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HUMBLY DEDICATED

TO

OUR CHIEF MINISTER

**The Hon'ble N. SANJEEVA REDDY**

AND HIS COLLEAGUES

ANDHRA

PRADESH

Nov. 1956



A. M. D. G.

*Andhra Loyola College*

VIJAYAWADA



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**The Hon'ble Sri N. Sanjeeva Reddy,**  
*Chief Minister, Andhra Pradesh.*

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## *Editorial*

“The old order changeth and giveth place to new” we read in Tennyson. Here in Andhra Pradesh the saying should be reversed into “The new order changeth and giveth place to old” for in Andhra Pradesh we have certainly gone back to the days when Andhra was a great empire. Districts ceded to others have returned. It must, however be borne in mind that a great state is not everything. There must be men and women able and ready to rule and guide the destinies of that state.....

“Men, high-minded men,  
Men who their duties know,  
But know their rights,  
And knowing, dare maintain.”

These men and women are to be formed from the young generation that is to be found in our colleges. We are proud to be one of the many institutions who are doing their best to form such leaders. An Institution, however, can do little without the cooperation of the young persons themselves. They have to try to realise that education is not merely receiving knowledge, but also developing their latent talents, making use of the special qualities that they have received from God. These talents can be easily developed in a Hostel attached to a College, for a hostel, according to Goldsmith, is a world in miniature. In that world in miniature a student can learn to participate in complex teamwork, to develop loyalties, to identify himself with the interests of a community, or of a nation, and to be concerned with the welfare of the larger society of which he is a part.

Since hostels, therefore, are a necessary adjunct to a College, we have nothing but praise for those who during the past year have come forward with donations, large and small to help us finish our first hostel of 300 rooms and to make us think of our second hostel also of 300 rooms. May God bless all such donors and may He put into the minds of others, the desire of being similar donors.

While mentioning that the young generation must be prepared for the future, let us add, that it is a great pity that the habit of reading has lost the glamour it had thirty years ago. If Students would realise what an amount of general knowledge can be attained by reading, knowledge that will stand them in good stead later on, they would take up the habit seriously. There is no dearth of books in Andhra Loyola. The College authorities have done their best and are ready to do more to procure books for the students. Happily we have friends. We must thank in a special way Sri N. Ramesan, M.A., I.A.S., who has very generously donated over 300 books to our College Library. He is grateful for the opportunities afforded him when he was a student in our sister institution, Saint Joseph's, Tiruchirapalli, and we are all very grateful to him for his gift.

Our second friend is, if we may be allowed to say so, a multiple friend....the Catholic University Students of New-Zealand, who have already sent to us a large consignment of books on various subjects, professional, technical and general and who have promised to send us more in the future. Their example is an example which others may like to imitate. We can assure them that they will have our blessings if they do so,



# HISTORY OF THE ANDHRAS

BY

K. BASAVESWARA RAO, M. A.

LECTURER IN HISTORY.

The Andhras are an ancient people. They can feel proud of a long history going back to the Vedic period. They are mentioned in the 'Aitareya Brahmana' as the progeny of sage, Viswamitra. Then, they lived in the Vindhya borders of Aryavarta. The Buddhist literature also speaks of Andhakas (i. e. Andhras) as a people of Northern India. In course of time they migrated to the South and were settled in the valleys of the Godavari, the Krishna and the Pennar. The 'Mahabharata' mentions "Andhras" as having taken the side of the Kauravas as against that of the Pandavas in the Mahabharata war. It is believed that the Andhras migrated to the South between the period of Aryanisation, subsequent to Sri Rama's march, and the time of the Mahabharata.

Megasthenes, (300 B. C.) the Greek Ambassador to the Mauryan Court, makes a mention of the Andhras inhabiting the country South of the Kalinga. Pliny, the Roman historian of the first century A. D., who probably derived his information from the writings of Megasthenes, describes the Andhras ('Andaroe' as he calls them) as a powerful race "which possesses numerous villages and thirty towns defended by walls and towers, and which

supplies its king with an army of 1,00,000 infantry, 2,000 cavalry and 1,000 elephants." Rock Edict XIII of Asoka speaks of the Andhras among the many independent and feudatory princes to whom he dispatched Buddhist Missionaries. Evidently the Andhras became subject to the Mauryan rule either under Chandragupta or under Bindusara, as Asoka's only conquest was that of Kalinga.

The political history of Andhra Desa, may be divided into a number of periods the pre-Satavahana period up to 225 B. C.; the Satavahana period from 225 B. C. to 225 A. D. and the post-Satavahana period from 225 A. D. to 625 A. D. Succeeding them were the Eastern Chalukya period (625 A. D. to 1070 A. D.), the Kakatiya period (1000 A. D. to 1326 A. D.), the period of struggle against Muslims (1326 to 1450 A. D.), the Vijayanagar period (1336-1675 A. D.), the period of the Golconda Empire (1512-1687 A. D.), the period of British rule (1600-1947) and the present period commencing from 1947.

## The Satavahanas and their Successors (225 B. C.-625 A. D.)

The earliest Andhra Empire was that of the Satavahanas. The Satavahanas set

up an independent state in the Deccan when the Mauryan Empire declined after Asoka. Their rule lasted for four and a half centuries from about 225 B. C. Their Empire extended from sea to sea and virtually comprised the whole of South India excluding the Chola, Pandya and Chera Kingdoms. In the North, it included a great portion of Central India. The greatest achievement of the Satavahanas was the political unification of the country under a strong Central Government. They extended their sway for a time even over Northern India and had their capital at Pataliputra. Though Brahmanical Hindus, the Satavahana rulers were highly tolerant of other faiths. Under them, Hinduism and Buddhism flourished equally. Buddhism was well established by the third century B. C. and the Satavahana period was its most glorious epoch in the Deccan. Several stupas including the famous Amaravati Stupa were constructed. The Satavahanas were patrons of Prakrit literature and of art. Trade and industry flourished. The Satavahana period was of supreme importance to the growth of Neo-Aryan civilisation in the South. Placed geographically in the large area which was the laboratory of relations between the Aryan civilisation of the North and the historic Dravidian civilisation of the South, the Satavahana Empire fulfilled the historical mission of establishing the cultural unity of India. The South India we see in the fourth century has been Aryanised in thought and ideas. The Pallava Power at Kanchi is Sanskritic in its civilisation and even the Pandyas and Cheras have come fully into the composite structure of Hindu civilisation. The credit for this great transformation belongs to the Satavahanas'. (K. M. Panikar.)

After its fall, the Satavahana Empire was partitioned among the Abhiras in the North-West, the Chutus in the South, the Pallavas in the South-East and the Ikshvakus in Andhradesa.

The Ikshvakus (225-340 A. D.), originally the feudatories of the Satavahanas, ruled over the Krishna-Guntur region. Vijayapuri, which was near Nagarjunakonda was the capital of this illustrious dynasty. Sri Santamula, the founder of the line performed the "Asvametha" and "Vajapeya" sacrifices. He was a follower of Vedic Brahmanism. The reign of his son, Sri Vira Purushadatta, was a glorious period of Buddhism in Andhra Desa. A large number of stupas, chaityas and Viharas were built at Nagarjunakonda. It is interesting to note, that the ladies of the Royal family gave generous donations towards the construction of the Buddhist institutions. Hundreds and thousands of Buddhist monks and nuns came to Vijayapuri from far off countries like Ceylon, Malaya and China.

The Ikshvakus were followed by the Brihatpalayanas (about 275 A. D.) of whom not much is known. The Brihatpalayanas were succeeded by the Salankayanas (275-450 A. D). They are known to have lived in the land between the mouth of the Krishna and the Godavari with their capital at the city of Vengi, modern Peddavegi, near Ellore in the Godavari District. Prof. K. A. Nilakanta Sastri remarks that "their charters bear a close resemblance in their script to the earliest inscriptions of the Hindu colonies of Indo-China and Malaysia, and there is good reason to hold that the Telugu country took a prominent part in the movement of colonisation abroad!"

The Vishnakundins (350-610 A. D.) subdued the Salankayanas. In its greatest

extent, their kingdom included the Vizagapatam, Godavari, Krishna and Guntur districts. The inscriptions of this dynasty are in Sanskrit with an admixture of Prakrit and Telugu words. The capital of the Vishnukundins was Lenduluru (Denduluru) near the famous Vengi, the capital of Salankayanas. Brahmanism was rapidly revived under their patronage. According to B. V. Krishna Rao, the author of "A History of Early Dynasties of Andhra Desa" the cave-temples that are found at Bezvada, Mogalrajapuram, Undavalli and Bhairavakonda were "excavated during the vigorous period of the Imperial Vishnukundins".

### **The Eastern Chalukyas (624-1070 A. D.)**

At the beginning of the seventh century A. D., the Western Chalukya ruler of Badami, Pulakesin II invaded the Eastern Deccan and defeated the Vishnukundins. He appointed his brother Kubja-Vishnu-Vardhana to rule over the Andhra country as Viceroy and to complete the process of conquest. Kubja-Vishnuvardhana acquired the sovereignty of the entire Andhra country that was once under the Vishnukundins. Then, with his brother's approval, he founded the Eastern Chalukya dynasty which flourished for more than four and a half centuries till it merged in the Chola dynasty about 1070 A. D. One of their rulers Amma I was the founder of Rajahmundry, their new Capital. The Eastern Chalukya rulers were patrons of Telugu language and Hindu religion. Besides the Vedic religion, Saivism and Vaishnavism, Jainism too, flourished in the Vengi country. Rajaraja Narendra one of the most illustrious of the Eastern Chalukya rulers patronised great scholars like 'Nannayya Bhatta' the composer of the Telugu Mahabharata.

### **The Kakatiyas of Warangal (1000-1326 A. D.)**

After the Chalukya Empire disappeared at the end of the twelfth century, in Andhradesa the Kakatiyas rose to prominence. Telengana was the nucleus of their power and they ruled for about three hundred years from Warangal as their capital. At the height of their power the Kakatiya empire extended from Kalinga to Kanchipuram and included the whole of Rayalaseema. Among their rulers, Ganapati Deva, Rudramba and Prataparudra II need special mention. In his long reign of over sixty years, Ganapati Deva fought successfully against the Kalingas and the Cholas; the Telugu-Chodas of Nellore acknowledged his suzerainty and he earned the reputation of being a good administrator. Rudramba was one of the great women rulers of all times. Prataparudra II met heroically the onslaughts of the Muslim invaders from the North although ultimately he had to succumb to them. Prataparudra reformed the administrative system by dividing the kingdom into 77 nayakships and confined the recruitment to the Padmanayaka community only. Some of the great 'Nayakas' like 'Kapayanayaka' who later played a considerable part in resisting the Muslims, were the products of this system which was later adopted by the rulers of Vijayanagar. The Kakatiya rulers were great patrons of literature. 'Vira-Saivism' became an important factor in the religious life of the people. The poets of this period were generally supporters of this faith. Among them, Palkuriki Somanatha was a staunch 'Saivite' and a prolific writer in Sanskrit, Kannada, and Telugu. 'Thikkana' perhaps the greatest Telugu poet, resumed the composition of the Telugu Mahabharata. He was at the Court of

Mañumasiddhi who was the chief of Nellore and a subordinate of Kakatiya Ganapati. The Kakatiyas were great builders and the gigantic structures raised by them can be seen even now in Warangal and Hanumakonda.

