

Southrail NEWS

VIII

No. 5

August, 1961

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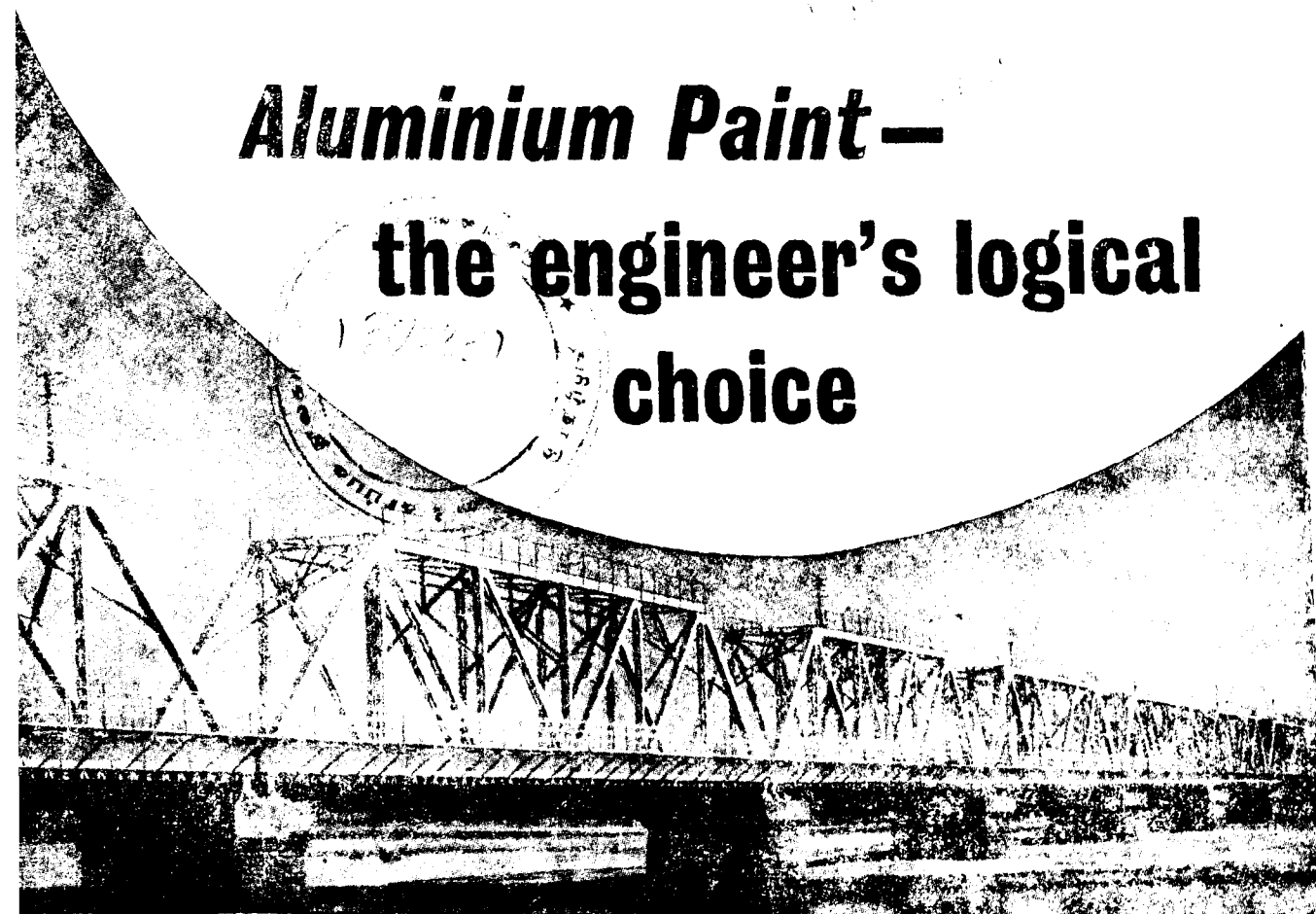
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VOL. VIII

EDITORIAL NOTICE

NO. 5

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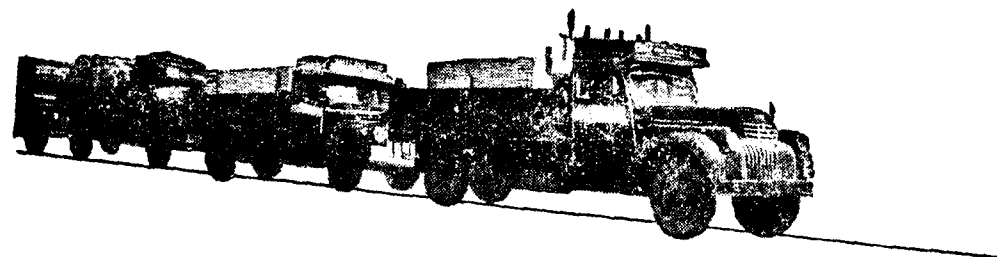
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VOL. VIII

AUGUST 1961

No. 5

MOVEMENT OF COAL BY SEA

THE Government of India have decided to introduce a scheme of subsidising the movement of coal by sea. Under the scheme the consumer will get his supply of coal at almost the same cost at which he would have got if the movement had been by the all-rail route.

The scheme of subsidy is one of the several measures adopted by the Government of India to improve supplies of coal to areas distantly situated from the Bengal-Bihar fields. To meet the expenditure on the grant of subsidy, the rate of excise duty on coal, levied under the Coal Mines (Conservation and Safety) Act, 1952, was recently increased from 88 nP. per ton to Rs. 1.68 per ton.

The subsidy is admissible in respect of coal moved under the scheme from the port of Calcutta on or after May 1, 1961, and the quantum of subsidy will be equal to the difference between the actual freight by the rail-cum-sea route and the rail-freight by the all-rail route. For instance, the railways carry at low rates coal to the south for public consumption. Paradoxically, they have to carry some of the coal for their own use (by the Southern Railway) by the costlier sea route. Rail transport is cheaper and the benefit of this is given to the public, while the railways themselves have to pay about Rs. 3 crores in additional freight on carrying their own coal by the sea route.

For purpose of subsidy the freight by the rail-cum-sea route will include the following elements :

- (i) actual rail freight from the colliery to Calcutta port ;
- (ii) port dues at Calcutta ;
- (iii) actual sea freight from Calcutta to the port of unloading, charged on the manifested quantity determined on the basis of joint draft survey held at Calcutta ;
- (iv) port dues at the port of unloading ; and
- (v) actual rail freight from the port of unloading to the consumption centre subject to a ceiling of Rs. 6 per ton (Rs. 5.91 per metric ton).

The documents to be produced by them along with the bills for subsidy in support of their claims, etc., can be obtained from the Coal Controller, Calcutta, who has been authorised to entertain all such claims and make the payments after due scrutiny.

The scheme has been introduced to augment movement of coal by coastal shipping from the Calcutta port. Till recently only about 12 to 14 ship-loads of coal have been moving from the Calcutta port to the South. The intention now is that, as more and more ships become available, this movement increases to 30 sailings per month and coal is moved to ports on the western coasts such as those at Cochin, Bombay and in Saurashtra.

LOAD ONE-TON MORE PER WAGON

A country-wide campaign has been launched to ensure better utilisation of wagon space on Railways so that the available resources of Railways are put to the best use in carrying traffic.

The co-operation of the trading public is necessary to make this campaign a success. Merchants and traders are requested to load in every wagon upto the maximum extent that the wagon can take. At present the full wagon space is not being made use of. If one ton extra per wagon in the average starting load can be achieved, Railways will be able to carry 5% more traffic

than they are carrying now with the same number of wagons.

About 6 million tons more of traffic can be carried with the same number of wagons if this 'one ton more per wagon' can be achieved.

Railway staff have been specially instructed to concentrate on full utilisation of wagon space at transshipment sheds, repacking sheds and at all loading points. It is hoped that the co-operation of the public will be forthcoming in full in this concerted endeavour.

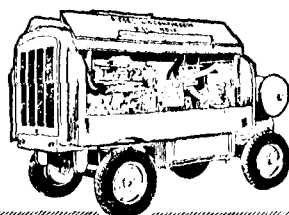
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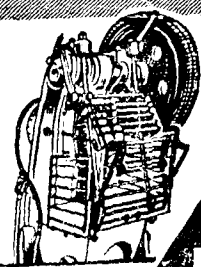
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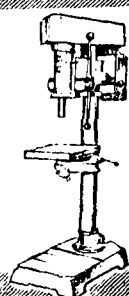
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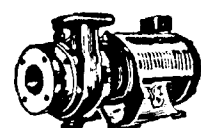


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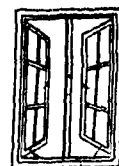


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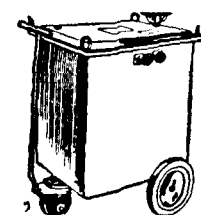
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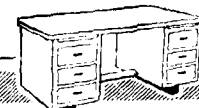
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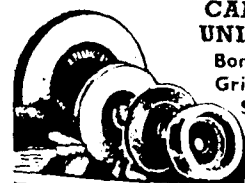
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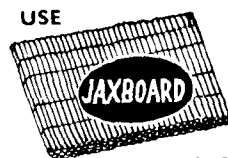
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Life is Bed of Thorns and not Roses

A. CHINNASAMY



IFE is bed of thorns and not roses so the people say. It is really true in a limited sense. Life is pleasant and sweet. To make life pleasant and sweet, it is absolutely necessary for one to face the difficulties that come in the way. Can any one say what is in store for him? There is always some kind of danger lurking in the dark, ready to strike at any moment. Only when one faces the obstacles in the way and surmounts them, can he see the unfoldment of life in its full bloom.

The learned rishis had said "To be born a human being is good and that too without any deformity is par excellence". Having got such a birth, should we not be grateful to the creator and make ourselves worthy of the divine blessing.

What is life? Life is dear and sweet. It is not easy to explain. It is more or less a continuous process of action for existence amidst many obstacles.

Take for example a rose. It is very attractive and sweet smelling. Are there not flowers which are as beautiful, if not more than the roses but at the same time without fragrance. Why are people attracted towards roses rather than towards wild flowers?

You sow a seed. It is watered. The seed sprouts and grows into a small sapling with tender leaves. A fence is put up to protect it. What for—to protect it from the hands of the mischievous lads, let alone the birds and animals. It grows into a plant and then a tree. Do you fence it now? The answer is 'No'. The tree does not need our protection. Now the tree is in a position to protect us from the sweltering heat, and gives fruits as reward for our labours. Does the tree enjoy its own fruits? It gives and not takes. From this can we not learn what kind of life one should lead?

It is needless to say how painful it is to give birth to a child. The mother has to undergo untold suffering before she can bring a soul into this world. At times, in that attempt, she loses her life. Even then she has the satisfaction that she had done her duty. If she is alive to see the child, she forgets all that she had suffered and fondles the baby.

The child is not in a position to take care of itself. It has to be looked after. It grows into a small baby. It tries to crawl on its knees. It tries to stand up and often times it falls, hurting itself. In spite of these,

it goes on slowly and steadily, unmindful of the failures, and at last by sheer perseverance, it stands on its own legs and tries to walk. Even at this tender age, the child has to face obstacles and overcomes them all with its own perseverance and with the helping hand of its parents.

Now comes the responsibility of the parents. I do not mean that the parents have no responsibility whatsoever before. They had to look after the child and to protect it from sickness, etc. As the child grows, it is the duty of the parents to see that proper education is imparted. It is not merely the academical education that is needed, but also moral education. The child while it is young imbibes the qualities of its parents and it is only at that stage that the parents should be careful in bringing up their children. Only when the clay is soft that you can shape it in whatever form you want. It is the turning point in the career of a child. Like a tender plant that has to be protected, the child should be well looked after. The child should be made to understand what is good and what is bad, and how to behave with others, with elders and so on. It is not an exaggeration to say that the mother plays a vital part in the upbringing of the child than its father.

It is only a very few in a million who are born with silver spoons in their mouths. Others have to toil hard for their daily bread. This is the present state of our country. There are millions of families who are not having a square meal a day and how difficult it would be for them to bring up their children and educate them. Whatever the position in life, they try to give their children at least what little education they can and within their available resources. What is education? Education in its true sense is the manifestation of civilization in man. Moral education has, as its foundation, truth. Truth, by whatever name you call it, is always unchangeable for all times. However hard you may try to push it back, it will triumph ultimately like the sun which is hidden by the clouds emerging still more brightly. The whole moral edifice stands on truth. So the boy should be taught by the parents to speak only the truth, whatever the consequences may be. It is the responsibility of the parents to see that the boy grows into a man of sterling character, and not fall a prey to vices.

By the time the boy becomes a man, he comes to know of the duties he has to perform to his parents and

to the society at large. Life holds out to him as a rose, with its glamour and enchantment. But coolly he forgets that there are thorns in that, which will hurt him if he were to be hasty.

Now comes the question of standing on his own legs. The burden of his family shifts to his shoulders. The parents have become old, and it is now his duty to protect them. He tries to get a job to eke out a livelihood. Does he get it without any attempt or failure? Certainly not. He has to stare at 'No vacancy' boards in offices and shops and if at all he is lucky, he gets one. He has to work hard to make both ends meet. There are only a very few who are successful in everything. But in majority of cases, this cannot be taken as the standard. To him, the past was only a book which he has read, whether it was a trash or a good one, but the future is before him. It is for him now either to grope in the dark or to walk with a smile on his face. This is the time when he is full of doubt and fear and trembles to think of the consequences of the future.

Life is full of sorrow, misery and death and all of us wish in our heart of hearts to escape this. This does not mean one should fly away from it without facing it. We have to take risks. We must act to live and without action of some kind even the barest existence becomes impossible. In every walk of life,

there are ups and downs. There is good and bad, joy and sorrow, and so on. Without the one, other could not exist. To feel happy, there should be something which makes one unhappy. Then only can you understand the life in its true perspective. The thorns of life have to be removed. What are the thorns? Thorns are those which entice you and which leads you on the wrong path.

Viewing the future in all its angles, the man is in a dilemma, as to which path he should take—one side the truth with its attendant sufferings and on the other side the evil forces with all its attractions. Here comes to his rescue wisdom and traits and qualities that he learnt from his parents. What is good and what is bad is being analysed and for this purpose one should have a clear mind. Wherever one turns, he finds only deception, fraud, false prestige, inequality, etc. He has to fight against these evils and at the same time live in it. It is a continuous fight for survival. True happiness does not come through the senses. It is not a happiness at all which one experiences through one of the five senses. It is not the material gain that brings happiness. The greatest happiness that a man can achieve is only by sacrificing himself for the sake of others and for the fulfilment of his duty towards humanity. If a man at least gives some solace to the wounded

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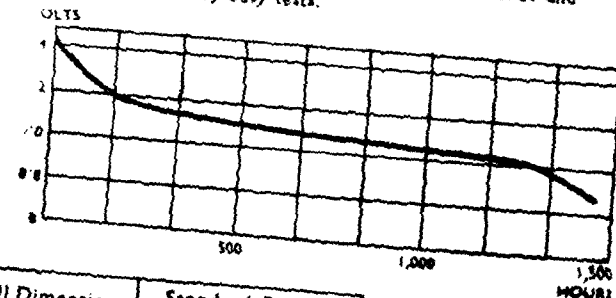
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soul, then to that extent he derives happiness and he is looked upon with reverence.

