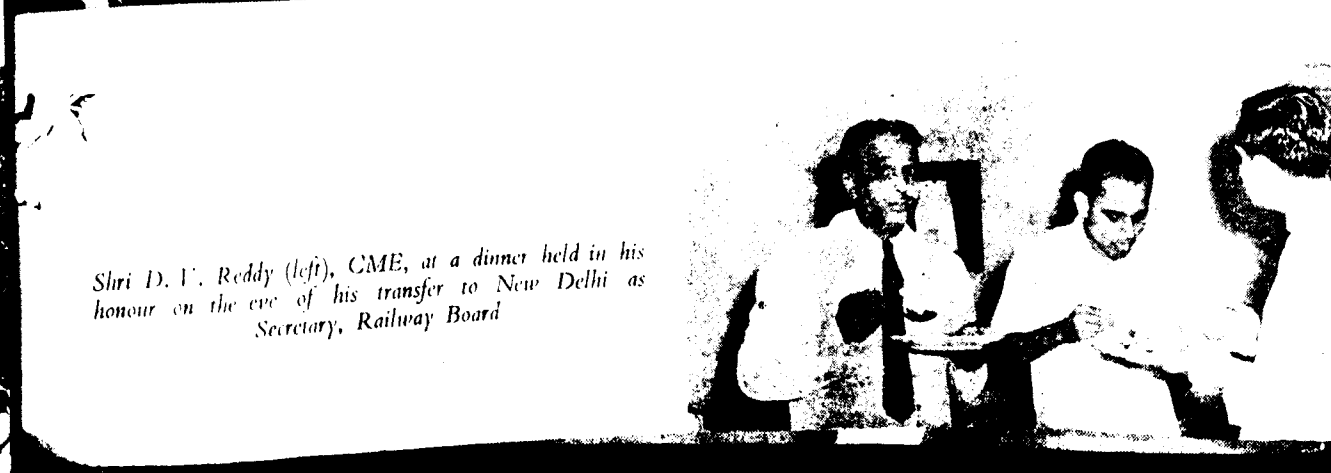
LADY BADEN-POWELL, World Chief Guide, will arrive in India on 25th December for a Six Week Tour. She will attend the Third All-India Scout and Guide, Jamboree at Bangalore from 27th to 30th December and will be in Madras on 5th and 6th January 1961. During her stay in India, she will visit various centres of Scouting and Guiding Centres in India and meet leaders

CHILDREN'S CAMP, MYSORE DIVISION

Left: The party at the entrance to Elephanta Caves. Right: In Kamala Nehru Park, Malabar Hill, Bombay



Shri S. V. Ramaswamy, Dy. Rly. Minister, addressing Railwaymen at Rayapuram during his recent visit to Madras



Shri D. V. Reddy (left), CME, at a dinner held in his honour on the eve of his transfer to New Delhi as Secretary, Railway Board

MORE TRAINING FACILITIES FOR RAILWAY STAFF



Shri C. K. Iyer speaking at the function. Shri Barua is seated (left)

To further expand the Central Training School at Tiruchchirappalli for training of staff of Traffic and other branches, a scheme costing about 25 lakhs has been drawn up and the first phase of the building programme for School and Hostel accommodation, for 75 trainees of the Accounts Branch is coming up. The foundation stone for the building was laid by the Senior Deputy General Manager, Sri S. N. Barua at a function held in the Central School Compound on 29th October 1960. Sri G. S. A. Saldanha,

DS/TPJ welcomed the SDGM and the gathering. Sri S. N. Barua pointed out that the building programme which will be completed during the Third Five-Year Plan is designed to give School accommodation for about 600 trainees and Hostel accommodation for about 400. If necessity arises, provision for more accommodation will be made.

Sri C. K. Iyer, Superintendent, Central Training School thanked the SDGM and those gathered there for responding to the invitations and gracing the occasion by their presence.

Shri Saldanha welcoming the SDGM.