The Kakatiya empire was the true Andhra or Telugu empire. Prof. M. Venkatarangayya writes : "While there is still acute controversy among historians as to whether Satavahanas were really Andhras (Telugus), and while there is similar controversy regarding the founders of the Vijayanagara Empire — some saying that they were Telugus and others contending that they were Karnatakas — there is no such controversy regarding the Kakatiyas. They were Telugus by race as well as by language. The heart of their empire was Telangana. Almost all the feudatory Chieftains that served under them — the Reddies, the Velamas and the Kammas etc. were Telugus".

#### **The Reddi Rulers of Kondavidu and Rajahmundry (1326-1450 A. D.)**

After the fall of Kakatiya empire the Velama rulers and the Reddi rulers, vigorously attempted to liberate the country from the yoke of the Muslims. Velamas raised a small state round Rajakonda in the Nalgonda District. Prolavavema was the founder of the Reddi Kingdom of Addanki (Guntur District). His son Anapota changed the capital to Kondavidu. The Reddi Kingdom comprised the Kakatiya dominions south of the Krishna and extended from Sri-Sailam to the Bay of Bengal. Katayavema started the Rajahmundry branch of the Reddi family in the latter half of the 14th century. These two branches of the Reddi dynasty safeguarded a part of the Kakatiya dominions from Muslims and promoted the cause of

Telugu and Sanskrit literatures. 'Errapragada' who completed the Telugu translation of 'Mahabharata' was patronised at the court of Kondavidu. 'Srinatha' was the protege of the Reddis of Kondavidu and Rajahmundry. His 'Palnativira-Charitam' a heroic ballad, commemorates the history of the warriors of Palnad (Guntur District) in the thirteenth and fourteenth centuries.

#### **The Empire of Vijayanagar (1336-1675 A. D.)**

An important feature of the history of the Vijayanagar period was the perpetual contest of its rulers with the Muhammadan rulers of the Bahmani kingdom. The emperors of Vijayanagar resisted the onslaughts of the Muslims and championed the cause of Hindu civilisation and culture for full three centuries. They addressed themselves 'deliberately to the task of preserving the Hindu social and political order being destroyed by Islam, and in this task they were eminently successful in spite of repeated reverses in the field of battle'. 'The history of Vijayanagar' observes Prof. K. A. Nilakanta Sastri, 'is the last glorious chapter in the history of independent Hindu South India'.

The empire of Vijayanagar was at the zenith of its glory at the time of Krishna Deva Raya (1509-1529). His reign was "the period of Vijayanagar's greatest success, when its armies were everywhere victorious, and the city was most prosperous". He was a brave warrior, an eminent statesman, an efficient administrator, a great poet and a liberal patron of poets and arts. In his court flourished the "Ashta-Diggaja" or the eight distinguished poets, the most famous of whom was Allasani Peddana. He was a great builder and endowed many temples with

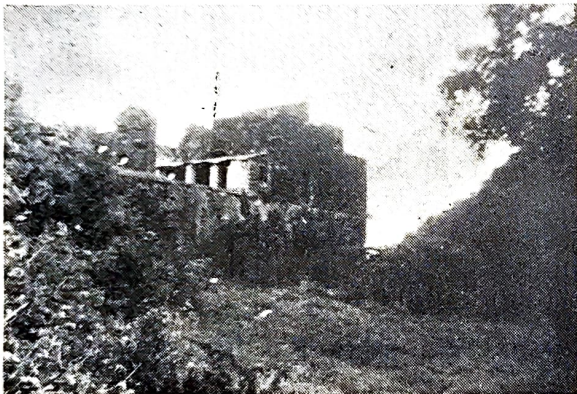


1. Road through the Ruins

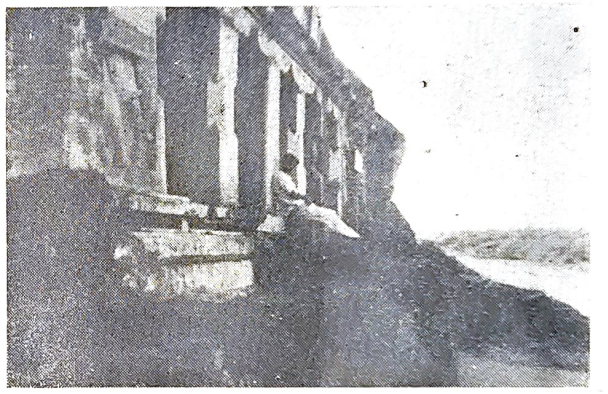


2. Gate in Wall

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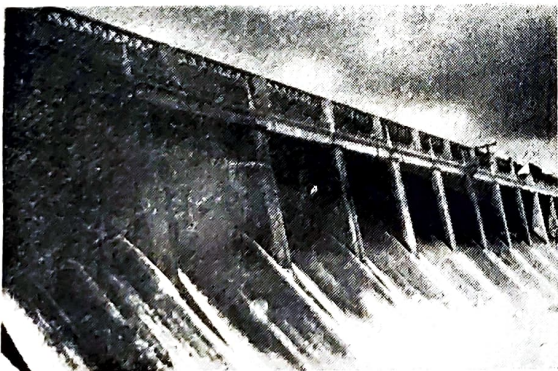


3. Part of old castle



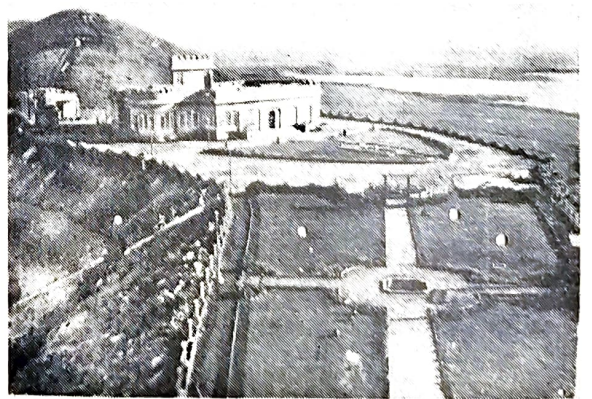
4. Caves of Undavalli

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5. The Spillway

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6. Head Office

liberal grants. He respected all sects of the Hindu religion, though his personal leanings were in favour of Vaishnavism. With the aid of a Portuguese engineer, he improved the irrigation of the dry lands round about Vijayanagar. "His love for literature and for religion, and his solicitude for the welfare of his people, and, above all, the almost fabulous wealth that he conferred as endowments on temples and Brahmins, mark him out indeed as the greatest of the South Indian Monarchs".

After the disastrous battle of Talikota (1565) the fallen fortunes of Vijayanagar were revived to some extent by the rulers of the Aravidu dynasty. Among them Venkata II was prominent and whose reign of nearly thirty years was marked by a revival of prosperity in the empire and who saved it from imminent dissolution.

During the sixteenth century, the Nayak chiefs of the distant provinces of the empire of Vijayanagar set up independent states. The Nayaks of Mysore, Tanjore and Madura were outstanding and their history forms an interesting episode in the general history of India.

### **The Golconda Empire (1512—1687)**

Though its rulers were Muslims, the Golconda empire was in fact a Telugu empire, since its boundaries were identical with those of Andhra Desa. Sultan Kuli was its founder. Ibrahim, one of its Sultans, paid much attention to Civil administration and employed his Hindu subjects in responsible positions. His son, Muhammad Kuli, built, near Golconda, a new city called Bhagnagar after his Hindu mistress, Bhagmati. After her death, it was renamed Haidarabad in honour of his son, Haidar. The famous "Char Minar" also was constructed in the reign of Muhammad Kuli. The Golconda empire

reached its climax in the days of the last Sultan, Abul Hasan, popularly known as Tana Shah. Madanna was his prime minister; Akkanna, his brother, was his commander-in-chief. These sultans were Shias by faith and generally followed a tolerant policy.

### **British period and after**

Golconda was conquered by Aurangzeb in 1687 and Andhra was brought under the Mughal rule along with the rest of South India. With the dissolution of the Mughal empire after the death of Aurangzeb, conditions became favourable for the emergence of new independent states and Andhra became a part of the Hyderabad State founded by Nizamul-Mulk. It was from the Nizam that the British got coastal Andhra and Rayalaseema.

In 1639 Rangarayalu, king of Chandragiri gave permission for the construction of a Fort at Madras by the East India Company. Ganjam, Visakhapatnam and Godavari districts were handed over to the English by the Nizam in 1766. Guntur was given in 1768; Cuddapah, Bellary, Anantapur and Kurnool districts were ceded in 1800. In 1801, the prince of Arcot gave Nellore to the English.

The Andhras played an eminent part in the history of Modern India. They took an active part in every reform or revolutionary movement. Several Andhras were associated with the growth of the National Congress in the early stages. They took a notable part in the Freedom struggle along with others. At the call of Mahatma Gandhi, they plunged into the Non-cooperation Movement in large numbers and bore the brunt of the cruel lathi-charges and prison tortures with courage and patience. The part played by them in the August Revolution of 1942 was memorable.



In the meanwhile they carried on the Andhra Movement (from 1913) which resulted in the formation of the Andhra State on October, 1, 1953, after the supreme sacrifice of Sri Potti Sri Ramulu. With the reorganisation of the States, the Hyderabad State was dismembered; the nine Telengana districts were merged in the Andhra State and the Andhra Pradesh was formed on November, 1, 1956.

### Resume

Thus the Andhras were great empire-builders and efficient administrators. They utilised political power for the promotion of culture and the general welfare of the people. They constructed several irrigation works. The temples endowed by them were centres of learning. The Satavahanas, the Eastern Chalukyas, the Kakatiyas, the Reddies and the emperors of Vijayanagar were great patrons of literature and art. Their services to the cause of religion were invaluable.

One radiant feature of the history of the Andhras was the valiant struggles they waged on various occasions for the preservation of their political freedom. The Satavahanas waged a long war with the Saka rulers of Gujarat and Western India. The Kakatiyas and the emperors of Vijayanagar attempted to free the country from

the Muslim domination. From this point of view, the most glorious epoch of the Andhra history was the period of National struggle for Freedom.

The long history of the Andhras reveals that only on three occasions — under the Satavahanas, the Kakatiyas and under the Sultans of Golkonda — the Andhras attained political unity and were under a strong Central Government. During many periods in their long history, fissiparous tendencies were active and political unity was sacrificed for the petty considerations of local rivalries and patriotisms. These disruptive forces were responsible for the Muslim conquest. The British period was not devoid of them. The battle of Bobbili (1757) which was the outcome of rivalry between the Raja of Vizianagaram and the Raja of Bobbili may be cited as an example of this.

Fortunately all the disintegrating tendencies have disappeared and with the formation of the Andhra Pradesh, the Andhras have entered a unique phase in their history. Their rich political heritage — 'The capacity for constructive statesmanship and for efficient administration and the readiness to use political power for fostering the arts of peace' — should inspire them to work in a spirit of firm faith and confidence.



# *Educational Progress in Andhra Pradesh*

BY

Rev. Fr. T. A. MATHIAS, S. J.

PRINCIPAL, ANDHRA LOYOLA COLLEGE, VIJAYAWADA.