Then the fear of old age and its attendant sickness, etc., loom largely before him. He trembles at the very sight of people who are suffering and people worn out by anguish and grief. He tries to escape, if there is a way out. He cannot, but he can make himself adjustable to the changing environments, without compromising with his ideals. Then what is the aim in life?

The aim of every one should be to lead a life according to the principles of justice, truth and fair play. With this goal, he must strive hard. He must face obstacles with calm and courage. Duties have to be performed without selfish interest, without thinking of failure or success. And any action that is done should be for the benefit of all. Bhagavat Gita says 'Do your duty without thinking of the fruits'. It is difficult to follow this. No man is perfect in this world but every one tries or attempts to make himself perfect.

There is a saying that "when wealth is lost, nothing is lost; when health is lost, something is lost, and when character is lost, everything is lost". So every one should bear in mind that character is all important. It is only through self-sacrifice that one can achieve real happiness. Let each one contribute his mite for the betterment of his brethren, to the society and to the Nation. Then only can he said to have fulfilled his obligations. To hear that her son has become a great man, with sterling character, a mother experiences the same kind of pleasure which she experienced at the birth of the child.

So life is full of hurdles and it is not sweet and pleasant as people used to say. It is an incessant struggle for existence at every stage. And yet you could be a rose, if you have the virtues that go to make an upright man or a wild flower, without fragrance. It is upto each and every one to choose the path. There is no rose without a thorn and no life without obstacles as there is no success without failure.



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(Miss H. V. GABRIEL)

NO force, howsoever powerful, could bear any fruit unless it flows into a controlled channel and guided towards the achievement of some worthy goal. The realisation of such a goal lies nowhere but in the prompt performance of our everyday duties.

The word 'duty' is always considered by most of us in a very light manner, but if one really takes the trouble and ponder over the meaning of the word 'duty', it will be surprising, what a wealth of meaning it contains. Some may say that duty is indeed nothing but to do our daily tasks, but that is not so. It is to do the task however gruesome with all sincerity and might. It is in fact the first important step towards self-realisation.

Every duty, even the least duty, involves the whole principle of obedience and self-discipline. It can even be stated as while we diligently do our duty towards man, we are in another way performing our duty towards God. A duty well performed ennoble man. When it is done with a will giving your best concentration and interest, it bequeaths an unfailing sense of satisfaction and pride. It affords an opportunity for man to find himself and to lift himself above the petty irritations and accidental annoyances of this listless life, to sweeten the hours of leisure and to find a greater purpose for existence.

The conception of ones duty and its performance rests with the particular individual. There are some who feel that looking after their family alone is their duty and some feel that serving their country or all mankind is their duty. There are some, who while doing their duty consider that to help others is also their duty. There are some who leaving their undone distract others from their business and consider that as their duty. Some consider their duty in all cheerfulness, making the atmosphere pleasant and some grudge their lot that they make all around them miserable. There are some who will do their duty if there are no difficulties about it and the slightest difficulty will make them shrink from their duty, but there are also some, who accept the difficulty in the way of their duty as a

challenge to show forth their strength. In like manner, there are numerous views of ones duty and its performance.

Amongst the various categories of staff employed on the Indian Railways, which is considered to be the life line of the Nation, the stress of duty is more than essential for the Running staff. If each and every one bears 'Duty First' in their mind, many an accident and many a loss could have been avoided. For instance, take the case of a Driver. Supposing he just carelessly rushes into a Station even when there isn't a Line Clear signal! It is unimaginable—the loss of lives and goods not to mention the loss in Rolling Stock. Similarly, although the duties of a Pointsman is apparently simple, yet if he neglects his duty, the numerous complication that would arise is incomprehensible. Thus the agile sincerity in his duty as a Railway man, especially on the Executive side, merits appreciation by one and all.

Now India has taken a very prominent stand amongst the many Nations. It has become a dire necessity that all should realise their duty and take a new decision. Out of the current confusion and conflict, one thing has become clear: If there is to be peace and prosperity to our families, our community and our country as a whole, that has to be created on the basis of what and how every individual views his duty. As the saying goes "Little drops of water make a mighty ocean", however little our duty might be and in whatever remote corner and under any circumstances it may be, yet it will be a contribution that counts for the welfare of one and all.

In one of his many eloquent speeches, Mr. Harry S. Truman said, "As I studied the lives of Great men and famous women, I found that those who got to the top of success were those who did their day-to-day duty on hand, with everything they had of energy, enthusiasm and hard work." Thus, if everyone should resolve to do their duty as they understand unflinchingly, with all their might and sincerity, it will not only enrich ones own life but will also change the environment into a pleasant place for all to live in.

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High-Lights of Varanasi

K. PARTHASARATHY

BENARES or Varanasi, is a name to conjure with, not only in Hindu mythology but in the practical life of a Hindu, more so if the person is a devout Hindu, attached to the ancient classical lore of India. Varanasi, is the hub of his religious life, at some stage or other, of his existence of earthly tribulations and turns of fortune. In the words of Sankara, "Varanasi, the very mention of it, awakens, dominates, possesses and finally sublimates some, into, spiritual awareness and ecstasy. There is not an ancient classic of India which does not reiterate upon the importance of Varanasi from one aspect or the other. Apart from religious sanctity, Varanasi is justly claimed by all the lands, as a great seat of learning from very ancient times. Through the march of time, her traditions of education and sanctity have been zealously preserved and to this day they survive in the various institutions and sanctuaries of the City. "Varanasi has a brilliant stamp of life peculiar to its own genius, culture, heritage and sanctity" as one distinguished western visitor remarked.

The mythological and historical background of Varanasi, also known as Kasi, in native parlance and Benares in Modern times, reads like a romance, all its own, unmatched as it were. Legend and history combine to lend Benares a picture, at once celestial belonging to the Gods, at once human depicting an interplay of Indian life, its meaning and message.

Benares or Kasi is magnificently situated on the left bank of the holy Ganga where it bends in graceful curve for about four miles. Reputed to be the most ancient city in India, it serves as the living repository of the Hindu faith and culture.

It derives its vivid colour and gleaming texture of life from the hoary bathing ghats and legendary colourful water-festivals. The river is the chief source of religious inspiration, spiritual solace and recreation to the great majority of the citizens of Benares. "The river lends charm to the city. The city lends sanctity to the river." Another unique fact of importance is, that Benares is not only sacred to the Hindus, but to the Buddhists as well, for it was at Sarnath, only a few miles away from it, that Buddha preached his first sermon. In short it is as manifestly, as endearingly sacred to Buddhists as to Hindus. Finally, the Jains too hold this city in great reverence because some of their Thirthankaras

were born here. This, then, is the formal preface to the holy city of Varanasi before one could wholly dilate upon its mythological background.

Claimed as the oldest city, not only in India, but in the world, its antiquity goes beyond six centuries before Christ and very little of what one actually sees dates beyond the second half of the eighteenth century A.D. According to the puranas, Kashya, the son of Suhotra, founded this most ancient city of Benares, about 1200 B.C. Varanasi is the ancient name drawn from the sources of Hindu mythology. The city logically takes its name from Varuna and Assi, the two tiny monsoon streams that wash the northern and southern borders of this ancient city. Its other name 'Kasi' means 'Ever resplendent with divine light'. Varanasi, is an oft-repeated word in the sacred scriptures of India, "in particular that of the incarnation of Shiva". As the wheels of time moved forward the mythological origin of the name was shadowed in obscurity except to the learned few and became Benares as symphony to modern ears though short of proper philological interpretation. The picturesque, site of Benares on the bank of the sacred Ganga, the grotesque but oriental architectural ensemble, the very air and atmosphere of Benares with festivals and rituals, all bring before the mind's eye of the Pilgrim or visitor, an age other than his own, and a world other than his own. Mythology and classical grandeur are writ large on the face of Varanasi. As Havell, a great historian, says "But it is not in its architectural features, that the chief attraction of Benares lies. It is as a microcosm of Indian life, customs and popular beliefs that it furnishes a never-ending fascination!!"

Even as far back as 7th century B.C. Varanasi was one of the most flourishing states in India, as definite historical records bear evidence to that fact. In the classical age receding back to 6th and 7th centuries B.C. it is claimed on Chronological resources, that Varanasi touched its meridian heights under the regime of the Kosala Kings as it formed a part of the Kosala Kingdom whose royal geneology is traced to King Janaka, the great. Succeeding Hindu princes, only enriched Varanasi with additions of architectural beauties and seats of learning with grants to support them.

The unique and grand architectural ensemble of Varanasi, formed by stone embankments, steep flight,

of stairways leading to the Ghats and a picturesque array of stately buildings and temples are all the combined work of succeeding generations of Hindu rulers of Varanasi in the main and by the devout public subsequently. It is of great significance to note that Hiuen-Tsang, the celebrated Chinese pilgrim while staying as a scholar at the famous Nalanda University during the 7th century A.D. also visited Benares and he described it "as containing 30 Buddhist monasteries with about 3,000 monks and about 100 temples of Hindu Gods". No wonder with the march of time there are over two-thousand temples at Benares and about half a million images of stone and metal today.

In medieval times, it formed part of the Kingdom of Kanauj and was subsequently annexed by the Pala Kings of Bengal. The history of Benares is one of mingled story of tears and smiles, of romance and tragedy. The iconoclastic excesses of the Muslims have ravaged to the ground some wonderful and magnificent pieces of architecture, indeed noble edifices "that filled not only the eye but the soul". As John Keats, the well-known English poet, said "A thing of beauty is joy for ever" Benares is "a thing of beauty not only to the naked eye but to the mind's eye". Many foreigners have paid glowing tributes to the pure and virgin Hindu architectural glories of Benares. But what a sad fate and misfortune came upon it as it were a curse. History records indisputably about the wounding fact to millions of Hindus, that in the year 1194 A.D. Shahabuddin of Ghor ransacked remorselessly Benares and left the city in utter ruins and desolation. Added to this act of cruelty, rocked by perversions of religious bigotry and vandalism, the name of holy Benares was further changed into Muhammadabad, during the Mughal period. Men are blind when obsessed by religious fanaticism and Aurangzeb was unique in his outrageous campaign of belittling Hindus as idolators and Hindu architecture as 'heathen'. He took herculean pains to pull down a great temple as Shajahan to raise the famous 'Taj'. Among the most conspicuous of the Benares buildings and towers that pierce the skyline, the mosque and its sky-soaring minarets, take the first place.

The mosque is built by Aurangzeb in the very heart of the Hindu quarter on the debris of a greatly sculptured temple. But as one great English traveller in his Book "Mango Leaves" records, "the mosque of Aurangzeb built to belittle Hindus, is insignificant both from architectural and religious points of view,—in the intense, all embracing fervour and atmosphere of Hindu temples and towers and above all in the overpowering Hindu austerity and asceticism that pervade the very air of

Benares." He further remarks that he literally forgot about this mosque on reaching home until he referred his notes, in his task of writing a book about India. He describes—with a passionate sentiment "The holy city of the Hindus, lies on the left bank of Ganges from which it rises like an amphitheatre, presenting a splendid panorama of temples, towers, palaces and other buildings of which Aurangzeb's mosque is one very conspicuous, yet consigned to oblivion and stands to remind as a cruel mockery of his iconoclastic excesses".

It was during the regime of Muhammad Shah, one of the later Mughal Kings, that the state of Kasi was handed over to Mansaram—with the title of Raja, under the direct control of the Oudh Court at Lucknow. Balwant Singh, son of Mansaram, declared himself independent of Oudh and allied himself with the British by greatly assisting them at the battle of Buxar. His successor Maharaja-Prabhu Narain Singh was awarded the powers of a ruling prince in 1911 and had a salute of 13 guns as a mark of great royal honour. On October 16, 1949, the state voluntarily merged in the Indian Union. The capital of the state of Benares is Ramnagar, a small town with a fine fort on the river-bank which contains the Maharaja's palace and the view from it down to the river front of Benares city is magnificent. A Brahmin himself and a patron of learning, the Maharaja presented the Hindu University with this site for its buildings opposite Ramnagar, as well as with a handsome endowment.

Benares is not merely a living repository of the Hindu faith but a dynamic centre of learning in traditional and classical studies from very ancient times. Students gathered round it from far and near places with strange enthusiasm. This ancient tradition is being preserved and fostered by the Benares Hindu University founded by Pandit Madan Mohan Malavya the great patriot and educationist. Benares has always been the home of philosophers and grammarians and it was here that the Buddha held discourses with Vedic metaphysicians and established the new way. Many centuries later Shankara from the south came and revived the glory of ancient learning and Hinduism with its uncomparable message and glory of Adwaita. No wonder, even today, it is the home of philosophical and philological studies attracting students from every corner of India and abroad. Besides the University aims at a synthesis of India and western thought and culture and there are the most advanced courses in science and humanities. It was here the genius of Dr. Radhakrishnan was revealed to the world "in a spell as it were" and took meridian flights. There are some of the famous libraries in the

country which include the Gaekwar library at the University, the renowned Nagari Pracharini Sabha possessing large collection of books in Hindi and the Bharatkala Bhavan, where large collection of all the schools of Indian painting is preserved and is of great interest to the connoisseurs of art all over the world.

Benares is a city of festivals rich with the mission and message of Hinduism. The festivals of Benares not only reflect the mythological aspect of the Hindu religion but also present a vivid picture of the carnival of the citizens' merriment and their social contacts in life. Besides a number of fairs are also held every year. It is striking and thought provoking to observe that Benares celebrates about four hundred festivals during the year. Almost every day is a day of some important festival in Benares. During the festival days, the people of Benares keep awake the whole night singing Kajalis (folk songs of the rainy season) or watching the Ramalila performances (open air dramatic performances of the life of Lord Rama) that are staged at various places in the city from October to the end of February. The great Buddhist fair namely the Sarnath fair is held in Sravana (July) and the Vedavyas fair in Magh (January) lasting for a month. The Lakshmi fair is held in Bhadrapad (August) for sixteen days and the Rathayatra fair in Ashada (July) is a colourful three-day carnival. During Bharat Milap day in Asvin (October), men, women and children of Benares including the Maharaja attend the dramatic representation of the meeting of Rama and Bharat. On this occasion, the scene is enacted on the Nati-Imali grounds, to which the public of Benares including the Maharaja give audience. Much boisterous mirth and jovial sprinkling of colours characterise the Holi festival which is another important festival of the city.