Shri P. K. Madhava Menon has taken over charge as COPS/ S. Rly. on 19.12.1960



Dr. C. S. Sundaram, PA to CMO, who retired from Railway Service recently



Fourth N. E. Railway Inter-District Annual Athletic Meet held at the Railway Sports Stadium from November 11 to 13, 1960. Shri Ratan Lall, GM, and Captain of the General Manager's Team in the Tug-of-War with the President of N. E. Railway Sports Association's Team (Captain - Shri Ranjit Singh, CTS.) receiving a prize from Shrimati Ratan Lall, who was the Chief Guest. Shri Ranjit Singh is on the extreme right



Divisional Athletic Meet—BZA

Divisional Athletic Meet—Hubli





Athletic Meet Mysore. Left : Athletes' march past. Right : G. M. Muthiah receiving the Individual Championship Shield



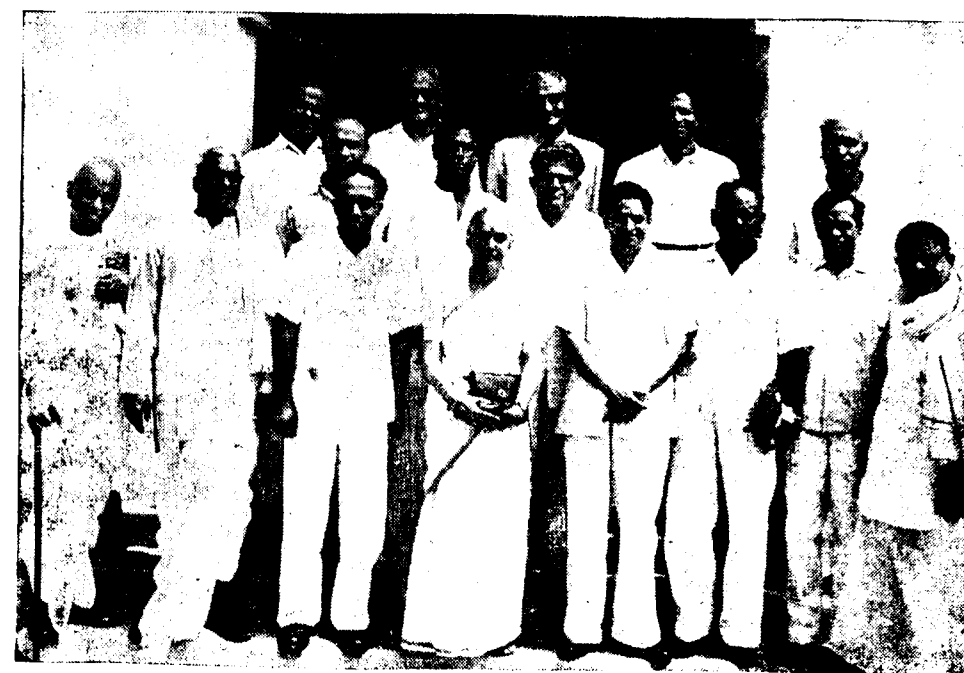
Divisional Athletic Meet Guntakal. Left : Shri S. Chaudhury speaking at the function. Above : Smt. Chaudhury presenting Championship Shield

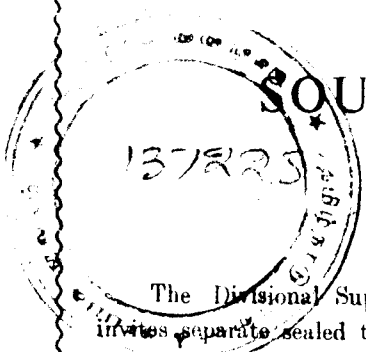
Shri T. S. Parthasarathy, DS/BZA, declaring open the Scouts & Guides Den (left) and unfurling the Scout Flag (right) during Scout and Guide Week at Bezwada



Sri A. C. Mukerji (right) presenting the Inter-Divisional Efficiency Shield for the year 1959-60 to Sri D. Venkataswamy, Divisional Superintendent, who received it on behalf of the Mysore Division

The 12th Meeting of the DRUCC, Olavakkot Division, was held at Cochin Harbour Terminus on 5th November





SOUTHERN RAILWAY

TENDER NOTICE

The Divisional Superintendent (Works), Southern Railway, Tiruchchirappalli,
invites separate sealed tenders in connection with the following works:-

Sl. No.	Name of work	Approximate cash value	Earnest money
		Rs.	Rs.
1.	Proposed protective works to Bridge No. 194 (4x60'-0" G) at Mile 151/8-9 between Pennadam and Mathur stations on Villupuram-Tiruchchirappalli Chord Line	1,01,000	2,525
2.	Provision of superior ballast in connection with Villupuram-Pondicherry Section complete track renewal of existing 50 lbs. B.H. rails on C.I. Pot sleepers, with 60 lbs. 'R' rails on new wooden sleepers (N plus 2) for 16.70 miles from Mile 101/14-15 to 117.23-24 and 1,300 feet beyond 124/16	2,24,400	5,610

Last date for the issue of tender forms .. 15-00 hours on 19-1-1961

Last date for remittance of earnest money to the Divisional Pay Master, Tiruchchirappalli .. 12-00 hours on 20-1-1961

Last date for the receipt of tenders .. 16-00 hours on 21-1-1961

Date of opening of tenders .. 11-00 hours on 23-1-1961

Tender forms (not transferable) can be obtained from the office of the Divisional Superintendent (Works), Tiruchchirappalli, on production of a receipt for Rs. 10 paid to the Divisional Pay Master, Tiruchchirappalli or to any Station Master on this Railway towards the cost of tender form for each tender. Further particulars can be seen in the tender form. No refund of Rs. 10 paid towards the cost of the tender forms will be made under any circumstances.