In the new map of India, Andhra Pradesh figures as the fifth largest state in area and the fourth in population. Thirty-two millions of India's children are included within the borders of Andhra. But size itself means little, for in the last analysis the prosperity of the new State depends on the human value of its citizens; and it is above all through education of the right type that the natural gifts of a population are developed and improved. In this brief review we shall attempt to give some idea of the educational work being done in Andhra and chiefly of the advances made during the last few years.

## **Elementary and Secondary Education**

Till recently Andhra Desa was perhaps slightly backward from the educational point of view. But very great progress has been achieved in the last few years. Primary education, however, had been fairly well developed for quite a time. Practically every village has its school, even if many cannot boast of any building except a thatched shed and some have to be content with the generous shade of a peepul tree! There are nearly 18,000 elementary schools in the 11 districts of the old Andhra, and they have a total

enrolment of about 16 lakhs of pupils, about 6 lakhs of whom are girls. In some rural centres and in several municipalities like Visakhapatnam, Rajahmundry, Eluru, Masulipatam, Hindupur, Kakina, Nellore, Proddatur, compulsion has been introduced, at least for boys. It is in secondary education, however, that the most startling progress has been achieved in the last half a dozen years. From 1948 till 1953 the number of High Schools in Andhra was nearly doubled. From a total of 342 schools (303 for boys and 39 for girls) in 1948, there was a sudden leap up to the high water mark of 652 High Schools (593 for boys and 59 for girls) in 1953. The total student population in these schools is over 2½ lakhs. The extraordinary increase took place mostly in the richer districts watered by the two great rivers, the Godavari and the Krishna. Guntur and Krishna districts together have nearly half the total number of High Schools. It would surely be hard to beat such a record anywhere in India.

The reasons for this extraordinary expansion is to be found first in the generous nature of the Andhra ryot. Large profits were earned in the post-war years from agricultural produce and many a

cultivator did not hesitate to use part of this profit in making donations to district boards or private agencies for opening schools. The new schools would, however, have remained empty, had not a simultaneous urge for education manifested itself in the rural populations. Unlike their own fathers, most farmers now want their children to complete their Secondary education and even to go on to higher studies.

### **Defects and Remedies**

It cannot be denied that this phenomenal increase in the number of schools has also brought certain defects in its wake. The right type of teachers is still in short supply. Many schools are poorly equipped in point of libraries, laboratories, playgrounds. Hence there is scope for improvement in educational standards, discipline and all-round formation. Since 1953 the new State has vigorously tackled these problems; convinced that the number of schools is adequate, it has put a brake on the haphazard opening of new institutions and has been devoting its energies to improving the standard of education imparted in the existing primary and secondary schools. It is with this object in view that Government recently enacted legislation permitting it to take over, after payment of compensation, privately managed educational institutions in the State. So far the act has wisely been applied only to Nellore district and only to elementary schools run by individuals or non-registered societies. The process of taking over these schools and handing them to Local Boards for management is going on under the direction of a special officer. It is to be hoped that this legislation will achieve its purpose—namely to improve the standard of education and the service conditions of teachers.

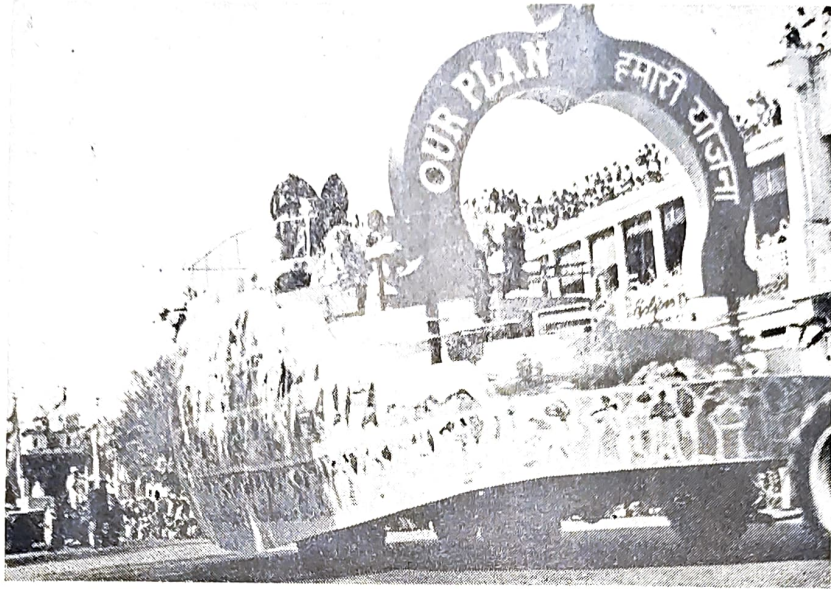
In regard to Secondary schools, the Department of Education has taken the view that it would be better to close down those which were poorly equipped or inefficiently run. In many of the schools which had sprung up owing to private philanthropy, the full amount promised by the donors had not yet been realised. The Government, therefore, issued a warning that such schools would be closed down unless the amounts promised were paid. The warning had its effect and over Rupees 40 lakhs were realised which will go to improve the concerned schools.

In keeping with the recommendations of the Mudaliar Commission for the reform of Secondary Education, the Director of Public Instruction has selected 11 schools one in each district which will be given government aid to raise themselves to the status of Higher Secondary Schools. But, as the Director himself has remarked, it will take one or even two generations before money can be found to up-grade all the 652 schools of Andhra.

### **Primary and Secondary Education in Telangana**

The educational picture in the 9 Districts of Telangana is much less bright than in the 11 Districts of Andhra Desa. Only about 9% of the whole population has received even primary education as against 15% in the rest of Andhra, 21% in Tamil Nad, 26% in Mysore and 46% in T. C. State. The total number of elementary schools is less than 5,000 for a population of ten millions. This is a little over one quarter of the number of elementary schools in Andhra proper (for a population of twenty-two millions). The number of pupils in the Telangana elementary schools is less than 4 lakhs against about 16 lakhs in Andhra. Women's education shows a particularly marked back-lag,

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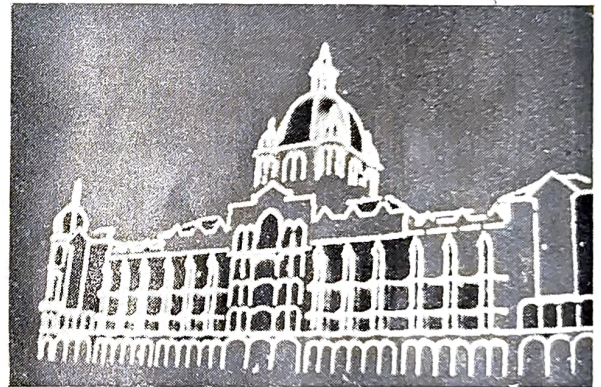


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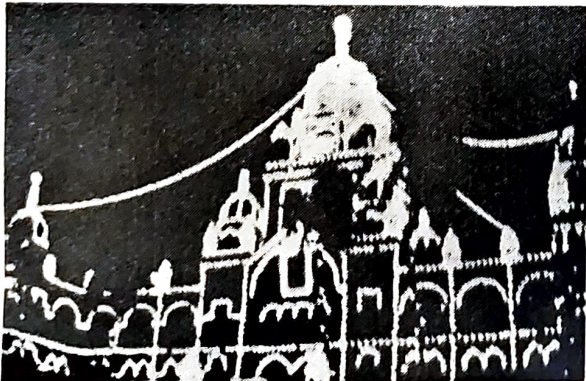
1. Delhi Pageant



2. Dawn



3. Taj Hotel, Bombay



4. Railway Office, Bombay



5. Electric House, Bombay

Photo 1 - C. Visveswara Rao, I. U. C.

Photos 2, 3, 4 & 5 - P. Venkateswara Rao, II U. C.

there being only 40,000 girls doing elementary education in Telangana against nearly 6 lakhs in Andhra State.

Secondary Education is rather more advanced. There are about 220 High Schools in the eleven districts of Telangana in which over 1,20,000 pupils are reading. With the fusion of Andhra and Telangana and the adoption of a uniform educational policy throughout Andhra Pradesh, there is reason to hope that the whole State will advance in education.

### **University Education**

Andhra Pradesh can boast of three Universities, the Andhra University which celebrated its silver jubilee in 1953, the Osmania University and the Sree Venkateswara University founded at Tirupati in 1954. The foundation of a new University one year after the inauguration of the Andhra State is indeed, a notable achievement for which credit must go to the Union Government which contributed generously through the University Grants Commission, and to the great temple at Tirupati which has given its own college and has also made munificent donations. The three Universities of Andhra Pradesh have this in common - they are a combination of the unitary and the affiliating types of University. All of them maintain "University Colleges" which are intended to be completely residential and to which all Honours and Post-Graduate courses are reserved. Besides they affiliate first and second grade colleges for Arts, Science, Medicine and Engineering and Oriental Colleges, but these affiliated colleges have to be content with undergraduate and graduate courses.

### **Andhra University**

Of the three Universities, the Andhra University is evidently the largest and best

developed. Its magnificently placed campus on the Waltair uplands, dominating the sea, is surely one of the most impressive and beautiful sites that any University could have. Within this campus are numerous massive stone buildings, housing the various University Colleges, research departments, administrative buildings, library and hostels. From its inception the University has specialised in science and technology and it offered courses, like Sugar Technology, the Chemistry of Foods and Drugs, etc., which were not to be found in any other University in the South. To-day Andhra University can boast of 21 departments of which 12 are concerned with Science and Technology. A large volume of original research of recognised value is carried on in these departments under the guidance of a highly qualified and competent staff. The University has been generous in affording opportunities and financial assistance to its staff for advanced work in foreign centres of learning. The valuable research work done by the Andhra University Colleges has been recognised by the Central Government which had made liberal grants for the founding of new departments and the improvement of existing ones. Thus the new department of Nuclear Science was founded just a year ago under the direction of the eminent scientist, Professor Swamy Jnanananda; the departments of Geo-Physics and Chemical Engineering are now in full running order and other older departments have been improved.

The Andhra University has 24 Arts and Science Colleges, 2 Medical, 2 Engineering, 1 Agricultural, 1 Veterinary, 1 Law, 4 Teachers' Training Colleges and 6 Oriental Colleges affiliated to it. Twenty-six of these 35 institutions have been founded since 1945 and the last of them,

the Andhra Loyola College at Vijayawada, began its existence only in 1954. It is, therefore not surprising that most of the affiliated colleges lack decent buildings, hostels, well-equipped laboratories, playgrounds and libraries. These colleges have been built up mainly out of private benefactions which are always available in Andhra but they cannot possibly develop into first-rate institutions without further assistance from the State or Central Government. The total student strength of the Andhra University is about 29,000 of whom 2,500 are in the University Colleges, including the Law College and the New Engineering College run by the University, and the remainder are in the affiliated colleges. It is, therefore, of prime importance that the education imparted in the affiliated colleges should also be of a high standard. This is one of the urgent problems which the new Andhra Pradesh with its three Universities will surely take to heart.