Mahasivaratri in Benares is of special significance to the presiding deity Lord Viswanath and hundreds of thousands of devotees wend their way on that day to the temple to offer the holy water of the Ganga, and bela leaves (belapatra), milk and fruit to the Lord as Mahasivaratri is the great night dedicated to Siva and two important aspects of this festival are a "strict observance of fast and a night's vigil".

As a nucleus of religious teaching Benares has carved a niche for itself in the heart of India. Many a Mahatma had sanctified it with his austere spiritual personality. "The ground of Benares is sacred as it has been trodden over by many Satpurushas", is the general theory of sanctity referred to by many of its citizens. Benares has been the traditional home of great philosophers, saints and sages. Besides many religious reformers have visited it in search of learning. Hindu teaching

attained its glory in Benares and spread to the various parts of the country. Amongst these can be counted many of the great teachers of India including Gautama the Buddha, Sankaracharya, Ramanuja, Vallabha, Kabir, Nanak, Tulsidas, Chaitanya Mahaprabhu and many others. Swami Bhaskaranandaji, the great saint, yogi and scholar of the 19th century, preached here rampantly and his Samadhi lies in marble just behind the Durga Temple. Tulsidas also breathed his last in Benares and his Samadhi is also held in great veneration. Almost as a religious doctrine it is popular belief governed by ardent religious faith that many temples were raised during the course of time on the Samadhis of great saints and sages and hence these temples have acquired great spiritual dynamism and significance.

With a perfect skyline pierced by spires, pinnacles, domes and minarets, along with the throbbing ritualistic and pensive colourful life, on the flights of steps of the ghats—the Benares ghats as a complete picture presents a spectacle of unforgettable beauty.

Ardent devotees throng the ghats, who must pay homage to the holy Ganga before going to the temple of Viswanath. At the time of polar and lunar eclipses the ghats present a spectacular memorable scene. The lunar and polar eclipses aggravates all the more the religious importance of bathing ghats which present a memorable scene on such occasions. The Assi ghat is situated near the University, at the confluence of the Assi stream with the Ganga. The word "Varanasi" indicates the importance of this ghat. There are many ghats of which the following are the important ones.

The Great Poet and Rama Bhakta Tulsidas sanctified the Tulsi Ghat by his residence there. The annual festive plays, the Ramalila and the Kaliya-demonlila, depicting the victory of Krishna over the serpent-King Kaliya, are held there with great pomp and splendour, with significance and effect.

The Harichandra Ghat much revered brings to memory the greatest champion of Truth "Satya Harichandra the legendary King who sacrificed all for the sake of truth—nothing but truth". From ancient times to this day, this ghat has preserved the solemnity, the awe and the strange feelings of the other worldliness and still continues to be a famous and revered burning ghat as it was from ancient times.

The Desasvamedha ghat is said to be the sacred site where Brahma performed the ten horse sacrifice. This is also the site where the visitor could command a view of the picturesque river front and the various religious rites performed on the broad steps of the

ghats. Pilgrims always throng at this ghat and during the solar and lunar eclipses the crowd simply overflows on the ghat.

The Panchagana Ghat is yet another particularly sacred bathing place to Hindus. But this is associated with a striking but painful historical background for it was on this sacred ghat of the Hindus Aurangzeb chose to build the mosque locally known as "Madhorai Ki Dharahara" as a mark of his unbridled religious zeal. The tall minarets dominate the skyline of the city. In October 1949, one of its minarets collapsed.

Raj Ghat is famous from historical point of view. Here lie extensive archaeological mounds that represent the remains of the ancient city of Kasi. During excavations carried out some time ago some interesting discoveries were made which add to the knowledge of archaeology and to the romantic past of the city.

The Ghats of Kasi are a part and parcel of its life. They lend importance to the temples of Kasi. Among the many temples the Golden Temple of Lord Viswanatha is the most important and sacred one. This is situated in the heart of the city. During its long history it underwent many vicissitudes. It is very unfortunate that the iconoclastic fanaticism of the Muslims should destroy the very things "that are not merely sacred to the Hindus but beautiful with a meaning and message and belong too, at length to Humanity devoted to art and culture". This temple of Kasi Viswanath was destroyed by Qutubuddin-Aidak, who converted it into the Razia Mosque. During the reign of Akbar, Raja Todarmal again built a temple to Viswanatha at "Gyanvapi", i.e., a well situated behind the temple of Viswanath. But this too was converted into a mosque by the bigotry of Aurangzeb.

The present temple was built by Maharani Ahilyabai of Indore and its spire was covered with gold plating by Maharaja Ranjit Singh of the Punjab.

To many who are under the impression that the Kasi Viswanatha temple of today is just the one, the age old one of venerable antiquity, it may be painfully revealing, that it has been markedly shifted from the site of the old sanctuary and the temple stands constructed with certain changed features from that of the ancient.

There are other important temples of which the Bharatmata Mandir, Durga temple, Sankatamochan are of particular note.

Bharatmata Mandir is devoted to Bharatmata or Mother of India. A unique feature of this temple is

that it contains a large relief map of India beautifully carved on its white marble floor.

The Durga temple is of fine architectural beauty with a tank attached both constructed by Rani Bhawani of Natore in Bengal in the 18th century. A number of friendly monkeys wander in its precincts seeking friendly hands for a feed.

Sankatamochan (deliverer from miseries) is a secluded temple with little ornamentation but solid in build and is consecrated to Lord Hanuman. It lies in a small wood and has a spacious courtyard in which are held sermons, recitations and other functions. This temple was built by the great saint Tulsidas. Opposite is a temple dedicated to Sri Ramachandra

Benares is not only famous for its temples of hoary, past and the sacred Ganga but also for some of its noble and historical monuments as well. Among them mention may be made of Raomanagar palace, Manamandir observatory, Benares Hindu University and the Queens' College.

The Raomanagar palace is situated in the fort at Ramanagar across the Ganga. The palace treasures rare manuscripts which include a brilliantly and profusely illustrated copy of the Ramayana by Tulsidas. Raja Chait Singh built the noted Durga temple near the palace as private chapel of the Kings. The Ramanagar palace flood-lit and decorated during the famous Ramalila performances coming in the month of September-October, presents a feast to the eye. Nay, the whole town of Ramanagar looks its best during this festive season.

The Manamandir observatory is a unique historical monument proclaiming the growing importance of science from the mediæval times of India. It was built during the reign of Akbar by Maharaja Mansingh of Amber. It contains "Azimuthal quadrants and sextants attached to walls in the plane of the meridian" and with it are measured the meridian altitudes of the stars, sun, moon and planets and their distances from one another with only the human eyesight as aid. Sawai Jai Singh II later, i.e., in the year 1693, constructed additional astronomical structures.

The Benares Hindu University founded by the great Patriot and educationalist Pandit Madan Mohan Malavya is a great centre of learning with particular stress on oriental studies, with a growing international outlook. The campus of the University covers an area of 100 acres and the buildings symbolise features of virgin

(Continued on page 28)



SOUTHERN RAILWAY

TENDER NOTICE No. 57

The Divisional Superintendent (Works), Southern Railway, Guntakal, invites separate sealed tenders for the following works upto 16 00 hours on 30 9 1961 :

Serial No.	DESCRIPTION OF WORK	Approximate value	Earnest money	Cost of tender form
		Rs.	Rs.	Rs.
1	Cuddapah—Cement Concrete approach road—Extension of V. R. R. and provision of bathing facilities, etc. ..	31,900	798	10
2	Supply of stone ballast at stations in Guntakal and Dharmavaram Section	48,600	1,215	10
3	Supply of 2" size hard stone ballast from Ramgad to Yeswantanagar Stations (in Hampapatnam Section) ..	40,630	1,016	10
4	Supply of 2" size hard stone ballast from Thummargudi Siding to Samehalli Stations (in Hampapatnam Section) ..	30,300	758	10
5	Supply of 2" size hard stone ballast from Gunda Road to Ramgad Stations (Hampapatnam Section)	37,000	925	10
6	Supply of 2" size hard stone ballast from Vyasanakeri to Gunda Road Stations (Hospet Section)	31,000	775	10
7	Supply of 2" size hard stone ballast from Yeswantanagar to Sundaram Benchi Siding (Hampapatnam Section) ..	8,300	208	10
8	Hampapatnam—Construction of Type I Quarters—9 units	20,430	511	10

Last date for issue of tender forms ..	12-00 hours on 29-9-1961
Last date for deposit of earnest money with the Divisional Paymaster, Southern Railway, Guntakal	16-00 hours on 29-9-1961
Date of opening of tenders	14-00 hours on 3-10-1961

Further particulars and tender forms (not transferable) may be obtained from the Divisional Superintendent (Works Branch), Southern Railway, Guntakal, on production of a receipt towards the cost of tender form paid to the Divisional Paymaster, Southern Railway, Guntakal or any Station Master on the Southern Railway.

THE HOSTILE LAND

D. SREENIVASIYA



T was a long way from Ajmeer to Baroda, another two nights journey was ahead. To travel on the Broadgauge with heavy luggage on our backs that too in III class was not an easy task. Besides we were already tired by our long journey to the top north. Mysore the home town was still too far off to go.

We therefore decided to travel on the Metregauge on the Ajmeer-Ratlam section in a shuttle train. There was the prospect of getting place enough to stretch our tired legs as far as we could and time quite enough to sleep. We settled ourselves in a small compartment in the rear end of the train, adjusted our luggage, spread-out the hold-alls, kept the eatables close at hand and sat quietly looking at the customary dress of the Rajastani peasants waiting for the train to move.

The shuttle train started at 2 p.m. The weather was dry and dusty. There were not many men in the compartment. The Rajastani peasants were sitting quietly tired after eating enough dust in the sunny bazaars of Ajmeer. For a long time I was looking at the land outside. It gave the look of a desert, scorched and barren. Not a blade of grass could be seen anywhere for miles. The land gave a dreary and melancholy look as if it was just then devastated by a locust ride. It was a pitiable sight. Having nothing to do the three of my friends stretched their legs and closed their eyes. I continued to sit studying the landscape at the prospect of seeing green grass some where. Never before I had seen such a vast land lying in waste. At length my eyes were tired, I stretched my legs and quietly dozed off.

How long I had slept I had no idea. When I woke up I found that the train was not in motion and that the other three of my friends were still sleeping. It was dark and the shuttle train was in a wayside station. There was silence outside as well as inside. We were only four in the entire compartment. When the guard's whistle was heard a couple entered the carriage. They looked rich and bright in their colours. The lady was young and charming with a lot of jewels on her. The man was of middle height and of middle age. Although there was nothing extraordinary in him he looked handsome in his own way. They had brought with them a considerable amount of luggage. They adjusted their luggage and sat quietly a little far off. Everything looked well with them and they were happy company. We were six now. The

whistle of the engine was heard in the distance and the train started moving. Suddenly to my dismay I found people entering from the opposite side of the station. One after the other they came in hurriedly. I counted, there were four in number.

Here started the real drama of terror and suspense of anxiety and sorrow. Never before I had seen such giants in my life. We had seen mighty Sikhs in the Punjab, but they were nothing before these giant. Each one of them had a long and thick lathi in his hand. They were of middle age and extremely tall with long and thick mustaches, hefty and strong proportionately built from top to bottom with broad shoulders, thick necks and small heads. Muscular and lengthy arms exhibited the extraordinary strength in them. The hands were very thick and rough strong enough to crush the skull of a man. No extra weapon needed. The eyes comparatively small and glittering in the sockets gave a cunning and murderous look. Their feet were surprisingly small, as small as a lady's. Feet of this type are capable of scaling any height with the utmost ease and running like a deer. Their hawk-like nose, long cheek bones, big ears gave a terrific look. All of them looked alike and every thing with them was wild.

They were born murderers ! It came to my mind suddenly. The notorious dacoits of Rajastan and Central Provinces. We were in the eye of the wild country. The hostile land had given refuge to hostile men.

It was quite clear now. I lifted my head and looked at the lady. She was afraid and had become pale. She drew her legs as closely as possible, covered all her jewels, pushed herself back, sat wedgingly in between her husband and the hold-all, looking all round. She was miserable. As for the gentleman, he was ill at ease. He sat like a mummy looked at his wife and looked at me pleadingly. I was very sorry for him sorry for his situation.

" We are being followed, will you help us ? " He almost whispered to me.

" Certainly, it is our duty, we are four and will do our best whatever might happen. How far you are going ? " I asked.

" We are going to Ujjain. I am a cotton merchant there. These are all born dacoits. They know every

SOUTHERN RAILWAY

Tender Notice No. MAS/10 of 1961

The Divisional Superintendent, Southern Railway, Madras Division, Rayapuram, Madras-13, invites Separate Sealed Percentage Schedule Tenders for the following works to reach him not later than 15-00 hours on 13-10-1961:—

Serial No.	NAME OF WORK	Total approximate value of the contract	Earnest money to be paid
		Rs.	Rs.
1	MADRAS EGMORE—Construction of Staff Quarters, Type I—6 units (storeyed) and Type II—4 units (storeyed)	53,000	1,400
2	TAMBARAM—Construction of Staff Quarters, Type I—9 units, Type II—12 units, Type III—4 units, Type IV—2 units and Type IV-A—1 unit	1,50,000	3,800
3	ACHARAPAKKAM—Construction of Staff Quarters, Type I—7 units and Type II—7 units	52,000	1,300
4	CHINGLEPUT—Construction of Staff Quarters, Type I—4 units and Type II—3 units	25,000	700

II. Last date for sale of tender forms .. 15-00 hours on 7-10-1961

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

IV. Last date for receipt of earnest money
by the Divisional Paymaster,
Rayapuram, Madras-13 .. 12-00 hours on 10-10-1961

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

August 1961

HOSTILE LAND

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inch of the land" he replied. There was fluency in his English with Gujarati accent.

Meanwhile the dacoits started action slowly. They closed all the windows save the one near me. One of them locked the door and left the other one just bolted. Two of them stood in front of us barring the passage, the third stood near the lady leaning against the window and the last one stood near the bolted door, holding his long lathi in his grip. The stage was set, only the curtain remains to be drawn. What comes out of it must be seen. There was no escape.

It was a tense moment. I should do something. I sprang up to my feet and made all my friends to get up immediately. They got up quickly. "You look aghast, what is the matter?" Vasu asked me. He then looked around and came to his senses. The sentries before us moved a little far from us.

We had to do something. We sat quietly thinking. The dacoits were not ready to attack. Something was holding them. I did not know what. "I can see that these people are after these two birds. They will kill them" Mahadev said in Kannada.

"Yes, while killing them, they will also kill us" Shastry said.

I looked at my watch, it was 9-25 p.m. The train was scheduled to reach Ratlam at 10-45 p.m. Perhaps another two or three stations more to go.

At this moment one of the dacoits came forward and demanded me to close the window. I knew the game was up. Suddenly blood rushed to my face "No!" I shouted loudly, piercing through the stillness of the carriage. The man was taken aback. Perhaps he had not expected this. He grinned and withdrew silently. He was offended! Now I had dealt with the situation, I did not care what happened.