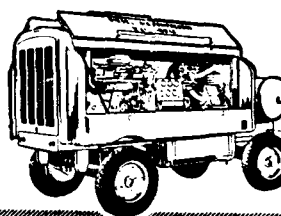


Ask Jacks about it!

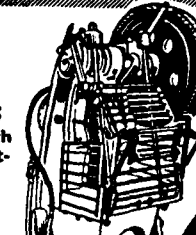


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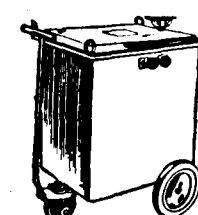
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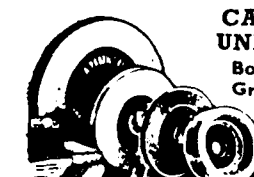


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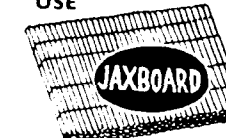
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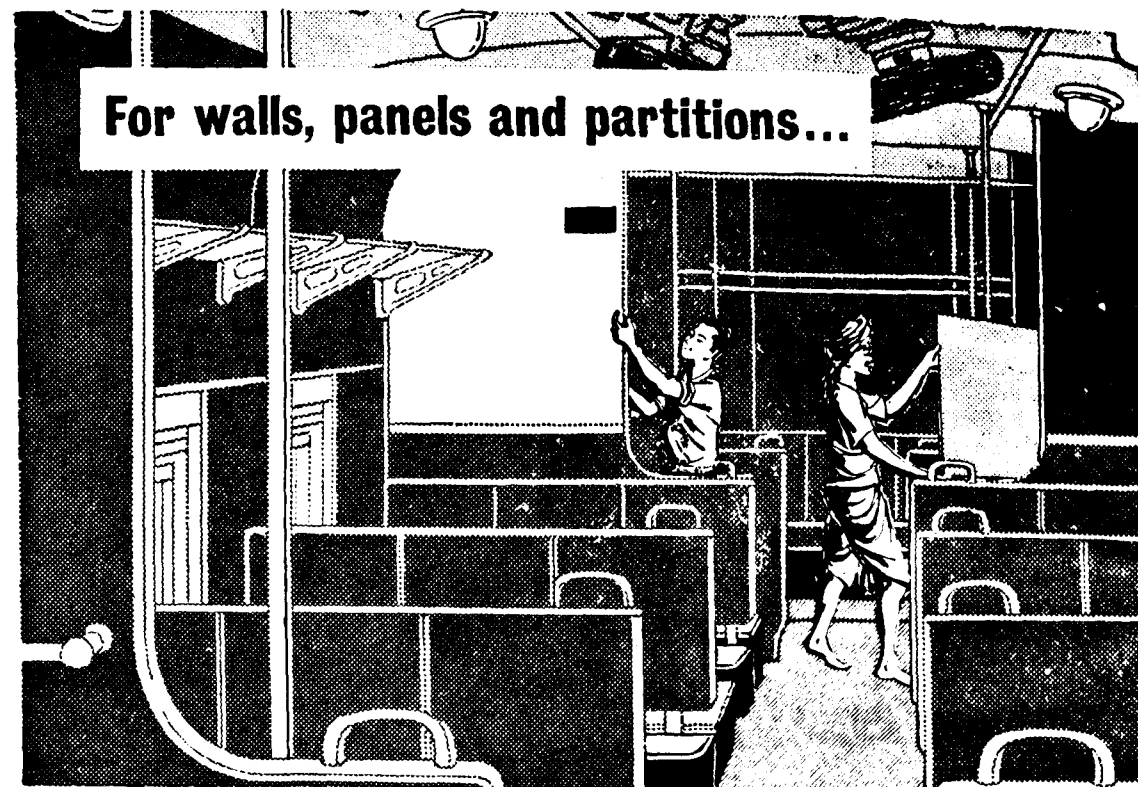


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