#### **Sri Venkateswara and Osmania Universities**

The Sri Venkateswara University though still an infant is making excellent progress. Honours and research departments in six subjects have been opened at the University College and from June this year, the University has affiliated the thirteen Arts and Science, Engineering, Oriental and Teachers' Colleges of the districts of Nellore, Chittoor, Anantapur, Cuddapah and Kurnool. This University intends to build up special faculties of Oriental study, Music and Fine Arts. It will therefore complete the work of the Andhra University which specialises in Science and Technology.

Finally there is the Osmania University which serves the needs of Telengana. It has 19 affiliated colleges, 13 for Arts and Science and one each for Agriculture, Veterinary studies, Engineering, Law, Medicine and the training of teachers. The University Colleges have been built up in princely style by the Nizam of Hyderabad. The medium of instruction was

formerly Urdu, but now, English has been adapted, as Urdu was not found convenient.

The three Universities of Andhra have accepted the reformed system of Education proposed by the Mudaliar Report. Osmania has already replaced the Intermediate by the Pre-University course which is to be followed by a three-year degree course. Andhra and Venkateswara Universities will follow suit next year.

#### **Technical Education**

Andhra Pradesh possesses no less than four Engineering Colleges, the last having been opened at Waltair by the Andhra University in June, 1955. Besides, there are 5 Polytechnics, 11 Industrial Schools and 9 Schools of Arts and Crafts. An interesting initiative was taken this year—the inauguration of a contracted three-year diploma course in Engineering at the Colleges of Kakinada and Anantapur. Andhra will need a large number of trained engineers and lower technical staff, if its second plan and its various development projects such as the giant Nagarjunasagar Dam, are to go forward smoothly and efficiently. The State will look to its Engineering Colleges and Polytechnics to provide this personnel.

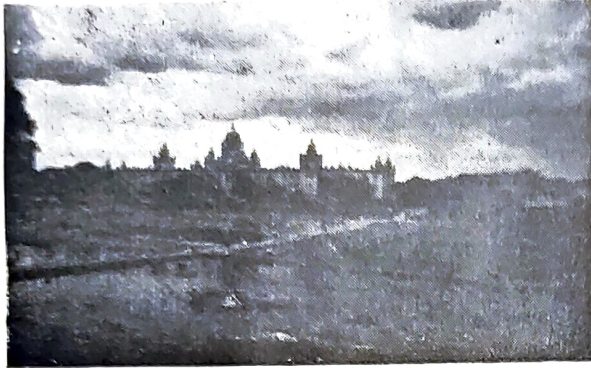
#### **The Future**

The Andhra student has many fine qualities. Non-Andhras, like the present writer, who are in contact with Andhra youth are struck by their simplicity, teachableness, and the affectionate way in which they respond to right direction. But being naturally high-spirited and emotional, they also easily resent injustice and wrong handling. It is therefore, a national duty for all those engaged in education in Andhra, to approach their work in the right spirit of dedication to a noble task. If the teachers of Andhra, big and small, take up this attitude, there is no doubt Andhra Pradesh looks forward to a great future.

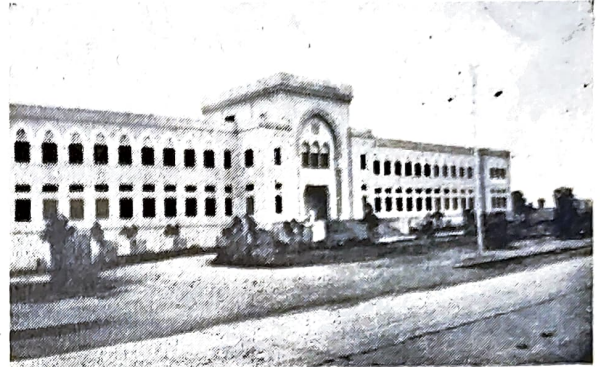
*[Reproduced from the Special Number of the Hindu, November 1st 1956, by courtesy of the Editor.]*

# HYDERABAD CAPITAL OF ANDHRA PRADESH

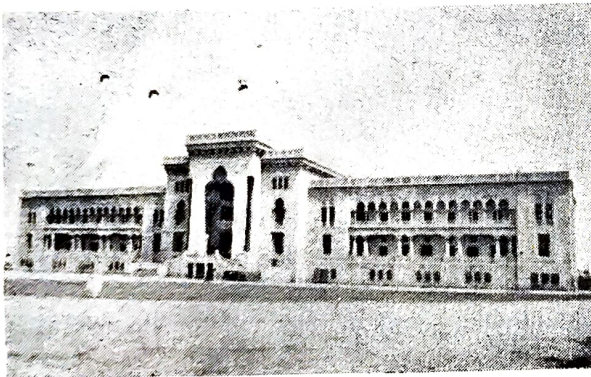
## OSMANIA UNIVERSITY BUILDINGS



Osmania Hospital



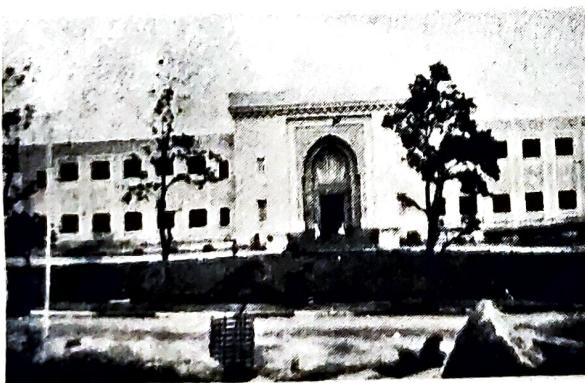
Engineering College



University Buildings



Chemistry Buildings



Biology Buildings



University Library

# The Economic Development of Andhra Pradesh

BY

E. B. SATYAM, M. A.

“Where there is no vision the people perish”; thus declared Solomon, the wisest of men, nearly three thousand years ago. But what he said then holds good even now, and is, in fact, the principle underlying all our programmes and plans. On an auspicious and momentous occasion like the inauguration of our new State, it behoves us to take stock of our corporate life in all its aspects. One of these happens to be the Economic possibilities or potentialities of Andhra Pradesh.

The economic development of a people may be considered under three heads — exploitation of natural resources, industrialization, and agricultural development or irrigation.

To deal with the exploitation of natural resources — it is now well known that Andhra has valuable mineral resources with vast commercial and industrial possibilities. But no detailed geographical survey of this mineral wealth has as yet been made. It is to be hoped that a systematic geophysical survey of these abundant and varied mineral resources will receive top priority at the hands of the new State Government.

Some of the important minerals and ores that are found in Andhra are Mica,

Manganese, Iron and Coal. In appreciable quantities are also available Limestone, Copper and Asbestos, while others like Chromite, Steatite, Sulphur, Lead and Graphite are found.

**Mica :** Mica is found abundantly in Andhra. In this connection it should be noted that India is the biggest supplier of Mica, and is responsible for three quarters of the world's production of block and sheet Mica. The second biggest Mica belt in India is in Nellore. In India annually about 9,000 tons of Mica Ore are mined. Andhra produces only about a thousand tons. Mica is a very useful material in electrical and technical industries, and can therefore help us in establishing and developing these industries which we do not at present have.

**Manganese :** Manganese is mined mostly in the district of Srikakulam. Manganese is perhaps the second most important mineral that is available in India. It is also available in large quantities. With the exception of Russia, India is the world's largest supplier of high grade manganese ore. India produces annually about 15,00,000 tons of manganese ore. Of this about 1 lakh 8 thousand tons are produced in Andhra. Practically all this



is exported to foreign countries. It can however be used by us in the production of steel, chemicals, and in the manufacture of dry cell batteries.

**Coal:** In the larger perspective of India, Andhra perhaps stands nowhere in the matter of coal reserves or coal production. India produces annually about 35 million tons or 3½ crores of tons. Andhra accounts for only about 4% of the total production. The Singareni collieries produce annually 18,28,000 tons of coal worth about 12½ lakhs of rupees.

**Iron:** It has long been known that Iron ore is available in Andhra. In Cuddappah, at Chabali, very good ore with 54 to 66 per cent of iron content is available to the extent of 50,000 tons. In Kurnool District the estimated iron reserves are 4 million tons. In Telangana it is said about 40 million tons of iron ore may be mined.

**Limestone:** Limestone which is found in abundance in Cuddappah, Krishna, the two Godavaries, Guntur and Kurnool, is useful in the manufacture of Cement. Annually we produce about 2 lakhs 50 thousand tons of Limestone.

All this of course is an insufficient account of our mineral wealth. It is to be hoped that with the help of the great many advanced techniques in mining methods it will not be difficult for Government-cum-private enterprise to start on the task of mapping, exploring and tapping these vast mineral resources. There is bound to be a growing demand for these in the near future as the whole country and this state in particular advance industrially. This is bound to put Andhra much ahead of most other States.

Coming now to the problems of industrial development we may note that

it has almost become a cliché in economic jargon to say that Andhra is industrially backward. But there is no reason why Andhra should not take great strides in this direction and advance industrially very much. We are short of finances, we do not have many trained personnel and industrial leaders. Yet we can advance industrially because of our vast natural resources. We can bring under cultivation over 100 lakhs of acres by properly developing our river systems. We can build up chemical and metallurgical industries with the help of our mineral resources. As for power the Machkund and Tungabhadra hydroelectric projects will supply over a lakh K. W.s of electrical energy.

In the matter of industrial development we should act with vision and foresight. Our most important agro-industries are of course rice and oil milling. Next to them comes the manufacture of jaggery and sugar. In the matter of sugar production we have an advantage over the rest of the country. For, whereas the Indian average yield for sugarcane is 1.3 tons per acre, the Andhra average yield is 3 tons. From sugar about 3.4 times as much income may be obtained as from rice. If we increase the total acreage for sugar cultivation by 50 thousand we will be increasing sugar production by about 1 lakh 50 thousand tons and our resources will be increased by about Rs. 6 crores besides what is derived from the by-products of sugar industry. It is said that if these products are scientifically utilized we may get about Rs. 6 crores more. For example Bagasse a by-product of the sugar industry will solve our paper and building board problems. The Government should come forward and help people establish about twice the number of sugar factories that we have at present.

Textile industry should be given great fillip in the interests of state economy. Fertiliser industry should also be encouraged. Since Andhra is mainly an agricultural state. But in the matter of these two industries as also cement industry the emphasis should be on medium-scale production units. Large mammoth factories and industrial concerns are either not feasible or not wieldy. We can easily and effectively set up, manage and man the medium-scale industrial units. We can industrialize our land while avoiding the evils of large scale industrialization. For example, it is generally believed that fertilisers can be manufactured only on a large scale. But, Sri. V. Ramakrishna, the noted Andhra industrialist, is of the opinion that manufacture of both Nitrogenous and Phosphatic fertilisers can be developed as medium scale industries with a capital of about Rs. 10 lakhs only per unit. This holds good even in the case of Textile industry. At present we spend annually about Rs. 20 crores for buying cloth from other states. In the interests of state economy we should have more textile mills so that this drain upon national income may be stopped. But textile industry has gravitated towards certain centres in the South and the North. We have at present only three or four textile mills, and we cannot possibly have more. It is proper that we should have small textile units of 12,000 spindles each spread all over the country to produce yarn for our three lakhs of handlooms. These units can be easily set up and managed.