I then suggested that the Gujarati couple should be brought to the place where I was sitting near the window corner, for reasons of more security. We were sitting in a closed booth which had only one passage the rest was all closed save a window to my right. If the dacoits were to handle the lady to snatch her jewels they must necessarily pass all of us. This suggestion was welcomed by all. I asked the Gujarati gentleman to move on with his wife which they did quite willingly and hurriedly. The lady sat near the window where I was hitherto sitting, next to her sat her husband, beside him I and Vasu took places. Mahadev and Shastry occupied the opposite seats. This act provoked the dacoits, I could see that clearly. They were wild with rage. We were now five in one company with a beautiful

young lady to care for. Against us were four giants—hard and merciless. They would certainly attack us. Any resistance will have its own serious repercussions. There was no such thing as one helping the other. Each one had to fight to save himself. I clarified this position.

Meanwhile the dacoits discussed among themselves. What they discussed there was no knowing. Why they were hesitating to attack was beyond my comprehension. It was perhaps that although they could easily overthrow us, there was that possibility of retaliation on our part which would lead to serious consequences. Besides their target was not in easy reach. They have to pass all of us.

Suddenly it came to my mind of the revolver I had bought in Ludhiana. A toy pistol, the one artistes generally use in dramas. It was made of gun-metal very heavy and was of genuine look. It was capable of six shots and would make loud noise and enough fire. I thought that it may play its part if properly used. I pushed my hand into the covers of my hold-all and pulled the revolver a little out. I wanted my opponents to know that there was such a thing with us. I glanced at them, they were watching. I took a small tin box in which the caps were kept. I pulled the latch and went on filling the sockets with the caps. Each time it was filled it made a noise. The metallic sound was heard in all corners. This done I asked my other friends to arm themselves with anything they could use as weapons. Vasu pulled out a dog chain which he had bought for 4 As. in Delhi. Mahadev removed the long belt of the hold-all. Shastry could not get anything. As for the Gujarati gentleman he was dejected.

Shastry was perspiring now. "They will butcher us, see the knife he is holding" he said meekly.

"Not at all, they do not require any weapon to kill us. They are trying to play upon our sentiments. They have the might and we have the wit, let us see who will win" I said. Shastry stood up to be near the alarm chain the best he could do in case of attack.

It was 10 p.m. now. Time spoke hard upon us. I wished to God that the train would stop now. Luckily it was dropping its speed. I hurried and peeped out of the window hoping to see the approaching Station. No. There was no such thing as a station nor even lights anywhere. It was pitch dark outside. The speed dropped by slow degrees. What might be the reason. In the dim lights of the carriage I noticed the wooden sleepers lying on either side of the track. Perhaps the

track was under repair. I noticed a change in the look of our captors. They were alert now. I understood. They were waiting for this place and for this moment. Something was going to happen. One of them with his long lathi advanced determined to attack.

"Bring out your things", He said, there was urgency in his tone.

"You can't!" Mahadev cried. He was the boldest of the lot. He sprang up to his feet and held his hand in protest to check his advance. The man pushed him so violently that he fell down with a heavy thud.

The long awaited battle was up! There was no time to think. Vasu swung his chain on the face of the assailant. It rapped him fiercely on his face and he let loose his lathi. Next moment Mahadev was up again snatching the lathi. Two more men advanced and lifted their lathis high up in the air. It was at this moment I pulled out the toy revolver and cried loudly "Stop! or else I will kill you all!!" I was taking aim holding the trigger in my finger ready to shoot, come what may. I was not conscious what I was doing. Another trick was played at this moment unconsciously. Vasu suddenly held my hand tightly and cried aloud not to shoot. There was sincerity in his demand. No better confirmation was necessary as to the genuineness of the revolver and the fact that I was going to shoot them down. The dacoits could not comprehend the action of my friend. It gave them a terrible shock. The man who had received the chain whipping suddenly withdrew spreading his arms widely preventing his men to advance. Now they were on the defence. Seizing this opportunity Mahadev cried:

"Bhago yohan se!!". I however advanced taking aim while Vasu still held my arm. The men were retreating, and were very near the door.

"Jump out!!" I cried. I had now come to the passage and was in possession of the place heitherto held by the dacoits. The door was opened and one after the other they jumped out. The last man was hesitating. Mahadev rushed and kicked him out so violently that the man went down rolling with a hissing sound.

The battle had ended. It lasted three minutes.

I returned to my seat only to find Shastri still holding on to the alarm chain unable to pull. He was shivering wet with sweat.

"My dear fellow, you have not done your job." I told him.

"I pulled and pulled, but it did not come" he replied meekly. We laughed.

"How is it Vasu, you played that trick in that opportune moment. I did not know that you were capable of such tricks." I asked.

"Quite true, I was very sincere in my job. I only thought that if you shoot the whole truth would come out and that we are lost for ever and that is why I prevented. I had never thought that it would play such a trick on them" Vasu replied. We once again laughed. Shastri also joined this time.

"I saw you deep in thought, what was that Shastri?" Mahadev asked.

"Oh my god, I prayed to all the Gods on this earth, from Greek Gods to the local stone god of my native village" he replied.

At Ratlam the Gujarati couple took leave of us. The gentleman came forward and held my hand warmly.

"To which part of country do you belong?" he asked.

"We are from Mysore in the far off South and all of us are employed in the Railways," I said.

"You people have helped us great deal and actually saved our lives. I do not know how to express my gratitude" he said earnestly.

"It is part of our job being Railway employees to help the passengers" was the reply from Shastri.

"Duty differs with the humanity", the Gujarati gentleman looked straight into my eyes with the expression of gratitude.

Perhaps he was right.

MAYA CIVILISATION

V. T. NEELAKANTAN



THE rescue of the Maya civilisation of Central America from the Oblivion into which it had undersewedly sunk for centuries is one of the wonders of Archaeology. Evidence for this civilisation lay buried all round in Guatemala, Honduras, and Yucatan in Central America. One John L. Stephens of New York with more than the usual bump of curiosity was rather intrigued by the accounts he heard of abandoned cities of the Maya People. His friend Catherwood caught the fever too. They set out for a place called Copan in Honduras in Central America.

Through impenetrable forests and steep narrow and dangerous mountain passes, they found their way to the ruined city of Copan bruised and covered from head to foot with mud. They came across fourteen sculptured stones in the figure of man with the sides containing inscriptions in Hieroglyphics. Then they came across huge pyramidal structures. With gloves to protect himself against the mosquitoes one of the explorers copied the sculptures found in those fever-laden jungles. From Copan they went to the remains of other forgotten cities. On their return Stephens published a book on his discoveries which went through ten editions in three months.

The question of who the Mayas were cannot easily be solved. Centuries ago, the people from Asia are said to have come in waves through Siberia and Alaska. Whatever be the exact origin, Maya culture was based on Agriculture. It is known as the Maize civilisation of Mexico. The Maya has also got a tradition relating to the coming of a fair-skinned people akin to Europeans whom they called the "Chanes". The 'Chanes' were welcomed as Gods. They were called the 'Sepent People' by the Maya.

Forty-two years after Stephens, one Alfred Mandslay took photographs and drawings of every ruin. Moulds of inscriptions were also taken. The key to the Maya Hieroglyphics—The Maya Rosetta stone—was found in Madrid. It was a musty old book with scrawls illustrating the book. It is these scrawls which made it priceless. It is an account of the Maya written by a Spanish bishop of Yucatan who was responsible for destroying much of Maya literature. This book along with three other Maya books, probably carried by Spanish soldiers to Europe threw some light upon the inscriptions. The Maya monuments now began to

speak though the full story was not told. Scholars were now able to read the dates of the monuments, though not the facts recorded in them. It however became clear that during the latter half of the sixth and the beginning of the seventh century A.D. the Maya left the jungle empire of Gautemala for Yucatan. The migration was probably due to the bad methods of agriculture which exhausted the soil.

From the evidence at our disposal the inference could be drawn that these stone temples and sculptures were the work of thousands of slaves and probably peasants during the off-season. The rulers were powerful and few; the people were poor and many; the temples and the dwellings of priests and kings were all in a group on a high level. Below and beyond were the thatched huts of the poor. The people looked upon the priests and Kings with awe and reverence. The priests surrounded themselves with ceremony, rituals and pomp. Magic helped them. Their knowledge of the Sun, the Moon and the Stars, their Calendar, their ability to predict even the eclipses were all magic in their hands. In 1928 a pyramid with three temples in front was carefully studied in one of the sites.

As a result of the careful study the astronomical relation between the pyramid and the three temples came to light. The temples and the pyramid had something to do with the amplitudes of the Sun at the Equinoxes and the Solstices. The whole structure formed a huge sundial, with the aid of which the priests gave instructions to the people for planting and harvesting. The pyramid contained another within it. The inner pyramid contained 18 huge human faces cut in stone, with Hieroglyphics. They were all kept a secret known only to the priests and they all perished with the coming of the Spaniards.

Before the Maya culture burned out altogether it sent up a few sparks in the form of records of events rituals, prophecies, written in Maya language, but in the European alphabet, which the Maya scholars had learnt from the Spanish priests.

From one of the sacred books we know the history of a reigning family of Yucatan called the "Itza" which ruled from the city of Chichen Itza. From the sacred books we come to know that the settlers from Gautemala and Honduras took sometime for settling down. There were no rivers but only wells. Numerous lakes and rivers lay under the earthen limestone of Yucatan.

Correction

July 1961 issue of "Southrailnews", page 28, second column, second para beginning "Railways.....", fourth line: please read 1965-66 instead of 1955-56.

After they settled down, they began their building activities and rose to great heights in architecture and sculpture. The Itzas had a rival people called the 'Xin'. A little before the coming of the Spaniards, the Maya went down. Disease, pestilence, and famine, all accounted for their decline. The Maya story goes that one 'Kukulcan' came to Yucatan. He was offered as a sacrifice by being thrown into the sacred well but he survived. People came to worship him as God. Then came the Spaniards. Some of them who fell into Maya hands were sacrificed to Gods and eaten. One who managed to survive became a Maya and fought against the Spaniards. Eventually in a few years the white man accomplished what centuries of war, pestilence and famine had not been able to do—almost complete destruction.

In the last quarter of the nineteenth century one explorer by name Thompson came to Yucatan. He spent 40 years in Yucatan. Stories about the sacred well at Chichen Itza fired his imagination. Arriving at 'Chichen-Itza' one moonlit night, Thompson had not the patience to wait till morn. Tired as he was, he ascended the steep stairway of the temple from where he had a glimpse of the sacred way and sacred well. He had made up his mind to dive into the secrets of the sacred well. Many years afterwards he bought the abandoned plantation to conduct his archaeological

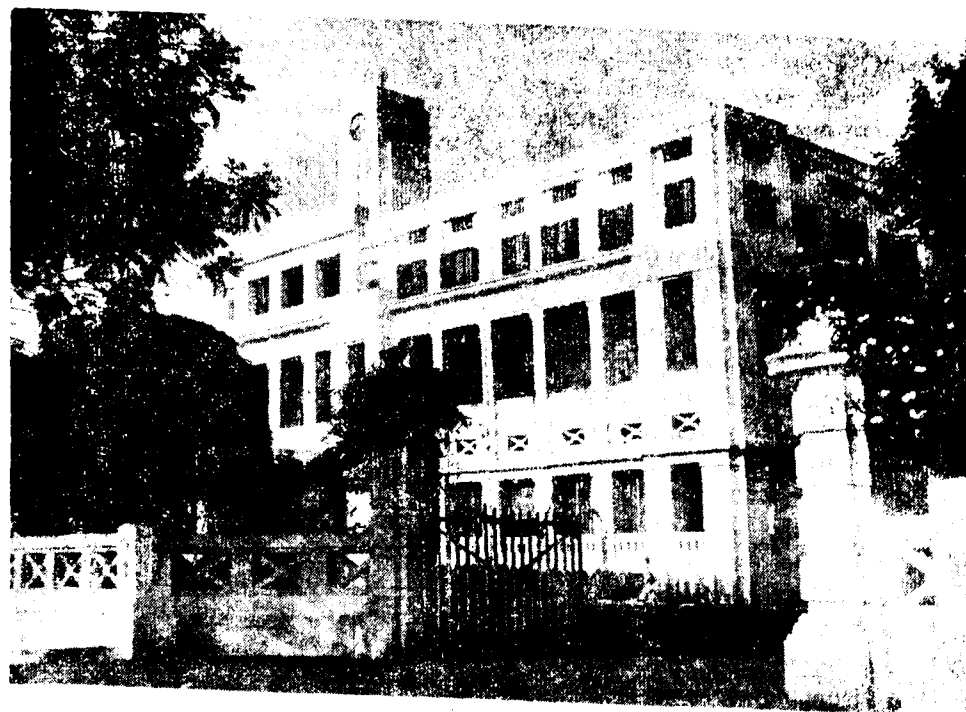
researches. He went to Boston and brought with him a dredger and a diving suit. The water in the well was eighty feet below ground level. The well was oval in shape, 187 ft. wide at the widest portion. First the dredging operation began. The gaping steel teeth plunged into the well, bit into the bottom and brought out a cartload of decaying wood, dead leaves and broken branches. Tons of muck were brought to the surface in this manner. Thompson was losing patience and had lost almost all hopes when at last yellow white balls—the incense thrown by the Maya priests—came up. They were followed by temple vases, axes, lance-points, pendants of gold, fragments of Jade with skeletons of young men and women. When at last the rock from the bottom came up, Thompson got down in the diving suit and collected a large treasure in gold, many thousand pounds in value.

His next adventure was in a pyramid. It proved to be the High-Priests sepulchre.

Enormous quantity of jade, which could not be had in that region, was recovered.

Sometime after this Earl Morris excavated a mound containing a temple which he called the Temple of Warriors, beautiful in workmanship. In fact the antiquities unearthed in Central America warrant us in calling the Maya "the Greeks of the New World".

New Joint Office, S. Railway, Perambur



STANDARD RPg BATTERIES FOR RAILWAYS

Incorporating two revolutionary techniques

INDIAN RAILWAYS, the country's largest transport undertaking, make prominent use of STANDARD RPg Batteries which incorporate two new techniques now recognised to be revolutionary advancements in battery manufacture.

One of them is the Pg Tubular Plate; the other, the MITEX Microporous Rubber Separator, with spun glass-wool mat reinforcement. Both these are now made in India by Messrs. Standard Batteries Ltd. by arrangement with the original overseas patentees who are their technical collaborators. The role which these techniques have played in the advancement of the battery industry the world over can be gauged from the developments in battery-making in the last one-hundred years.

Tubular Plates :

The very first good-quality lead-acid battery was made in the United States with tubular plates—i.e., with the active material packed in slotted hard rubber tubes. This greatly reduced shedding.... increasing battery life by about 2 2½ times.

Improvements were constantly being made because of severe competition from the manufacturers of pasted plates who too were continually striving to improve their own products. In the early forties, a patent for tubular plates was obtained in the United States, using glasswool sleeving instead of slotted hard rubber tubes. This enabled the walls to be thinner, leaving more room for the active material, and prevented shedding.

This design, too, had to be abandoned within a few years, because the material in the wall was considered too weak.

About ten years ago, yet another design was developed. This used polythene instead of hard rubber; and the result was that the walls could stand the strain even by heavy or short discharges, and there was no question of having burst tubes under any circumstance. But the disadvantage of slitted tubes remained; the tubes continued to lose the active material.

The Pg Tube :

The latest advancement is the Pg Tubular Positive Plate. It's main component is the Pg tube made of p.v.c. which has a higher mechanical strength and rigidity than either the rubber or polythene tubes. The internal pressure that a Pg tube can stand is 50-60 atm (750-1000

psi), when new, and about 25 atm (350 psi) after 2000-2500 cycles.

The comparative figures for hard rubber tubes are 10-15 atm (150-200 psi) when new, and 1-2 atm (15-30 psi) two years later. Because the brittle hard rubber wall must have a thickness of at least 10-12 mm, its internal dimension is no more than 7½ mm, whereas the inner dimension of the stronger Pg tubes is 8½ mm.

In practical terms, the difference is one of 25-30% more active material in each Pg tube.

Moreover, the glasswool completely prevents any shedding, making it possible to further increase battery life, and have lower bottom supports rather than higher plates. This increases the capacity by another 10%. Indeed, it has been discovered that by a combination of these methods, the total capacity can be increased by as much as 60%.

MITEX Microporous Rubber Separators :

These are synthetic types of separators which are far superior to ordinary separators so far used as regards porosity, chemical inertness, electric insulating property and mechanical strength. They contribute to the battery's long life by eliminating one of the commonest causes of battery failure; failure of the separators due to corrosion by oxidation.

A recent survey on battery separators has shown that the failure of batteries due to failure of separators is as high as 30% in the case of wooden separators but only about 2% in the case of microporous synthetic separators.

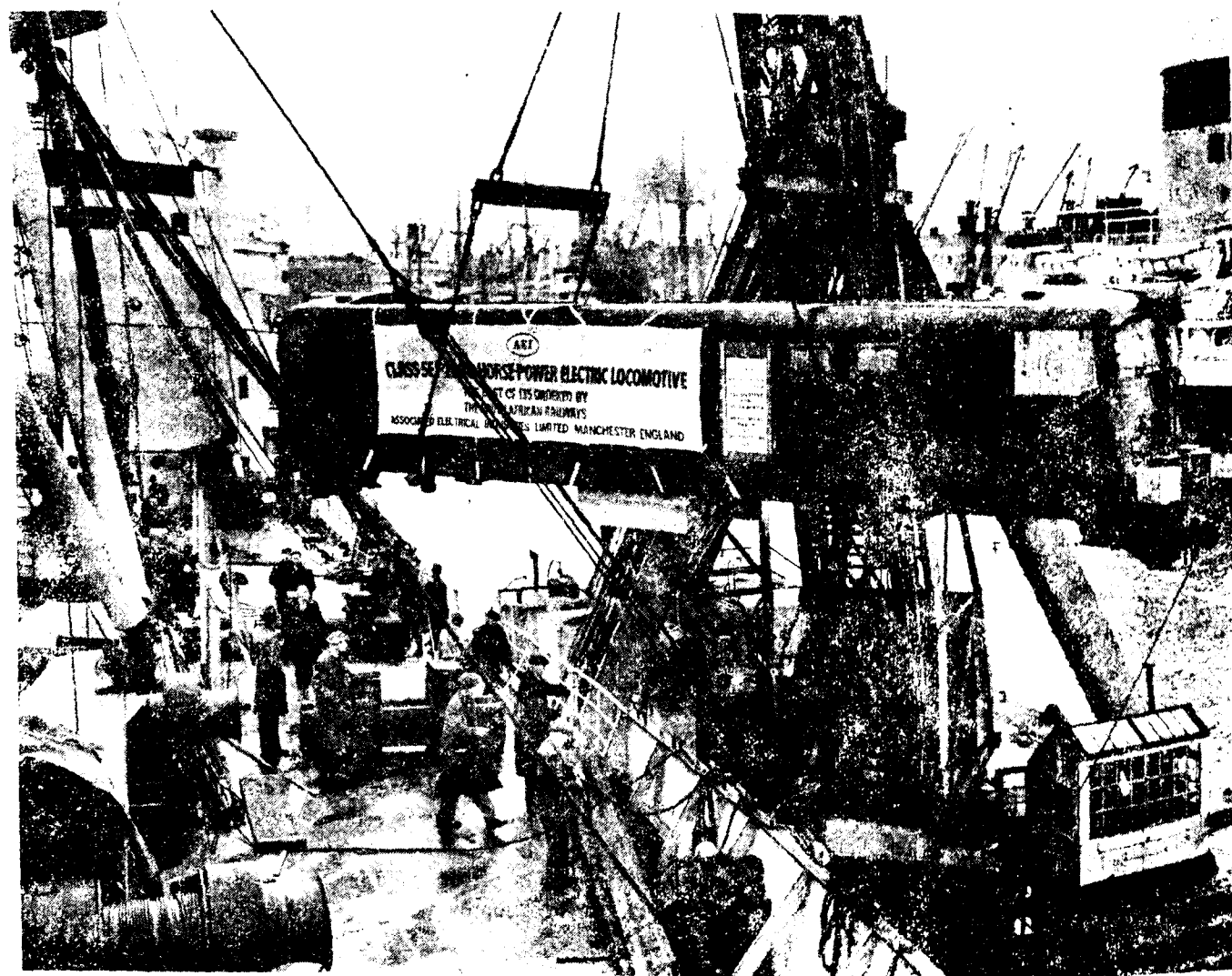
MITEX Separators are tough.....yet they are only a fraction of the weight and volume of ordinary separators. They are widely preferred in many countries as being ideal for submarine batteries and special batteries created for the defence services.

New Plant being erected in India :

Messrs. Standard Batteries Ltd. are the pioneers in India in the field of tubular batteries. They are also the first to mould the hard rubber containers as also to manufacture the synthetic type of separators in India.

Today at the Standard Batteries factory, every component part of the battery is manufactured under one roof; even the Pg tube which was until recently imported. The complete Pg battery can now be said to have been made in India, by India and for India.

22-11-61
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Going aboard the s.s. Clan MacIntyre from the floating crane at Birkenhead Docks, England, is an AEI 2280 horse-power 3,000 volt direct current electric locomotive for South African Railways. This locomotive is the final one shipped of an order for 135 locomotives, the largest single order for electric locomotives ever placed in Britain.

The British company has now supplied 345 electric locomotives to South African Railways, in addition to 350 sets of electric traction equipment for multiple unit stock supplied or on order for the same customer.

The first locomotives by this company for South African Railways were delivered in 1924-25. All except one of these are still in service and some of them have run almost 3,000,000 miles — an indication of the quality of British Heavy engineering design and manufacture.

Manufacturers : Associated Electrical Industries Limited, Crown House, Aldwych, London, W. C. 2, England.

Pole-Type Clip-on Ammeter Type P

Fully insulated for safe working on lines up to 11 kV. Five ranges 0-10-20-50-100-200 amps. controlled by selector switch. Fibre-glass extension poles can be supplied or existing poles can be used.

Other Ferranti clip-on instruments :

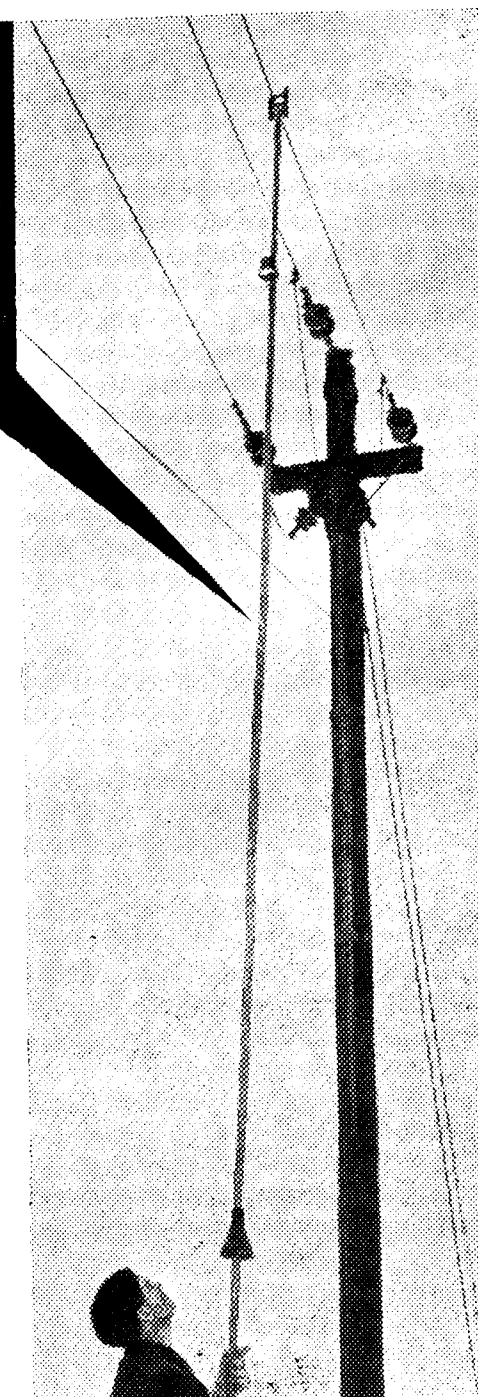
Type A	Seven current ranges.
Type L	Seven current ranges—large core.
Type M	Five current ranges—
Miniclip	Three voltage ranges.
Type V	Five current ranges.
	Two voltage ranges.
Type HFV	Three current ranges,
	50-2,500 cycles
	Two current ranges,
	50-400 cycles
	Two voltage ranges,
	20-20,000 cycles
Type W	Seven power ranges,
	0-3 kW to 0-300 kW.

Ferranti

F-18

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EINSTEIN TRAIN SPEED AND LIGHT

"If it were possible to conceive of a human being attaining speed greater than the velocity of light, according to the theory of relativity, he could overtake his past and his birth would occur in the future." Every moving planet has its own system of time, varying from time schedules found elsewhere. A day on our planet the earth is merely the period required for the earth to rotate on its axis. Since Jupiter takes more time in its revolution around the sun than does the earth, a year on Jupiter is longer than the earth's year. As speed increases, time slows down. We are accustomed to the thought that every physical object has three dimensions, but time, maintains Einstein, is also a dimension of space, and space is a dimension of time. Neither time nor space can exist without the other and they are therefore interdependent. Because movement and change are constant, we live in a four-dimensional universe, with time as the fourth dimension.

In developing the principle of relativity of motion, Einstein upset a firmly established belief. Previously, length and mass had been regarded as absolute and constant under every conceivable circumstance. Now, Einstein came along to state that the mass or weight of an object and its length depend on how fast the body is moving. "As an example, he imagined a train one thousand feet long, travelling at four-fifths of the speed of light. To a stationary observer, watching it pass by, the length of the train would be reduced to only six hundred feet, though it would remain a thousand feet to a passenger on the train." Similarly, any material body travelling through space contracts according to velocity. "A Yard-stick, if it could be shot through

space at 161,000 miles per second would shrink to a half-yard."

As pointed out by Kant, Space is nothing but the form of the phenomena of the external senses; it is a subjective condition of our sensibility without which no external intuition is possible for us. With the exception of space there is no other subjective representation referring to something external that would be called *a priori* objective.

Time is the formal condition *a priori* of all phenomena whatsoever. Space as the pure form of all external intuition is a condition *a priori* of external phenomena only. Space is therefore regarded as a condition of the possibility of phenomena—not as a determination produced by them. It is a representation and *a priori* which necessarily precedes all external phenomena.

Einstein's second major hypothesis was the velocity of light is independent of the motion of its source. The speed of light, 186,000 miles a second, is always the same, anywhere in the universe, regardless of place, time or direction. "Light travels in a moving train, for instance, at exactly the same speed as it does outside the train. No force can make it go faster or slower." Furthermore, nothing can exceed the velocity of light though electrons closely approximate it. Present day scientist regards Light as the only constant, unvarying factor in all of nature.

(Instances given in the note above within quotation marks are taken from Robert B. Downs "Books that changed the World"—a Mentor Book).

HIGH-LIGHTS OF VARANASI

(Continued from page 17)

Hindu architecture. The University is indeed one of the most important educational institution in the country.

The University museum is called the Bharat Kala Bhavan which preserves a rare and rich collection of Indian art and attracts distinguished visitors from far and near.

The Queens' College established in 1791 and a good specimen of Neogothic architecture takes the just pride of being the oldest modern educational institution for Sanskrit study in India.

As one takes a round, through the "Pancha Koshi", i.e., the pilgrims way studded with remarkable and innumerable temples of antiquity which winds 36 miles

around the city, one gets a complete picture of what this ancient city stands for and also becomes aware of that something—"the elan Vital" which hold the millions of devotees who throng her sacred shrines.

The picturesque and holy river front as well as the narrow but towering twisting streets of Benares present unmistakably a "microcosm of India's vast humanity". In the embracing fervour of this ancient religious capital of India, one could see the thrill and gaiety of life that deeply engross the merchants and pilgrims, the pundits and priests, the sadhus and mendicants, the artists and craftsmen, in their various callings in the crowded Bazaars and pavements and that is Benares

It vividly reminds one of another age and world yet happily reconciled to modern times.

LOTUS MAHAL



"Lotus Mahal", Hampi

IF 'TIS ALL IF'S AND NO BUT'S AT THE LOTUS MAHAL—[Hampi]

* * * * *

If in symbols we taught and in metaphors we talk'd,
The world wasn't ripe for Our Sun which ne'er baulk'd,
If silence were eloquence and art were all elegance,
The architects were oft dumb and artistes all-diligence;
If marbles were transparent and glasses-e'er opaque,
Test works of our LIFE were effulgent to cut our own cake;
If thro' stones we spoke and rocks murmur'd in echoes,
Pillars of stone-art sang hymns in octaves and no bellicose;
If Nature spok'd her BEAUTY and bade the wheels for duty,
Wiser thoughts did thrill and miracles went by laity;
If deeds did not spell the glory of our Art,
No SPELL w'd be cast by the dowry of our part;
If beauties danc'd while whole-critics did play-back,
History rock'd in her scroll with a turn'd-up haversack;
If royalty smil'd and courtiers all clash'd,
Posterity grinn'd to laugh as patrons' teeth gnash'd;
If they thunder'd out gifts in the wake of a motherly game,
Dynamites blew out the earth of our POTTER'S DAME;
If similes we lov'd and transferr'd epithets were borrow'd,
Our surgings did bellow and heavings all harrow'd;
If an octo-petall'd LOTUS was Lord Vishnu's pet sortes,
The LOTUS-MAHAL of Hampi feted a past-master's forte;
If the Past were in a bustle and the Future a hustle,
The Present must turn-turtle-ere e'er there's a tussle;
Sweet shadows fall o'er the sad turrets of THE MAHAL,

And the leaves of the Tree rustle
As lower'ng clouds do sigh
By the walls of the castle
That are so eminent and high,—
That the Past was a Present with no Future!
Tho' all that's past have their descent in a suture,
Sombre THOUGHTS surround a hero's Valhal'
As I gaze at the picture of the LOTUS-MAHAL!