In the case of steel manufacture it is perhaps neither possible nor profitable to have a large steel plant such as is contemplated at Salem. Our iron reserves themselves, in our present state of knowledge, do not exceed 50 million tons. They may not in any case be more than 100 million tons. It will not be profitable in the long run to establish a large plant in Andhra.

But certainly the State Government can organise the production of iron and steel in medium-scale units not costing more than 10 lakhs of rupees each. In this connection it will not be irrelevant to remember that Japan usually produces about 2 million tons or  $\frac{1}{4}$  of her total production of steel every year in small electric furnaces.

Coming lastly to the most important aspect of our economic life, namely, agriculture and irrigation we may pat ourselves on our back about the present achievements and look forward hopefully to future progress. When the Tungabhadra and Nagarjuna Sagar projects are completed cultivation will be extended by 40,00,000 acres and the production of rice increased by 20,00,000 tons. The Godavary and the Krishna Anicut systems, good as they are, help us to utilize only a sorry fraction of the available water for irrigation. When the projects at Siddheswaram, Nandikonda and Pulichintala are completed a greater proportion of the waters of Krishna can be utilized and a large amount of power generated. The Tungabhadra High Level canal has already been inaugurated. In the near future the Vamsadhara project in Srikakulam District will be completed and got ready for irrigation. By these means we can drive out the phantom of famine from our land and make it truly the granary of India.

The success of any plan, the implementation of any programme whatsoever ultimately depend upon the people who undertake the task. Andhra is rich in man power, its population being 32.2 millions, it being the fourth highly populated state in India. It rests upon these three crores of Andhras-young and old alike-to make Andhra indeed the land of their dreams. With faith in God and trust in themselves, with patience and perseverance, with intelligence and industry may it given to them to improve and perfect their land till it becomes the proudest gem in the crown of Bharat Mata.

# ఆంధ్ర వాఙ్మయము

శ్రీ మైలవరపు శ్రీనివాసశాస్త్రి, ఎం.ఎ.

పైకనాటి కల నేటి నిజము. చిరకాల వాంఛితమగు నాంధ్రప్రదేశము నేడు సిద్ధించినది. నేడు సకలాంధ్రా వనికి పర్వదినము. అట్టి "ఆంధ్రప్రదేశ్" అవతరణ మహోత్సవ శుభసమయమున మనము మన ప్రాచీ నాద్యతనవాఙ్మయ వైభవమునుగూర్చి ముచ్చటించు కొనుట ప్రస్తుతమును, ప్రశస్తమును.

ఆంధ్ర వాఙ్మయ ఘోషస్వరూపమును మాత్రమే మీ ముందుంచగల్గుదును. ఆంధ్ర వాఙ్మయమునుగూర్చి ముచ్చటించుట యన నావాఙ్మయమునకు కారణభూతులైన కవితిలకులను గూర్చి గణుతించుటయే యగును. ఆంధ్రీకరణముతో ప్రారంభమైన మన వాఙ్మయమున కారణభూతమును, భూషణప్రాయమును ఆంధ్ర మహాభారతము. వీతన్మహాకావ్యకర్త నన్నయభట్టార కుఁడు. ఆంధ్రమున నాదికవి. సంస్కృతమున వాల్మీకి యంతటివాడు. అందుచేతనే విశ్వనాథవారియనను రెండవ వాల్మీకిగనుని స్థుతించిరి. ఇందలి యర్థ మిది. శ్లోకనిర్భరుడైన వాల్మీకి కంఠనిర్గతమైన "మా నిషాద" అను శ్లోక మెట్లు క్రాంచమిధునేతివృత్తమున కును, రామాయణ మహాకావ్యేతివృత్తమునకును కారణమయ్యెనో అట్లే మహాభారత ప్రారంభమంగళా చరణమగు "శ్రీ వాణీగిరిజా" అను శ్లోకము భారత మహాభారత స రచనాప్రణాళికావిశేషము కూడ నూచించుచు నన్నయ మహాకవి వదనమునుండి వెలు వడినది. ఈతఁడు ఋషికల్పుఁ డగుట కిది యొక కారణము. ఋషికల్పుఁ డగుటవలననే తక్కింపల కసాధ్యమైన మహాకావ్యనిర్మాణ ప్రారంభ భురంధరుఁ డయ్యెను.

ఆంధ్రమున శ్లోక నిష్కర్షమైన, నియతమైన నుస్థితిలేని యాకాలమున దాని శ్లోక గుస్వరూపమును

గూర్చిన వాగ్మయశాసకుఁడు, ఆపైన నాంధ్ర మహా భారతమహాభారతమహాకర్త. ఇట్టి యుత్తమాస్వాతలు గల్గి మహావిజ్ఞానఖనియైన నన్నయ మన వాఙ్మయమున కాదిభూతమును, సుద్భ్రంధమును నగు మహాభారతము నకు పునాదివేయుట మన సుకృతము.

శాసనాధారములను బట్టి చూడగా నన్నయకు పూర్వము కొంత దేశీయచ్ఛందస్సహిత పద్యవాఙ్మ యము గన్పట్టుచున్నను, మాగ్ధర్యకుండై మహాకవిగాఁ బేర్కొనఁదగినవాఁడుగాని, మహాకావ్యమర్యాదాస్థా ములైన గ్రంథరాజములుగాని కన్పట్టవు. చాళుక్యుల పరిపోషణము వలనను, నన్నయది మహాకవి పండితుల కృషివలనను 11 వ శతాబ్దినాటికి మహా భారతమువంటి మహా సారస్వతము వెలయుటకుఁ ద్రోవ యేర్పడినది.

తరువాత పేర్కొనవలసినవారు శైవకవులగు నన్నె చోడుఁడు, పాల్కురికి సోమనాథుఁడు, పండితా రాధ్యుఁడు. ఇందు సోమన్నది అచ్చపు దేశికవిత్వము. వీరశైవపారమ్యమును గులభముగా నుద్బోధించుటకై బద్ధకంకణులై కృతకృత్యులైన శైవాచార నిష్ట గరిష్ఠులు.

నన్నయ ప్రారంభించిన మహాభారత విషయిక సారస్వతోద్యమమును మరల చేపట్టిన మహానుభావుఁడు కవిబ్రహ్మ, తిక్కన సోమయాజి. ఈయన ప్రథమ గ్రంథము మరుమనస్థి భూపతి కంకిత మీయఁబడిన నిర్వచనోత్తరరామాయణము. ద్వితీయ గ్రంథము మహాభారతము. దీనికి కృతిపతి హరిహరాచ్యైత మూర్తి. ఆనాటికే చెలరేగిన సాంఘిక, సాహిత్య విష యిక మతకల్లోలములను రూపుమాపి భిన్న భిన్న సంప్రదాయముల కేకత్వము సంపాదించుటకో యన

నద్వైతమూర్తిని తన దైవముగా గ్రహించి సఫలీకృతుడయ్యెను. ఆర్షమూర్తియగు నన్నయభట్టారకుని కవిత్వము సంస్కృతపద, సమాస బహుళమై శ్రావ్యమై నుబోధకమై యుండ, కవిబ్రహ్మగారి కవితాశిల్పమందచ్చపు తెలుగు పలుకుబడి యెక్కువ. అట్లయ్యెను నునిశిత భావములను నైతము నువ్యక్తముచేసి తన శక్తిని, భాషాపాటవమును నిరూపించెను. ఇతఁడు బ్రహ్మక్షత్రతేజస్సుల సమాహారస్వరూపము. కత్తిబట్టి కదన రంగమందును, కలము గ్రహించి కావ్యనిర్మాణమందును కుందునిలువఁగల మొనగాడు. ఈయఁగమున కేవలత్పూర్వమున గోన బుద్ధాశ్చేయి నీ యుఁగముననే కేతన మారనలును తమ గ్రంథముల వెలయించిరి.

పిమ్మట పేర్కొనఁ దగిన మహాకవి ఎఱ్ఱన. పరిశేష మహాభారత సౌధనిర్మాణమును పూర్తిగావించి కవిత్రయములో స్థానమేర్పఱచుకొనెను. పురాణేతిహాసముల నాంధ్రీకరించుటయందును, వానిని స్వతంత్ర కావ్యములుగ వెలయించుటయందును నన్నయ్య-తిక్రమణ కీడుబోడు. ఇతని యితర గ్రంథములు నృసింహపురాణము (అహోబల క్షేత్ర మాహాత్మ్యము) హరివంశము (భిల పురాణము) ధామాయణము (అనుపలభ్యము). ఇతఁడు ప్రబంధ పరమేశ్వరుఁడు. ఈ మహాకవిని గుఱించి నాకై నేను చెప్పటకంటె విశ్వనాథవారి వాక్యము జతచేసిన సరియగును. “ఎఱ్ఱన్న సర్వమార్గేచ్ఛావిధాత్పుండు”. ఈ కాలమందితర ఉత్తమ కవులు రామాయణకర్తయగు (హుళక్కి) భాస్కరుడును, ఉత్తర హరివంశకర్తయగు నాచన సోమన్నయు. ఇతఁడు సంవిధాన చక్రవర్తి. వీరిద్దరును ఎఱ్ఱనకు సమకాలికు లగుటయే కాక ఎఱ్ఱన గ్రహించిన యితి వృత్తములనే వీరును గ్రహించిరి.

శ్రీనాథుఁడు తరువాతి విద్వత్కవి. ఇతనికి సంస్కృతాంధ్రములు రెండును మంచినీటి ప్రాయము. పండితశిరోధార్యమగు ప్రాథకవిత్వమందును, పల్లజనుల కాదరపాత్రమగు పదకవిత్యమందును నిత డందెవేసిన చేయి. ఈతఁడు జన్మతః కవియనుట కతని మరుత్తరాట్పూత్రయే ప్రమాణము. ఏతన్మహాకవి రచితములుగా ననే గ్రంథములును, చాటువులును చెప్పబడుచున్నవి. వానివలన శ్రీనాథుని సమగ్ర పాండిత్యము బయబ్బుడుచున్నది. ఈయన గ్రంథములందెక్కుడుగ నీయనకుఁగల శివధక్తి, మాతృదేశధక్తి వ్యక్తమగుచుండును. రెడ్డిరాజుల ఆస్థానముల నలంకరించుటయే కాక, ఆకాలమున

విద్యాధికారిగానుండి ప్రభువుల కడ కనకాభిషేక సదృశగౌరవమర్యాదలను బొంది తన పాండిత్యమును ప్రదర్శించిన కవిసార్వభౌముడు. శ్రీనాథుని సమకాలీనులలో నగ్రగణ్యుడు పోతన. మహాభాగవత మియన గ్రంథము. భాస్కర రామాయణమువలె నిదియు బహుకర్తృకమే. అందులకు కారణము లనేకము. తదితరకవికులమునకును, నీయనకును సాజాత్యము లేదు. వారి దృక్పథము వేరు. పోతనది వేరు. భగవంతుని యందలి భక్తి పారవశ్య మియన కవిత్వావిర్భావము నకు మూలకందము. ముముక్షువులకు భక్తిజ్ఞాన కర్మ మార్గములలో నాద్యమే సుగమము, సులభమని ప్రబోధించిన ప్రవక్త. ఇతఁడు శ్రీకైవల్యపదంబు జేరుటకునై చింతించెనే కాని భోగభాగ్యముల కాసపడలేదు. అందుచేతనే భగవత్ప్రేరేతుఁడై భాగవతమును భవవారమగునట్లుగ రచియించి తరించదలచినాడు. ఆంధ్ర ప్రజానీకమందీయన గ్రంథమునకున్న ప్రచారమునకు కారణమందలి భక్తితత్పరతయే. పోతన తరువాత నీ కాలమందలి కవులలో ద్విపదకవిత నుద్ధరించిన గౌరనయు, శృంగార శాకుంతల కర్తయగు పిల్లలమఱ్ఱి పినవీరభద్రుడును, నింకను కొందరును కలరు.