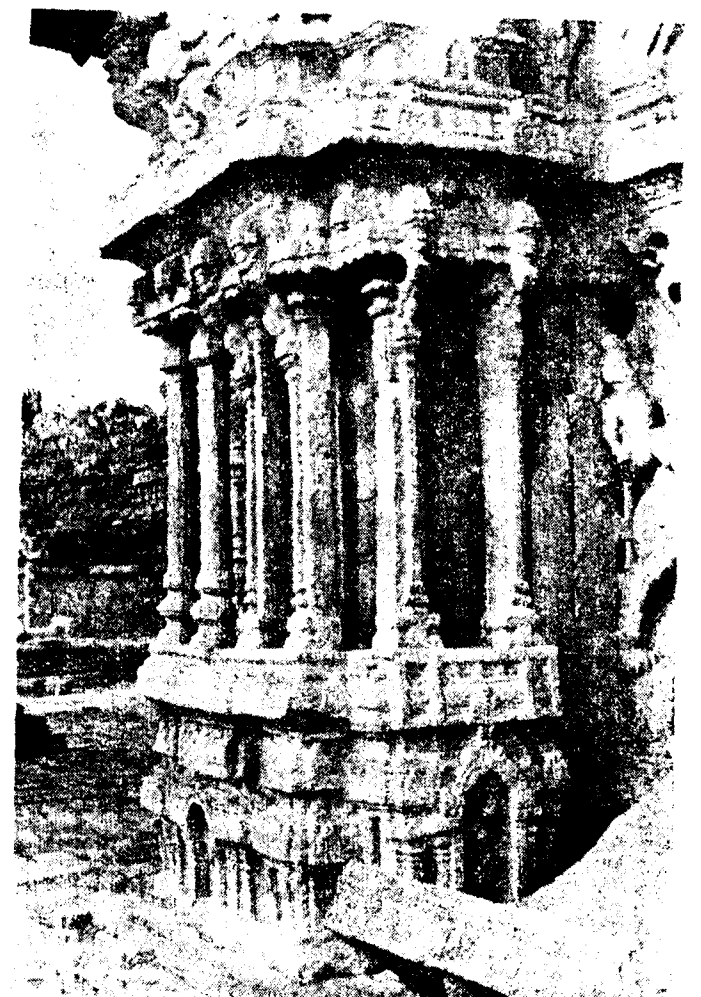
—SUDAMA.

[Note.—These lines were inspired by a sight of the photo of THE LOTUS MAHAL OF HAMPI and allied pictures that dumbly and mutely Tell Their TALE]

(Photos by courtesy of Sri T. Madhav Rao)

—Sudama.

"Musical Pillars", Hampi



SOUTHERN RAILWAY

TENDER NOTICE No. 15/1961

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

Serial No.	NAME OF WORK	Approximate cash value	Earnest money
		Rs.	Rs.
1	Villupuram-Katpadi section. Between Agaram Sibbandi and Tiruvannamalai Turinjapuram. Proposed conversion into crossing station	83,000	2,075
2	Insertion of superior ballast (granite) in place of existing moorum ballast in miles F. 180/3 to 185/3 excluding existing granite ballast portion in mile 182/11-17½, 183/13½-17 and 184/3 4 in Salem-Vriddhachalam Section	75,500	1,888

Last date for the issue of tender forms .. 15-00 hours on 3-10-1961

Last date for remittance of earnest money to the Divisional Paymaster, Southern Railway, Tiruchchirappalli 12-00 hours on 4-10-1961

Last date for the receipt of tenders .. 16-00 hours on 5-10-1961

Date of opening of tenders 11-00 hours on 6-10-1961

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 Paymaster, Southern Railway, 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.

IN AND AROUND MADRAS

AMBASSADOR GALBRAITH HANDS OVER MILK POWDER CONSIGNMENT TO CHIEF MINISTER KAMARAJ

What has been described as the largest school lunch aid programme in the world was inaugurated when U.S. Ambassador John Kenneth Galbraith handed over a consignment of American milk powder for Madras school feeding.

Receiving the consignment, Chief Minister Sri K. Kamaraj said that the Madras Government plans to improve and expand the lunch programme with the help of the food gift.

With the American foodstuffs, Sri Kamaraj said, "we can supply nutritious food to our school children, and this generosity gives us encouragement in expanding our noon meal programme." On behalf of the children, the Madras Chief Minister expressed gratitude for the gift.

In a special pandal erected for the purpose at dockside in Madras Harbour, the U.S. Ambassador presented a token parcel of powdered milk to the Chief Minister. Madras Education and Finance Minister Sri C. Subramaniam and Dr. Allan Kline, Director for India of the Co-operative for American Relief Everywhere (CARE), which administers the aid programme, also participated in the ceremonies. The S.S. *Broward*, which was discharging its cargo of 4,300,000 lbs. of American milk powder, was tied up close by. The milk powder will benefit a million and one hundred thousand school children in Madras State.

Stressing the importance of the school lunch programme, Ambassador Galbraith said though its results will not be as tangible as for instance the building of an electric power plant, they will be no less important.

He said: "It is good that we have light in our lamps. It is even better that we have light in our children's eyes. I hope that those who look at the power plants and transmission lines of the Five-Year Plans will also spare a glance for children who are better fed and better read as the result of the progressive vision of the people of Madras."

The Ambassador noted that Madras children, no less than American children, study best on a full stomach, and said: "There can be little question that a noon-day meal does more to insure school attendance than the most efficient attendance officers."

Ambassador Galbraith expressing President Kennedy's and his own strong personal interest in the



Madras programme said the milk powder has been made available for this purpose although it has been a scarce commodity on occasion in the United States in recent years. "This is a measure of how seriously we take this food for children," he said. So also rice, which will be arriving shortly under this programme, was collected with great difficulty during his last visit to the United States, Mr. Galbraith said. Even so, the rice consignment "won't be quite enough but I hope you will find the new product we are sending to cover the short-fall—Bulgor wheat—a very satisfactory substitute," he added.

The meals from this food, Ambassador Galbraith said, go to the children free. In this regard, he said: "In the last few weeks there has been much discussion of plans for free food. This I take to be evidence that our idea is spreading. I am glad. On the basis of your experience here, and likewise ours in the United States, we can safely assure our friends in the Soviet Union that they too are on the right track. As pioneers of the idea that there should be no price tag on a youngster's appetite we must warmly welcome all who follow in our path."

Minister Sri C. Subramaniam, speaking on the occasion, said: "I consider this as a gift from the children of America to the children of Madras, so that a new understanding will grow up between the children of both countries." The Minister said the new generation should be enabled to grow up with better understanding and better co-operation. "That is the only way for a better world," he noted.

In the building of a new India, the Minister said the bottleneck is not so much the physical needs of the

Five-Year Plans, but the need for trained personnel. That is why, he said, the government attaches so much importance to the educational programme.

In this regard, Sri Subramaniam said the school lunch programme has proved the greatest inducement in bringing children to the school. "We are hoping," he said, "with this programme we would be able to bring all the children to the schools a few years earlier than the Third Plan period."

Therefore, the Minister said the aid programme for school lunch had come in good time. "This will help us to expand the programme and to make the food a little more nutritious. Thus it will contribute to better education," he said.

Sri Subramaniam said the government, while attaching a great deal of importance to the school lunch programme is at the same time seriously considering steps toward welfare of pre-school children. His recent tour to the United States and the U.S.S.R. has convinced him of the great need for attention to young children.

The Minister hoped there will be more competition between the nations in programmes similar to the present one rather than in building atomic weapons and in space flights.

He thanked Ambassador Galbraith for his participation in the function.

Speaking on the occasion, Dr. Kline said that the present programme, according to which some 30 million pounds of foods are donated by the people of U.S. to the children of Madras, is the largest programme of its kind in the world. He congratulated the Madras government for undertaking the project, and noted that the programme is received with great enthusiasm in all parts of the State. "We feel it a privilege to be associated with this project and to contribute to the health of the future citizens of Madras," he said.

Madras Minister Sri V. Ramiah was among the large, distinguished gathering of Government officials, civic and social work leaders present on the occasion.

The milk powder is the first consignment in the U.S. programme to supplement Madras school feeding announced last June by George McGovern, Director of the U.S. Food-for-Peace Programme, in Washington, D.C. Entailing a cost of Rs. 3 crores, the commodities to be shipped during a twelve-month period are: 12 million pounds of rice, 6.25 million pounds of milk powder, 3 million pounds of corn meal, 3 million pounds of vegetable oil and 6.75 million pounds of whole wheat.

Kerala Governor V. V. Giri met the Ambassador on 17th August 1961, at the residence of Dr. Thomas W. Simons, American Consul General in Madras. Mrs. Galbraith accompanied the Ambassador.

Ambassador Galbraith and Governor Giri



Children's Corner

TO BE A GOOD CITIZEN

IN the month of August we celebrate a great and memorable day in the history of our nation—the 15th August when India became a free and independent nation on that same day in 1947. So when this day comes around again in 1961 what should our thoughts turn to? Well, if we have a deep love for our country and for all the people who are a living part of it, our first duty is to know how best we can serve our nation. The way in which we can do this is by being a good citizen.

Perhaps as boys and girls we may think that we cannot do much to help, as the grown-ups are there to do it for us, but this is where we are thinking wrongly. When we are young we are going through a time of training and testing for the life we must lead when we grow up, and so if we make mistakes, or get into bad habits, we will not be of much help when we do become men and women. However, let us see what each boy and girl can do during the time they are not yet full-grown men and women.

First we can ask ourselves: why do we go to school? The answer comes quickly—to learn and gain knowledge, of course. Quite right, but how many of us really do our best in school? Our masters and teachers are there to help us during our school life and give us all the knowledge they can. But more depends on each one of us. We can let it go into one ear and come out of the other by wasting our time in too much play, or we can make fun of those who like to study hard and so make them feel bad. But remember time wasted has gone for ever, and we can never, never call it back. So what happens. Those of us who have wasted our study time one day find ourselves about to leave school—with what? Failing our final examinations. And then to our parents' disappointment, and soon to our own, we find we cannot get a good job, and perhaps become discontented and think that the fault is not our own, but someone else's. So instead of becoming good citizens, we may become thieves and rascals and eventually find ourselves in prison, cursing those who have put us there, and perhaps cursing our own country, because it is the Government who must punish criminals.

Quite often when we are in school we may do things together which we think is good fun. For instance, raid a shop, travel without ticket in a train, destroy some fitting in a railway compartment, threaten those

employed by the State when caught doing something wrong, and so on. After all, what is all this? Is it fun, yes to the boys, but not to the State. In fact, travelling without a ticket is same as stealing, as one is stealing a journey by train without paying for it, just as if you took some article from a shop without paying for it. If anything belonging to the State is destroyed, just for fun, after all, you are as good as destroying yourself, as the State is not some other person, but you and I and all the people who make up a nation. How many of us sit down and think like this when we do something for fun?

Another good habit to get into when young is the habit of being clean, not only in your own home, but everywhere. How many of us think like this? Some of us live in big cities and it is here that we can see and smell, what comes of unclean habits. As long as I keep my own house free of rubbish and filth, what do I care whether I throw it on the public street, or in the compound of my next door neighbour? Quite often we think like this. Well, if one or two have these unclean habits it may not matter so much, but when thousands and thousands have learnt these bad habits when young, the result is terrible when we are grown-up and supposed to be good, responsible citizens. How then can we keep our cities clean and fit places to live in if we do not have consideration for our fellowmen and learn clean habits when we are boys and girls?

Quite often when we are boys and girls we seem to take a delight in being stubborn or disobedient to our parents or our teachers. If we are told to do something which is for our own good we do not do it, and what is not for our good we are only too happy to do. I once saw this happen with a mother and daughter. The girl had to be given injections by a doctor, but because she had felt some pain when the injections were given previously she kept shouting that she would never take any injections again. Now this girl was quite ill and injections were the best for her, but she did not care at all and even though the doctor told her how serious her complaint was, she still remained stubborn. If we go on being stubborn and disobedient when children, well the habit grows with us as we grow older, and when we are men and women this bad habit may lead us to do things which will make not only

(Continued on next page)

Voice Culture in Karnatic Music

Palghat SUBRAMANIA IYER
(COPS's Office)

VOICE Culture is the most important element in any type of Music, either Karnatic or Hindustani. Voice Culture is attained, not merely by vigorous practice but depends upon the mode of practice.

In Karnatic Music, we have not only to devote for Voice Culture but also to several limitations and restrictions in the limitless branches, which are unique and exclusive for Karnatic Music. The several branches we have to master in Karnatic Music are Raga Elaboration, Condensation, Thalam aspects, Neraval, Elaboration of Kalpana Swaras, Thanam, Gradation of speed in Thalam or different Jathis, the different gradation of speed in the thousands of compositions, the correct and clear rendering of Sahityams or the words, mastering of compositions in different languages, which we have to render. Apart from all these, we have to bring our voice under perfect control to enable us to bring out all the above and please the masses as well as others knowing the art. Though we may master all the above aspects, it is not enough. These aspects have to be catered in perfect and required proportions so as to suit the type of audience. Is it not really a hard task to attain Voice Culture apart from mastering all these branches of Karnatic Music?

The main difficulties in devoting to Voice Culture in Karnatic Music is that when too much of Thalam or

Swaram practice is done, the voice will not give way for Raga elaboration. When too much of Raga Elaboration in slow tempo is practiced, the voice will not accommodate for Swaram elaboration. When a song is sung with a very high tempo, the voice will not give way for the succeeding song with a slow tempo. Hence the practice should be in such proportions as not to hinder rendering of the other branches of Karnatic Music. Too much of calculation in Layam or thalam renders the voice most rigid during Raga Elaboration and the voice becomes hoarse. It may be seen that those musicians who have devoted for more of calculations, lose the melody in their voice. Those who attach more importance to melody and flexibility of voice should not attempt to much of Calculations in Thalam. To maintain the melody of the voice and also to master the rhythmic calculations, the practice should be in good proportions.

Lastly there are several other aspects which are responsible for our maintaining a good voice culture such as regulated diet, habits, etc., to which we have to attach very great importance.

Though Voice Culture is easily said, it is very difficult to attain as far as Karnatic Music is concerned.

So as a final thought, let us remember when the 15th August comes round again, that it is not only a day of rejoicing, but a day when we should try and see if we are failing to be good citizens, and how best we can act so that our failures can be changed for the future good of all our people.

UNCLE TELLATALE.