16 వ శతాబ్దము ప్రబంధయుగమని పిలువనగును. ప్రబంధమహావృక్ష మికాలమున ఫలియించుటకు పలువురు కవిపండితులుదోహదముచేసిరి. అందాద్యుడు అష్ట దిగ్గజములలో నగ్రగణ్యుడు, అల్లసాని వెద్దనార్యుడు. ఇతఁడు చతురవచోనిధి. అతుల పురాణాగమేతిహాస కథార్థస్మృతియుతుడు. వైవెచ్చు ఆంధ్రకవితాపితామహుడు. అందుచేతనే కవిరాజు, రాజకవియు నగు శ్రీకృష్ణదేవరాయ లీయనను శిరీషకుసుమపేశల సుధామయోక్తుల కృతి రచియింపుమని కోరినాడు. ఈ కవి తల్లజుని కృతి మనుచరిత్రము. ఇందలి వరూధినీ ప్రవరుల పాత్రములు సజీవములు, సార్వకాలికములు. ఈ గ్రంథమందెడనెడ అల్లసానివారి అల్లిక జిగిబిగి ద్యోతకమగుచునే యుండును. ఈతని కవిత్య మింద్రియ తర్పణము కల్గించు “వడపోత పెట్టిన యిఱ్ఱురస సస్య శము”. పారిజాతాపహరణ ప్రబంధకర్తయగు ముక్కు (నంది) తిమ్మనార్యుఁడు, కాలేహస్తీశ్వర మాహాత్మ్య కర్తయగు ధూర్జటి, రాజశేఖరచరిత్ర కర్తయగు మాగయగారి మల్లన ప్రభృతు లష్టదిగ్గజములలోని వారలే. అనన్య కృతిరత్నములను వెలయించిన తెనాలి రామలింగుడు, సంకుసాల నృసింహకవి,

చింతలపూడి ఎల్లనార్యుడు, పింగళి నూరన్న, రామ రాజభూషణుడు మొదలగువారిని చుమించుగ నీ కాల మునకుఁ జేందినవారలే. వైని పేర్కొనిన కవుల యందరియం దొక్కొక్క ప్రత్యేకత కలదు.

ఈ యుగపు కవిరాజులకు నుకుటప్రాయుడైన వాడు శ్రీకృష్ణదేవరాయలు. నన్నెవోడునివలె నీతడును రాజకవి. ఇతని యాస్థాన మొక సారస్వత సంస్థ. ఇతడు సాహిత్యసమరాంగణ సారస్వభాముఁడు. గీర్వాణాంధ్రములయందు తుల్యపాండిత్యముగ్ని స్రాఫ మైన కవిత చెప్పగలవాడు. కొన్ని సంస్కృత గ్రంథ ములు వ్రాసియుండినట్లును, తెలుఁగున నొకటి నిర్మింపు మని తనను, ఆంధ్ర మధుమధను డాదేశించినట్లును చెప్పి కొనినాడు. తత్ఫలితమే విష్ణుచిత్తీయమను నామాంత రము కల్గిన "ఆముక్తమాల్యద". ఈతడు వైష్ణవ భక్తుఁడు. కావుననే విశిష్టాద్వైతతత్వ మొల్లయెడల నీతని గ్రంథమందు వెల్లివిరియుచుండును.

తరువాతి దక్షిణాంధ్రయుగపు కవిత్వమునకు ప్రభువు రఘునాథరాయలు. ఇతడును రాజకవియే! శ్రీకృష్ణదేవరాయలకును నీతనికిని అన్ని విషయము లందును పోలిక. ఇతఁడును, కుమారుడగు విజయరాఘవ నాయకుడును ననేక గ్రంథములు రచించుచు కాక, కవులతోఁబాటు కవయిత్రులను పోషించిరి. ఈ యుగమందు వెలసిన ముఖ్యవాఙ్మయ ప్రక్రియ "యక్ష గానము". ఈ ప్రక్రియకు పునాదివేసినవా డింతకు ముందటి యుగమునకుఁ జేందిన కందుకూరి రుద్రయ్య. ఈ యుగముననే విజయవిలాసకర్తయగు చేమకూర వెంకన్న, తారాశశాంక కృతికర్తయగు శేషము వేంకటపతి మొదలగు కవివరులును, ముద్దుపళని, మొల్ల మొదలగు కవయిత్రులును ప్రసిద్ధికెక్కిరి. ఈ యుగ మునకుఁ జేందిన పెక్కు కావ్యములందలి ప్రధాన లక్షణము అతివేలమగు శృంగారము.

తరువాత క్షీణయుగపు కవులు. ఈ కాలపు కవు లలో పేరెన్నికగనిన పెద్దకవి ఉత్తరరామాయణకర్త యగు కంకంటి పాపరాజు. ఈతని కృతీయం దితనికి గల ఉభయభాషాపాండిత్యము వ్యక్తమగును. ఈ యుగ మునకుఁ జేందిన యితర కవులు చాలవర కస్వతం త్రులు. భావమునందును, నితివృత్తమునందును నను కరణప్రియులు.

ఆ పిమ్మట నాధునికయుగము. ఈ యుగకర్త వీరేశలింగం పంతులుగారు. వీనికి బహుభాషా పాండిత్యము కలదు. అప్పటికే మన దేశమాత పరప్రభు వుల పరిపాలనలో నుక్కిరిబిక్కిరి యగుచున్నది. ఆ కాలమున నందుచేతనే అందరును నించుమించు ఆంగ్లభాషా పాండిత్యము గలవారలే. కాన మన వీరేశ లింగం పంతులుగారికి సంస్కృతాంధ్రములతోఁబాటు ఆంగ్లమును ఒంటబట్టినది. ఏతద్భాషాప్రభావ మీయన యుం దెక్కుడగుటచేతనే ఆంగ్లేయ భాషాసాహిత్య ప్రక్రియలన్నియు నాంధ్రమున కీయన చేచలువచే ప్రాకినవి. పద్యరచనతోఁబాటు గద్యరచనయు ప్రబలినది. ఈ యుగముననే నవ్యసాహిత్య మనంబరగిన కవిత్వమును గన్నించుచున్నది. ప్రాచీనకవిత నవ కవితసరసన సాగిపోవుచున్నది. ఈయుగమున ప్రాచీను లగు తిరుపతి వేంకటకవీంద్ర ప్రభృతులును, నర్వా చీనులగు విశ్వనాథ కవిసామ్రాట్పుభృతులును ప్రసిద్ధి కెక్కియున్నారు.

ఏవంవిధగుణగరిష్టులును ప్రతిభాశాలురును నగు కవివరిష్టులు ఆయా యుగములలో సారస్వతాకాశ మున ధృవతారకలవలె వెలుంగునా రెందరేని కలరు.

ఇట్లాదికవినుండి నేటివరకు ఆంధ్రభాషాసరస్వతి కలంకారప్రాయములైన కావ్యకుసుమముల నర్పించి కవికుమారులు కృతార్థులగుచున్నారు.



# ఆంధ్ర రాష్ట్రోద్యమము

టి. రామచంద్ర ప్రసాద్, II U. C.

ఆంధ్రులు మొదటిసారిగా స్వతంత్రులు; స్వరాష్ట్రాన్ని కోరుతుంటే, స్వాభిమానులు కావుననే వారికి కమిటీ ప్రాముఖ్యముగా మద్రాసు రాష్ట్రములో నడుచుట వాగుగా తోచలేదు. అందువలన వారు స్వరాష్ట్రముకోసం ఉద్యమము లేవదీసిరి. 1908 వ సంవత్సరమున మొదలు పెట్టబడిన ఈ ఉద్యమము, 1956 నవంబరు 1 వ తేదీన ఆంధ్రప్రదేశ్ అవతరణతో పూర్తి అయినది. కీ॥ శే॥ పాటి శ్రీరాముని పూర్ణాచారి ఈ ఉద్యమ విషయమునకు చేపకూర్చినది.

మద్రాసు రాష్ట్రములోని తెలుగు జిల్లాలను ఒక ప్రత్యేక రాష్ట్రముగా నేర్పరచిన బాగుండునన్న తలంపు ఆంధ్రులకు మొదటిసారిగా 1908 వ సంవత్సరములో తోచింది. 1911 వ సంవత్సరమున హాగ్డింజి ప్రభువు భాషా ప్రాతిపదిక వై సంయుక్త బీహారునుండి బెంగాలును వేరుచేయుటతో, ఆంధ్రులు తమకు కూడ ప్రత్యేక రాష్ట్రము రాగలదని తలచిరి. ఈ భావన ఆంధ్ర రాష్ట్రోద్యమమునకు చాల దోహదమిచ్చినది. 1918 లో జరిగిన ఆంధ్ర మహాసభ సమావేశంలో ఆంధ్ర రాష్ట్రము కావలెననడి వాంఛ తీర్మానముగా మారినది.

రాష్ట్రీకాసనసభలో అధిక సంఖ్యాకులు ఒప్పుకొనిన ఆంధ్ర రాష్ట్ర మిచ్చెదమని బ్రిటిషువారు ప్రకటించిరి. కాననసభ అంగీకరించింది. కాని ప్రభుత్వము మానము వహించినది. కడకు నైమను కమి

షను నియమించబడినది. విదేశీయులను బహిష్కరించుటలో ఆంగ్ల యుద్ధన ఆంధ్రులు నైమను కమిషనును పూర్తిగా బహిష్కరించిరి. తత్ఫలితముగా నైమను కమిషను విస్తానా, సింధు రాష్ట్రముల నిచ్చుటకు ఇయ్యకొనినది కాని ఆంధ్ర రాష్ట్రమునకు వ్యతిరేకత చూపినది. ఆంధ్రులు నిరుత్సాహపడలేదు.

1936 లో రాష్ట్రోద్యమాలను, స్వరాజ్యము వచ్చు వరకు ఆసాలన్న వైఖరిని కాంగ్రెసు అవలంబించింది. స్వరాజ్యము ముందు, తర్వాత స్వరాష్ట్రమన్నారు. 1947 తర్వాత కాంగ్రెసుకు ఈ సమస్యను ఎదుర్కొనుట తప్పిందికాదు. జైపూరు సమావేశంలో కాంగ్రెస్ ఈ సమస్యను పరిశీలించుటకు జె. వి. పి. కమిటీని వేసినది. ఈ కమిటీ తన రిపోర్టును ఇవ్వకముందే, జస్టిస్ థాట్ ఆంధ్ర రాష్ట్రము స్వయంసమృద్ధము కాదని తేల్చివేశారు. ఆంధ్ర రాష్ట్రము ఆగిపోయినది.