HOW TO WRITE

By Stephen Leacock

The opening sentence of the paragraph, unless obviously introductory, must indicate with clearness the subject of the Paragraph. Take it all in all I do not think that forming paragraphs is part of the art of writing. It is putting the cart before the horse. Good writing, one kind of good writing, results in measured paragraphs just as painting a portrait results in a distribution of paint. Painters, I admit, talk of a 'composition' but I should imagine that the picture comes first and the paint afterwards.

In other words the plot is supposed to tangle and then slowly untangle, until it turns out in the end that almost everybody is somebody else. Many of Dicken's plots indeed, are too complicated for comprehensions or too preposterous for belief. People crawl round in the disguises for years, acting a part or leading a double life, in order to find out and divulge the fact that somebody was someone else—thirty years ago. But the most celebrated of Dicken's books the Pickwick papers, had no plot, or none at the start, except that Mr. Pickwick and his associates were commissioned by the Pickwick Club to travel as long as they liked and as far as they liked, provided that they did it at their own expenses.

But even harder than the choice of the right word which is after all, lying there ready to hand, is the construction of a combination of words that shall be striking, expressive, vivid; to make some happy phrase that fits as unusual adjective to a noun and thus gets one-and-one to make more than two.

In such 'happy' uses of words lay the genius of such a man as Chaucer fashioning half-known words to the sudden expression of thought.

Thus the sentence 'He rushed like a lion on the foe' is a simile. The sentence, 'He rushed, a very lion on the foe' is a metaphor. Observe that literally a simile is the truth, and a metaphor is a lie. He wasn't really a lion; he was just so mad that he seemed like one. But the lie somehow wins out.

But the point under discussion is that people learning to write must make their metaphors vivid but not exaggerated, striking but not preposterous. Above all, they must learn to recognize and avoid the muddle of the mixed metaphor, a comparison which jumbles up the different senses, confounds sight with sound and both of them with touch.

Quite apart from the technical aspect of the art of narration, there is the broader general question of

Book Review

good and bad language, of where speech ends and slang begins.

Now by slang is meant the unceasing introduction into language of new phrases and especially new nouns as names for things. There is no doubt that this peculiar fermentation of language has reached in America higher proportions than ever known anywhere else.

It is moreover, a peculiar merit of American slang that a lot of it has the quality of vitality—vital force of renewed life. Take such words as a 'hide-out' and 'frame-up', or a 'tie-up' (on railway). To make these involves the process of starting over again, forming language from the beginning. Compare 'sob-stuff', 'fade-out', 'send-off', 'side-track' and a host of others.

In good and bad language, there is a reference to High-brow which is considered different from intellectual, learned or cultivated. In others, slang words especially the American slang, there is a lot of vitality. In such words as 'Tie-up on a Railway'.

In the chapter on 'History', the author points out that historical writing makes a presentation of facts with a view to proving a case, as when Macaulay writes an essay to put Warren Hastings where he belongs but the real history in the grand sense, undertakes to convey the annals of a nation, or even of all the world at large. The peculiar aspect of antiquity spreads wide till it extends from historians to coin collectors and relic hunters and the pursuit of postage stamps. The main field of history deals with the writing of the annals of a nation. In writing history, the picturesque aspect must be kept within its proper limits. The author also rightly distinguishes between the problem of how to write history and the problem of how to interpret it.

Regarding the historical novels, the author points out that with Scott began the weaving of the unending web of historic fiction, which at times slackened waxed or waned but has never stopped. Washington Irving followed with the past of Father Knickerbocker in New York and Rip Van Winkle in the hills of the Hudson, seen, as it were, through tobacco smoke. To Charles Dickens the past was as rotten as it was to Mark Twain. Only after reading the French Revolution, Dickens reached back towards the past in his Tale of Two Cities.

The author then deals with the division of historical novels into those that present a picture of historical times without special reference to the great people—kings, statesmen, etc., or only incidental mention of them, or an incidental appearance on their part. Sir Walter Scott features the Young Pretender in Waverley, Richard Coeur de Lion in The Talisman and Louis the Eleventh in Quentin Durward.

CHILDREN'S CORNER

(Continued from page 33)

ourselves, but others unhappy. Perhaps we may not think so, but for those who one day want to command, they must learn when young how to obey, because every commander, whether in the army, navy or air force, or out of it, knows that if those who respect a leader do not obey his commands, then it is no use his taking command at all, and the result will be a terrible mix-up.

Poetry also receives elaborate treatment from the author. A piece of writing is not poetry just because it rhymes. The old maxim that a poet is born and not made has to be understood that a poet is born first and then made. By Poetry is meant a form of language in which sound and rhythm help to a large degree to convey the sense. The opening lines of Gray's famous Elegy reads: "The lowing herd winds slowly over the lea" and "drowsy tinklings lull the distant folds".

In pointing out how poetry should not be written, the author goes on to say that the power of the verse ought to match the majesty of the occasion. The real poetry deals with flowers, plants and birds also. Shelley in his Skylark, says "singing still dost soar, and soaring ever singest" which soars to the sky.

Eventually a chapter is devoted to humour. There is a reference to the 'sense of humour' and 'humour of a situation'. Humour may be defined as the kindly contemplation of the incongruities of life and the artistic expression thereof. The humour is the perception of the lesser incongruities of life. Don Quixote, the Vicar of Wakefield, Rip Van Winkle, Mr. Pickwick are surrounded by an atmosphere of kindliness. The simplest attempts of humorous, or call it comic, writing consist of trying to get fun out of words themselves including pun-making, bad spelling, comic dialect and so on. The humour is supposed to lie in the oddity of the sound and sense, the incongruity of the verbal forms thus created.

At the same time in the book, it is noticed that there is no reference to the distinction between humour and wit. Humour is the democrat or the wit is the aristocrat. Humour comes from the heart, wit comes from the head. But there is a reference to burlesque is one form of humour. In the library of humour names which are outstanding till today are Huckleberry Fin, Vicar of Wakefield, Pickwick, etc.

We pass from burlesque and comic writing to the sustained humour of stories. We are no longer talking of the explosive funny stories but of those on an extended scale. There is a thing called horse-colour humour, i.e., which makes a person burst into laughter which is not extended humour. A humorous character must be a person whose essential nature is pleasant to contemplate, with a minimum of malice, so small and ineffective as to be harmless, a minimum of hate, or else a hate so gigantic and so futile as to be laughable. Dickens created the immortal character of the Fat Boy.

Writing originates in thinking. The basis of thinking is sincerity and interest in the world around us. The study of mankind is man. He is true to God who is

true to man. Writing can never be achieved by learning what to avoid and what to leave out. Writing comes from having something to say and trying hard to say it.

It may be mentioned in this connection that in any new writings of poetry or any classical composition, one must say something which he is inspired to say something preferably what nobody might have said, and nobody else is capable of saying.

This book is very instructive and informative and to put it in a nutshell, it is much in little.

KAMARAJ—THE SHREWD—1903-1940—By a GANDHITE (sic)—Published by Renaissance Publishers. Madras-5—Price Rs. 2.50, Cents 50.

Two things stand out in this small pamphlet of about fifty pages, which, presumably, justify a claim to public attention, viz., the dedication to 'S. Satyamurti', 'The Patriot'—not to his memory, please!—and the Foreword by the State Home Minister, apart from the heavy price of Rs. 2 and a half for a small publication. The foreword is a better brief than the author's all-round indictment, covering about four decades of India's political destiny, South India, in particular. The narrative hops through many innuendos, assertions, insinuations and personal grouches, fit for electoral occasions. 'Praise me and Abuse The Other' is the exact slogan.

Political invectives apart, it must be clear from a perusal of these pages that Mr. Kamaraj is a shrewd enough person of determined ways, well rounded off by Satyamurti's mantle, clever to head a caucus in the country's fate-fetish, and in Luck's way to be the accredited democrat even of a militant autocracy. The Gandhite's hero has got out of the grid of catching time by the forelock as suits his own ends and aims. He is safe on the State Gadi without let or hindrance. The slogan of Sarvodaya on his personal effects has given him the 'freehold' of bureaucratic power in the South as a sample of India's Demography. And everyone quotes his own scripture for the text vide quotation from Gandhi on the title page:

"Ends are subservient to means
Our progress towards the goal
Will be in exact proportion
To the purity of our means."

The Unseen Power alone can testify honestly 'to the purity' in point and to all of us over here 'Gandhi' is that Unseen Power now. However, let none blaspheme even amidst violent thinking, elections or no.

—SUDAMA.



MIXED MIDDLE SCHOOL (ENGLISH MEDIUM) FOR VIJAYAWADA

The Railway Mixed Middle School (English Medium), Vijayawada, was declared open on 7th July by Sri V. G. Naidu, Chief Personnel Officer, Southern Railway, in the presence of a large gathering of Railway Officers, other Railway staff and invitees. The District Educational Officer, Kistna District, Smt. Seetharamamma, also attended the function.

Sri E. S. Kalyanaraman, Manager and Correspondent, Railway Schools and Divisional Personnel Officer welcomed the Chief Personnel Officer and others. He explained the reasons for opening a Railway School (English medium) at Vijayawada, as staff belonging to various linguistic units were working at Vijayawada and were finding it difficult to educate their children in as much as facilities for instruction in English medium were not available. Though there was English medium

in the Municipal High School and at the Atkinson's Convent, admission to lower classes was not available in the former and was restricted in the latter. A message from Sri M. M. Nathaniel, Deputy Chief Personnel Officer wishing all success to the School was read.

The Chief Personnel Officer in his presidential address said that he was very happy that the Andhra Pradesh Government and the Railway Board have accorded sanction for the opening of this School. He said he hoped that the students of this School would be properly trained. He then declared open the School.

Smt. Seetharamamma, District Educational Officer, Kistna District, expressed her pleasure in the opening of the School and hoped that this, together with another School at Gunadala, would cater to the needs of the people of Vijayawada Town in the matter of educating their children in English medium. She wished the Institution all success and said she hoped that high standard would be maintained both in regard to discipline and teaching.

Sri M. Subramanian, Assistant Personnel Officer, proposed a vote of thanks.



Dr. K. Raghavendra Rao, Divisional Medical Officer, Vijayawada, declared open a new Health Unit at Eluru recently



SERVING RAILWAYS IS A PROUD PRIVILEGE

Sri C. T. VENUGOPAL'S advice to Probationary Officers

Addressing Probationary Officers of the Railway Transportation (Traffic) and Commercial and Accounts Departments at Rail Bhavan, New Delhi, on August 18, when these officers had come on a study tour from the Mussorie Staff College, Sri C. T. Venugopal, Additional Member (Finance), Railway Board, told them that it was their proud privilege to serve the Railways, the greatest national undertaking. In the country's present democratic set-up, he said, they belonged to the people with whom they would come in close contact in the course of their duties. Any leadership they could achieve over their staff would not be merely because of their being class I officers but could only be through their competence and hard work and through their character. Under the present policy of posting officers to Railways outside their State, the officers would get an opportunity to acquire knowledge of places and people which would widen their experience. Sri Venugopal stated that the Members of the Board unfortunately were not able to meet the probationers, as the Chairman and Financial Commissioner for Railways were away in Washington while the Member/Staff, Member/Transportation and Member/Engineering were attending the meeting of the National Railway Users' Consultative Committee.

Emphasising the need for developing strength of character, Sri Venugopal said that, in day-to-day working officers must give due credit to those below them for any good work done and must not hesitate accepting full responsibility when things go wrong.

Sri B. Mazumdar, Additional Member (Staff), Railway Board, sounding a note of warning, said that the period ahead would be a difficult one for them. They must imbibe a spirit of hard work and devote themselves whole-heartedly to the task of acquiring knowledge about various aspects of railway working.

Sri Mazumdar said that the period of probation was the only time when they could really learn because once they were posted, heavy pressure of work would hardly give them any opportunity for enriching their knowledge about railway affairs. He advised them not to shy away even from the meanest staff in asking about matters they did not know, for only through cross-examination could they attain knowledge. Sri Mazumdar also emphasised that they diarize their impressions and experiences about things they would come across during their training period. This, he thought, would help them greatly, later, in their service career.

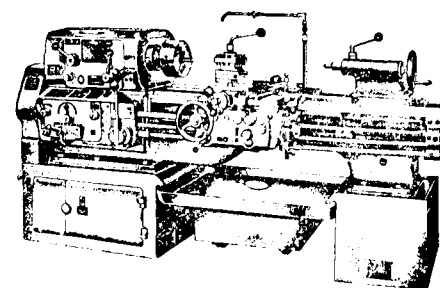
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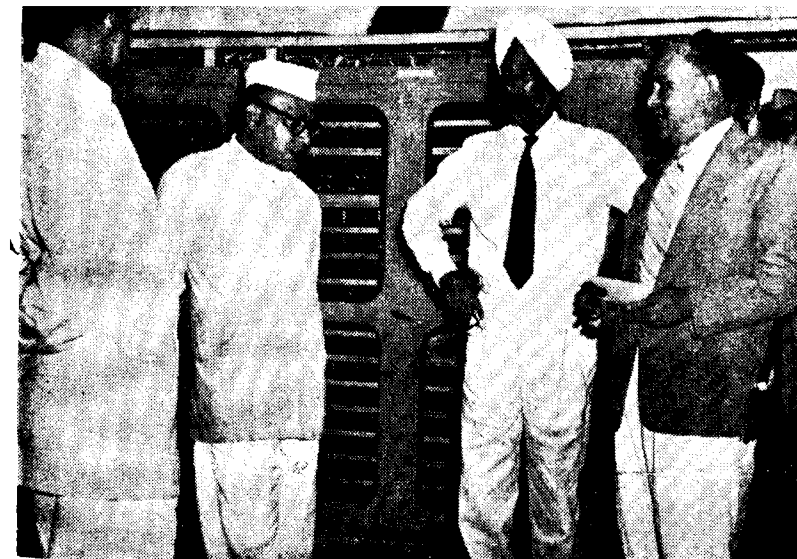
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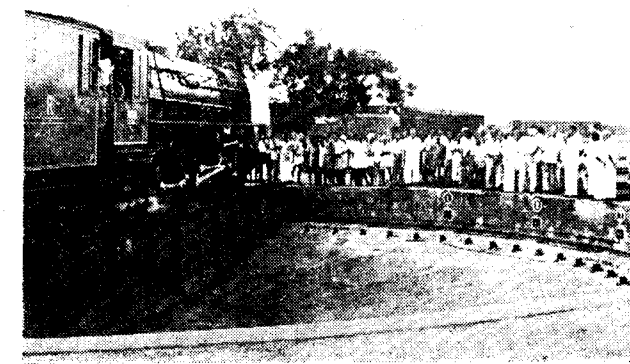
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Sri S. V. Ramaswamy, Dy. Rly. Minister, accompanied by Sri H. D. Singh, GM., Sri McAuliffe, CSTE and Sri S. Rajagopalan, DS/Madras Division, inspected the installation of the Route-Relay-Signal Interlocking system at Basin Bridge



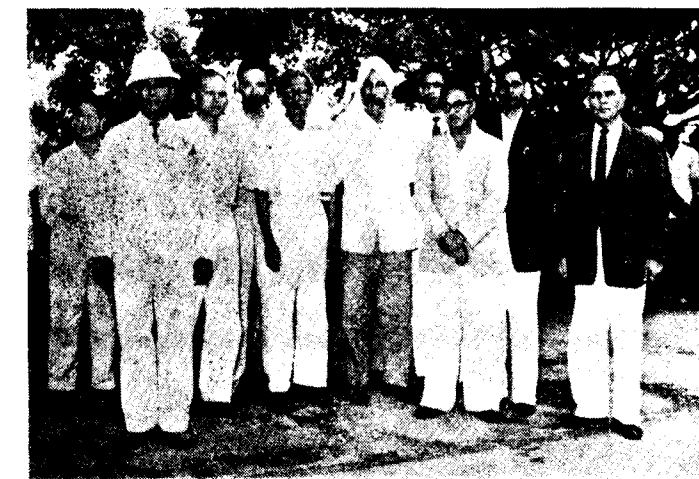
An electrically operated Turn-Table was inaugurated by GM at the Tiruchchirappalli Loco Shed on 7th July

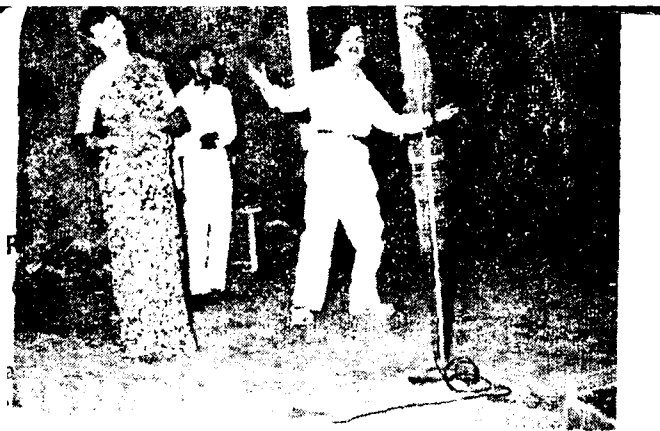


Sri H. D. Singh at Rajahmundry during inspection of N.-E. Line



Sri H. D. Singh addressing the East Godavari District and Cocanada Town Passengers' Association. Right : Group photo taken on the occasion





Photograph taken on the occasion of :

Staff of the "The Engineer-in-Chief's Office", Southern Railway, Egmore, staged "Ninaithathu Nadanthathu" at the Museum Theatre on 14th July 1961, directed by Sri Rnjabather. Sri H. D. Singh, General Manager, S. Railway, presided

Photos : R. L. Rajabather



"Hindi 'PRAGYA' Course—conducted by Home Ministry, December '60/January '61. 1st batch of successful employees of Southern Railway Headquarters Office with the Hindi Teachers."



Annual Day Celebrations, Railway Institute, Negapatam

Above : Mrs. K. DeMONTE distributing prizes

Right : Acrobatics



ALL INDIA RAILWAY MAGISTRATES' CONFERENCE

The first All India Railway Magistrates' Conference was held at Mysore on the 1st August 1961, in which the honorary and stipendiary Railway Magistrates from all over India participated. It was inaugurated by Sri S. V. Ramaswamy, Deputy Minister for Railways, at 5 p.m.

Welcoming the gathering Sri Udai Saroj Saj, General Secretary of the Conference, said that though Zonal Conferences were used to be held annually, the All India Conference was convened for the first time giving an opportunity to Railway Magistrates from different States to come together and exchange ideas and discuss over

common problems and learn from each other's experience and expressed his thanks for the Deputy Minister for Railways for readily accepting the invitation to inaugurate the Conference.

The Deputy Minister while inaugurating the Conference said that such Conferences of All India character will bring the States and the individuals of this vast country closer and suggested a two-pronged drive to eradicate the menace of chain pulling and ticketless travel and appealed to the Magistrates—the guardians of Law—to deal with offenders severely.

SOUTHERN RAILWAY

TENDER NOTICE

Sealed Tenders are invited for the work of Fuel Handling Contract at Gadag Loco Shed for a period of twenty-four months from 23-11-1961 to 22-11-1963.

The tenders in sealed covers should be submitted only in the prescribed Tender forms obtainable from the Divisional Superintendent (Mechanical), Hubli, on production of receipt for Rupees Five only (not refundable under any circumstances) from the Divisional Paymaster, Southern Railway, Hubli, towards the cost of Tender form.

The Earnest Money (Tender Deposit) required for the Contract is Rs. 1,400 (Rupees One thousand and four hundred only) and should be remitted before 12 hours on Monday the 25th September 1961 to the Divisional Paymaster, Hubli.

Tenders should be submitted to Divisional Superintendent (Mechanical), Hubli, before 15 hours on Monday the 25th September 1961.

Tenders should be supported by a current Income-tax Clearance Certificate failing which they will not be considered.

Tenders will be opened at 16 hours on Monday the 25th September 1961 in the presence of such of the Tenderers or their authorised representatives who may be present in the office of the Divisional Superintendent (Mechanical), Hubli.

The Divisional Superintendent, Hubli, reserves to himself the right to reject any or every tender without assigning any reasons therefor.

HUBLI
4-9-1961.

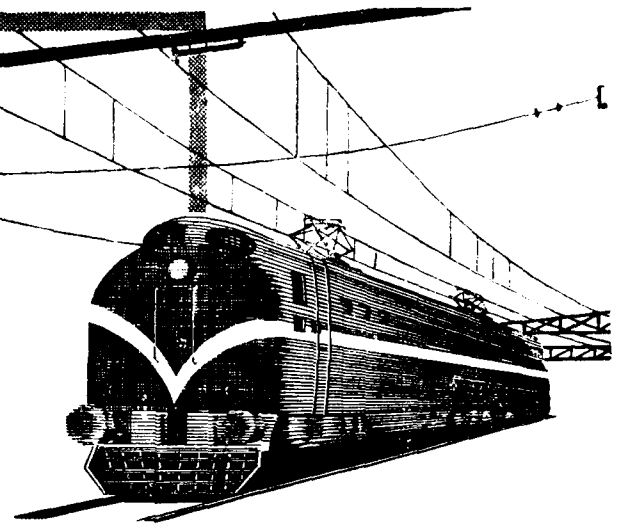
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SOUTHERN RAILWAY

Tender Notice No. MAS/11 of 1961

The Divisional Superintendent, Southern Railway, Madras Division, Rayapuram, Madras-13, invites Separate Sealed Percentage Schedule Tenders for the following works to reach him not later than 15-00 hours on 4th October 1961 :-

Serial No.	NAME OF WORK.	Total approximate value of the contract.	Earnest money to be paid.
		Rs.	Rs.
1	Repairs to pitching and provision of toe wall from Mile 35/8 to 36/12 between Singaperumalkoil and Chingleput Stations	81,000	2,100
2	Katpadi—Proposed additional loop	70,000	1,800

II. Last date for sale of tender forms 15-00 hours on 29-9-1961

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

IV. Last date for receipt of earnest money by the Divisional Paymaster, Rayapuram, Madras-13 12-00 hours on 30-9-1961.

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

SOUTHERN RAILWAY

TENDER NOTICE

Scaled Tenders in the prescribed form will be received by the Divisional Superintendent (Works), Southern Railway, Mysore, upto 16.00 hours on 21-9-1961 for the following :-

PARTICULARS	Earnest money	Cost of tender form
Supply of tiles, Roofing Ceiling, Heurdis Blocks, etc., for Mysore Division for the period from 1-10-1961 to 30-6-1962..	Rs. 500	Rs. 5

Tenders received will be opened at 16.00 hours on 23.9.1961. The cost of Tender form must be remitted either to the Chief Cashier, Southern Railway, Madras or Divisional Accounts Officer, Southern Railway, Mysore or to any Station Master on the Southern Railway and receipt issued therefor may be sent to this office.

Last date of issue of Tender forms .. 15.00 hours on 16.9.1961

Last date of receipt of earnest money .. 15.00 hours on 18.9.1961

Further particulars and tender form can be had from the Divisional Superintendent (Works), Southern Railway, Mysore.

SOUTHERN RAILWAY

OLAVAKKOT DIVISION

TENDER NOTICE

Separate sealed tenders will be received by the Divisional Superintendent (Works), Olavakkot, upto 12.00 hours on 7-10-1961 for the following works :-

Serial No.	NAME OF WORK	Approximate cash value of the work	Earnest money
		Rs.	Rs.
1.	Shoranur--Remodelling of Goods yard ..	1,35,000	3,400
2.	Olavakkot--Proposed individual water taps to Staff quarters in the old colony.	37,100	1,000

Last date for the issue of tender form .. 16 hours on 5-10-1961

Last date for the payment of earnest money to the Divisional Paymaster, Olavakkot .. 15 hours on 6-10-1961

Date of opening .. 15 hours on 7-10-1961

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

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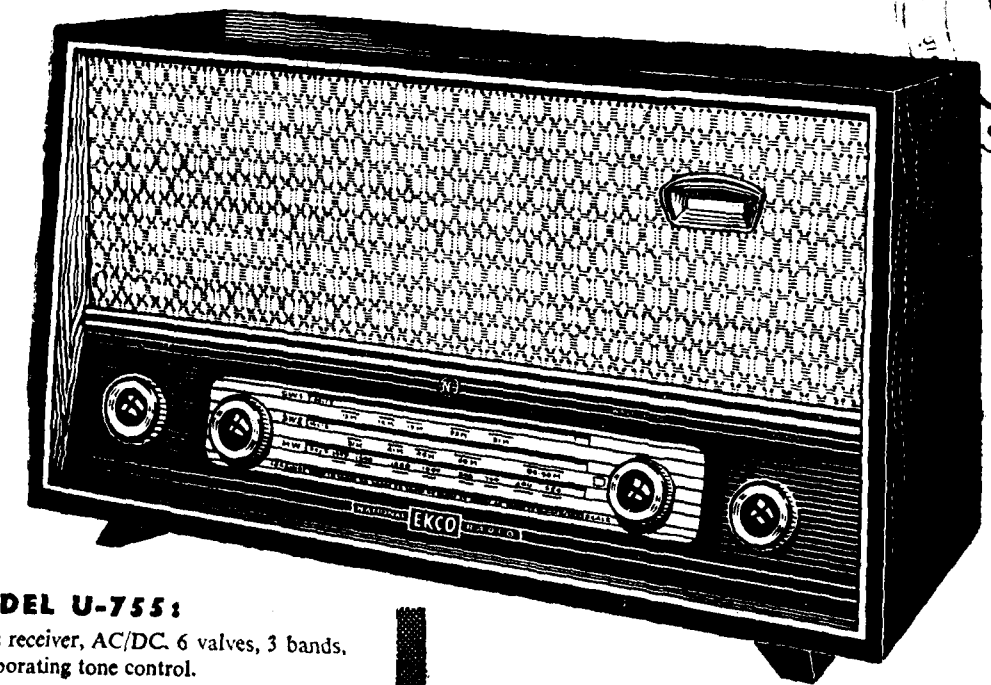
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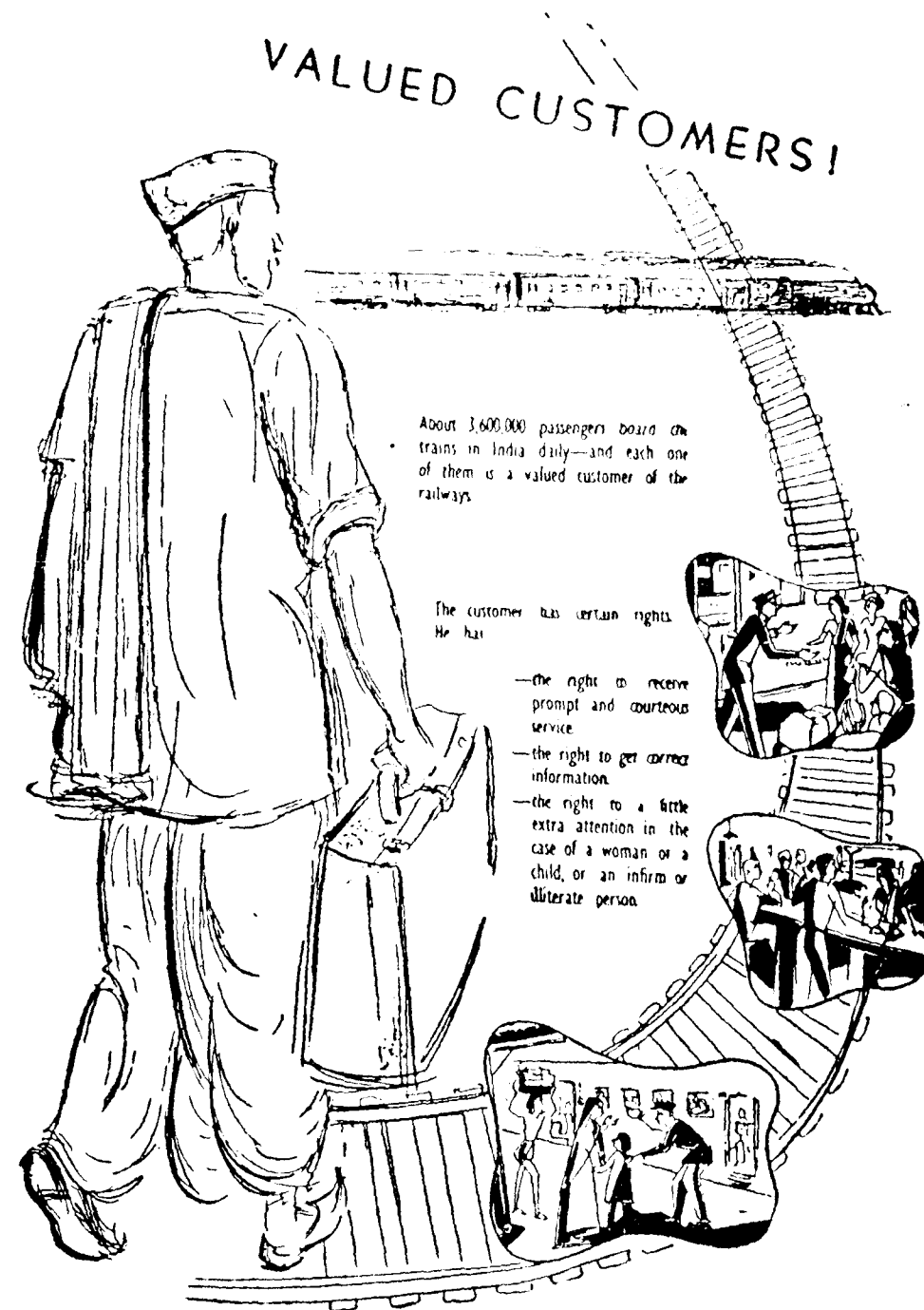
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