1951 ఆగస్టులో స్వామి సీతారాం ఆంధ్ర రాష్ట్రము కొరకు నిరశనక్రతం పూనారు. కాని వి.నో.బా.భా.వే. జోక్యముతో విరమించారు. 1952 లో మద్రాసు నగరము విషయము తేలితేగాని ఆంధ్ర రాష్ట్రము లభించదని ప్రభుత్వము ప్రకటించింది. ఇట్టి నిస్సహాయస్థితిలో పాటి శ్రీరాములుగారు 1952 అక్టోబరు 17 నుండి సాయోపవేశానికి పూనుకొన్నారు. 56 రోజులు గడిచినా ప్రభుత్వము చర్య తీసికొనలేదు.

అనె 1952 డిసెంబరు 15 వ దినము. పొట్టి శ్రీరాములు 56 యేళ్లు ప్రాయోపవేళము తరువాత రామునిలో లీనమైనారు. దేశము అట్టుడికినట్టుడికి పోయినది. అల్లరి, ఆందోళన, నవ్యోత్సాహం, నవ శక్తి ఆంధ్రులలో వెల్లివిరిసినవి. వెంటనే శ్రీ నెహ్రూ నివాదములేని ప్రాంతాలలో ఆంధ్రరాష్ట్ర మిస్తానని వాదనము చేసినారు. రాష్ట్ర సంబంధమైన సమస్యలు పరిశీలించుటకు జస్టిస్ శ్రీ వాంఛూని నియమించారు. వారు అన్ని సమస్యలు చక్కగా పరిశీలించినారు. కాని వారి రిపోర్టు "మితాయికొట్టు"నకు పంపబడినది. తరువాత జస్టిస్ మిశ్రా నియమించబడినారు. బళ్ళారి ఆంధ్రులనుండి వేరైపోయింది.

ఆంధ్రరాష్ట్రము బిల్లు ప్యాసయినది. రాజధాని నిర్ణయించుకొను స్వాతంత్ర్యము శాసనసభ్యులకే వదలినారు. కర్నూలు తాత్కాలిక రాజధానిగా నిర్ణయింపబడినది. 1953 అక్టోబరు 1 న త్రివేది గవర్నరుగా,

ఆంధ్రకేశరి ముఖ్యమంత్రిగా ఆంధ్రరాష్ట్రము అవతరించినది. ఆంధ్రుల అభీష్టము నెరవేరినది.

ఆంధ్రరాష్ట్రవతరణలో ఆంధ్రోద్యమము ఆగిపోలేదు. దాని పరమావధి 'విశాలాంధ్ర' సముపాగ్ననమే. రాష్ట్రపునర్నిర్మాణసంఘము ప్రభుత్వముచే నియమింపబడినది. తెలంగాణలో కొంతమంది విశాలాంధ్ర పట్ల విముఖత్వము చూపటంతో, తాత్కాలికంగా విశాలాంధ్ర నిర్మాణము ఆగిపోయినది.

ఢిల్లీలో జరిగిన ముఖ్యమంత్రుల సభలో మాజీ హైదరాబాదు రాష్ట్ర ముఖ్యమంత్రి డా॥ బూర్గుల రామకృష్ణారావుగారు విశాలాంధ్ర కొరకు గట్టిగా వాదించారు. విశాలాంధ్ర నిర్మాణావశ్యకతను విపులీకరించారు. ప్రభుత్వము అంగీకరించినది. తత్ఫలితముగా 1956 నవంబరు 1 వ తేదీన శ్రీ త్రివేది గవర్నరుగా, శ్రీ సంజీవరెడ్డి ముఖ్యమంత్రిగా, హైదరాబాదు రాజధానిగా ఆంధ్ర ప్రదేశ్ అవతరించినది, ఆంధ్రోద్యమము సంపూర్ణ విజయాన్ని సాధించినది.



# ANDHRA LOYOLA COLLEGE

## TARGETS AND ACHIEVEMENTS.

### PLANNED

**College Building :** Three floors, five laboratories.

**Library Building :** To house 150,000 books & full-scale reading room.

**Auditorium :** To seat 2,000.

**Hostels :** Three blocks, each of 300 single rooms and each provided with Warden's quarters, sick-rooms, visitors' rooms, bathing, dining rooms, canteen, lavatories, out-door stage.

**Playing fields :** Over 40 acres.

**Grounds :** 100 acres.

**Fathers' House :** Three floors, 36 rooms

**Church :** To hold 600 persons.

### BUILT

One floor complete. 2nd floor in course of construction.  
Two Permanent laboratories & one temporary.

Temporary location for about 15,000 books. Rudimentary reading room.  
Nil.

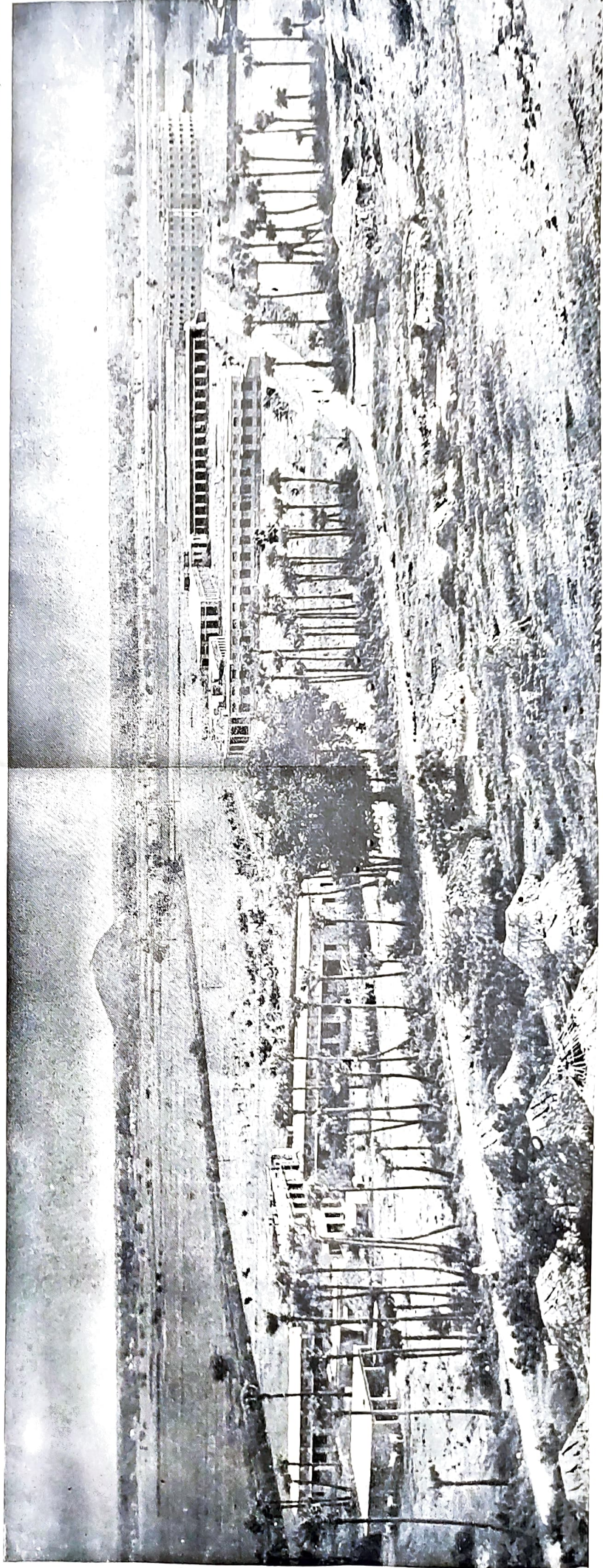
One block: 300 rooms, with Warden's block, sick rooms, bath rooms and lavatories.

Volley-ball, basket-ball, Tennis, Badminton Courts, Hackey Field and Football Field and running track laid out.

80 acres actually acquired.

One floor, 12 rooms.

Temporary chapel for 60 persons.





# Principal's Report for the Year 1956-'57

\* Hon'ble Sir, Ladies and Gentlemen,

One of the duties of a College Principal is to present each year a report on the working of the Institution. This report generally costs the Principal quite a deal of labour to enliven, for the facts he has to record are generally more or less the same from year to year. The Principal of this College, however, is in the singularly fortunate position of guiding a growing Institution in which there are new developments every year. Ladies and Gentlemen, I have the privilege of giving you a brief account of the working of the College during its third academic year.

## Results

In our sister Colleges of the South, like Loyola, Madras, and St. Joseph's, Trichy, the Principal has the annual pleasure of giving the Staff, the Students and himself a pat on the back when he reads out the record of successes at the University Examinations. After being denied this pleasure for two years, I, too, am now able to begin my report with the results scored by our first batch of students at the Intermediate Examination of March 1956. You will remember, Sir, that when you and Sri B. Gopala Reddy were kind enough to visit the College in November 1955, we promised you that the percentage of results would be between 65 and 70. I am

happy to tell you, Sir, that our Students were as good as their word. The final percentage of full passes was nearly 68%, 67.4, to be accurate, as against about 31% for the whole University. Out of 294 students who appeared, 64 secured First Classes, and only five students failed in all three parts. If passes in the various parts are considered, the results were even better. Hindi scored a full 100%, Telugu 93%, Bi. P. C. 89%, Histories 88%, M. P. C. 85% and English 75%. N. Venkateswara Rao was awarded the "Andhra Nataka Pitamaha Dharmavaram Krishnamacharyulu Medal" by the University for standing first in Telugu. Though our results were easily the best in the University, I cannot say that we are satisfied. We shall continue our efforts and aim at 85 or 90% of full passes which is the ordinary achievement of our sister Institutions in the South. There is no mystery behind our good results. They are merely the infallible outcome of an orderly and disciplined College life, conducive to study; sincere devotion to duty on the part of the Staff, and hard work on the part of the Students.

## Development

The expansion of the Institution may best be realised when I say that our student body increased from 691 last year to 1070

\* Hon'ble Sri N. Sanjeeva Reddi, Chief Minister, Andhra Pradesh.

today. This growth is the result of substantially enlarged admissions in the Junior Intermediate and the opening of new courses. In the Intermediate, a Commerce group was added : Economics & Banking, Accounts & Commercial Knowledge, Commercial Geography & History. Besides, four graduate courses were opened : B. A. in Mathematics, History, Economics and B. Sc. with Physics Main and Mathematics & Chemistry subsidiary.

There was no addition to the College Building, but the Hostel block which you see, has been almost completed during the year under review, providing 150 additional students' rooms. 50 of these rooms are not yet quite ready and hence are still unoccupied. In the remaining 250 rooms we have 480 residents, roughly half the strength of the College. Our final aim is to provide at least  $\frac{3}{4}$  of the students with single-room hostel accommodation; for we firmly believe that a well-run hostel is an essential, an irreplaceable element in good university education. During the last year, the ground floor of the Fathers' House was also completed; a large amount of new science equipment was purchased for the B. Sc. Course and about 14 acres of new playing grounds have been laid out at much expense. The Library has also been increased by the addition of about 1,500 books, making a total of 9,000.

### Staff

Our Staff increased from 37 last year to 57 this year giving us a teacher-student ratio of 1 to 19 which is considerably better than the 1 to 25 which the Government of India sets up as an ideal. Our Staff is carefully selected on a basis of academic merit and personality, judged from examination results and a personal interview and it is

our fixed policy to appoint as Lecturers only those who wish to take up teaching as a life's career. In this way we endeavour to secure young men who will remain in the College permanently and will grow old with it, establishing and maintaining the right traditions all along. I am sincerely proud of and contented with our staff. Their loyalty to the College and its ideals and methods, their sense of duty, their friendly and yet firm dealings with the Students have greatly contributed to the high standard and good reputation achieved by the College. Many of our Lecturers, Tutors and Demonstrators have never been absent from a single class or even late by a minute throughout the whole year. It is, therefore, with utter sincerity and with deep gratitude that I wish to thank all the members of the Staff. While speaking of the Staff, I must take the opportunity to record that the Government of India has recognised the merit of our Hindi Lecturer, Sri K. Rajaseshagiri Rao by the award of a prize worth Rs. 500/- for his book written in Hindi on Andhra Folklore. This is the first time a South Indian has won a National Award for a Hindi book. It is a richly deserved honour for a devoted teacher and a scholar who is equally at home in Hindi, Sanskrit and Telugu and is thoroughly familiar with the literature of these three languages. We request you, Sir, kindly to accept a presentation copy of this book which will be offered to you by Sri Rajaseshagiri Rao at the end of my report.

Our religious staff was augmented by the addition of two very valuable members Rev. Frs. George and Varkey - who joined us in June to be Heads of the English and Economics Departments respectively. We are fortunate indeed to get two such energetic, enterprising and capable men

# COLLEGE AND SPORTS DAY

President : SRI SANJEEVA REDDY.

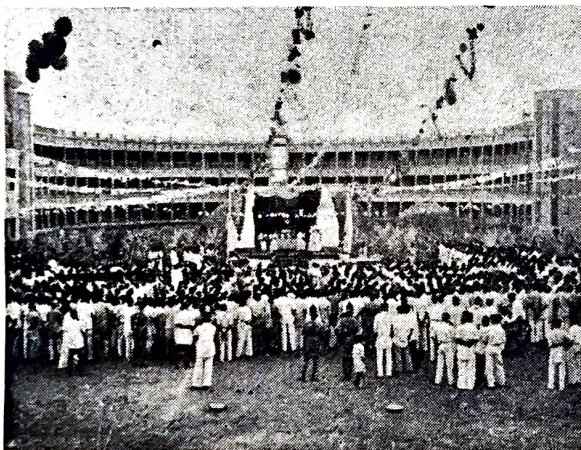
Chief Minister, Andhra Pradesh.



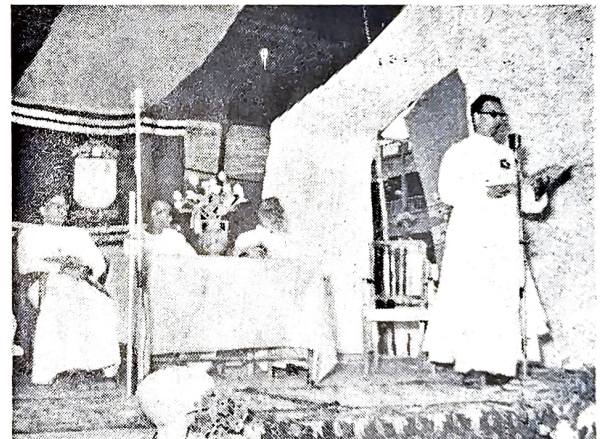
1. Arrival



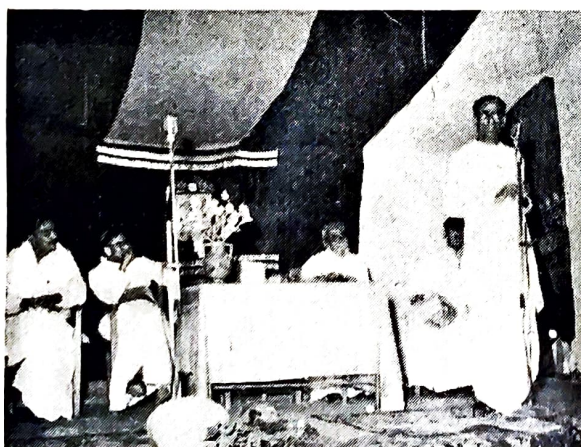
2. Taking the Salute



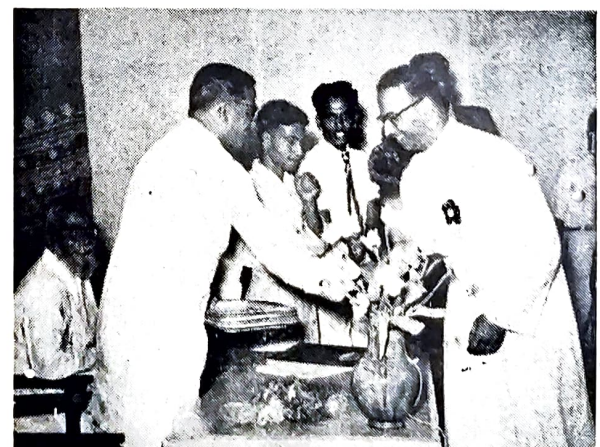
3. In Hostel Quadrangle



4. Principal's Report



5. Chief Minister's Speech



6. A Prize for the Principal

Photos : Matha Studio.

and we wish to thank our Superiors for this signal favour. Two Brothers were also appointed to our community. Brother Thiruchelvam for the Hostel and Brother Mariasusai for the College Office. Both are rendering valuable services and we wish they continue long in the Institution.

### **General Tone of the College**

The large increase in numbers of the Students has not brought about any noticeable change in the excellent discipline, order, punctuality and regularity which prevail in the College. Anyone chancing to come to our College at 10 a. m. or 2-15 p. m. will be treated to an extraordinary sight: 1000 voices of students seated in the classes reduced to instantaneous silence as the second bell rings and the lecturers enter the class rooms. Thereafter one could walk the length of our furlong-long verandahs and hear nothing but the more or less monotonous voices of successive lecturers. Daily attendance at class has been about 95% this year which shows a slight decline over last year. This is due principally to a few students who seem to be incapable of regularity in spite of every exhortation and warning. Yet what we appreciate most about our students, is not the excellent discipline they maintain, but the spirit in which they maintain it. Ours is not a jail discipline but the order of a well regulated family. Our boys have so far never failed to respond with alacrity and cheerfulness to any direction given or request made. Our experience has convinced us that the Andhra Student has in him the makings of a perfect gentleman, if only he is handled in the proper way.

However, I must here confess that our efforts to inculcate in our Students habits of regular, hard, persistent work have not

been completely successful. Many of them still remain fickle and inconstant in this respect in spite of our system of close supervision, of weekly tests and assignments and terminal examinations. I would like here to repeat to them, and I am sure you, Sir, will confirm my words, that there is no success in studies, none in later life, unless one has acquired the habit of serious work.

### **Extra Curricular Activities**

No Jesuit Institution is content, however, to produce mere bleary-eyed book worms. Our aim is to give the students a well-rounded and complete education which will attend to the development of body, mind and soul. Character formation and moral development is imparted through regular moral instruction, through the atmosphere of the college and through the example of the teachers. Physical development is aimed at through compulsory physical training and by providing wide facilities for games and sports. This year we have laid out 12 new playing fields for Hockey, Foot-ball, Volley-ball, Basketball, Tenikoit, Badminton and Kabadi and I am happy to say that all the fields are put to the fullest use. Only Cricket and Tennis are yet to be provided for and this will be done next year. This year we have also had better success in the various tournaments and contests. Five of our players in various games and sports were selected to represent the University: S. Bernard in athletics, Ather Pasha and R. Puliah in Foot-ball and N. Seshagiri Rao and Sarjana Rao in Kabadi. Ather Pasha is also a member of the State Foot-ball team. In the Inter-Collegiate Zonal Tournaments our Cricket, Foot-ball and Volley-ball teams were runners-up. This year even the staff have taken a more active part in games.

The staff tournaments were a great success and they aroused more interest and excitement among the students, than even the students' own matches. Much of the credit for the enthusiasm shown for games must go to our two Physical Directors Sris V. Suryaprakasa Rao and V. Suryanarayana.

The College N. C. C. Platoon continues to do good work under Lt. V. Suryaprakasa Rao. Unfortunately, being only 50 strong, it is totally unable to satisfy the demands of our students. We were hoping to start a second platoon this year, and in fact, one of our Staff members passed successfully through the Selection Board, but finally nothing materialised. We are looking forward to better luck next year.

Extra-curricular activities of an intellectual nature do not, however, thrive as well. This year we inaugurated two more Associations: one for History & Economics and the other for Mathematics & Sciences, besides a small Debating club. The Students' Society and the Telugu Association continued their existence. N. Seshagiri Rao was elected Chairman of the Students' Society at a quiet and simple election. He must be congratulated for the good influence he has exerted in the College.

### **The Future**

Ladies and Gentlemen, our College is not yet fully three years old. We have very little behind us, but the future with its promise and also its doubts and uncertainties belongs to us. Owing to the impending changes and the rumours of changes that are afloat, we do not know whether we shall be able to proceed with our plans for the development of a College second to none in its facilities, its traditions and its results. Next year we are

going to open the B. Sc. Course in Chemistry and the B. A. in English. At the same time we are preparing with a heavy heart to give up the Intermediate and take up the Pre-University course, a change whose result is open to question.

But it would be ungracious of me to end this Report on a note of pessimism. After all, our College is built on a firm trust in God who will never fail us. To Him the Giver of all good gifts we offer our heartfelt thanks for His graces and protection during the last year. Further, we are surrounded here in Andhra with such sincere good-will, sympathy, and large-hearted generosity on the part of the public that we cannot but look forward with confidence to the future. Anywhere else in India, but in Andhra, it would be considered foolhardy to undertake the building up of a great College, relying almost entirely on public donations. But having seen the generosity of the people for the past three years we are convinced it can be done. This is the proper moment for me publicly to express our deep gratitude to all our benefactors big and small. May God reward them for their kindness. Besides our usual staunch friends who are so well known, I must mention in a particular way the extraordinary services rendered to the cause of the College last year by Sri Parvathaneni Bushayya. Despite his age, he has tirelessly toured several districts in the heat of last summer to collect funds for the completion of the hostel. The other half of the building in front of you is a standing monument to his selfless zeal and to the generosity of a good number of benefactors. We express our respectful gratitude to His Holiness the Pope who has once more shown his paternal interest in our college by making a further donation, this

time of Rs. 50,000. I have also to thank the Andhra Government for sanctioning us a Building Grant of Rs. 50,000 and an Equipment Grant of Rs. 10,000 to be paid before March 31st this year.

Our students deserve a special word of thanks on an occasion like this. Our first batch of boys, the pioneers of 1954 have well and truly laid the foundations of a real Loyola tradition. Many of them have left us. 44 are in the Honours Courses, 40 at Waltair, 2 at Loyola, (Madras) and 2 at St. Joseph's, Trichy: 13 are in the State Engineering Colleges of Visakhapatnam and Guntur, and one in Kharagpur. Finally we have secured admission in the Medical Faculty of the University of Padua, Italy, for three: Surendra, Koteswara Rao, and Niranjana Rao. We wish them all success and God's blessings. Our present students are fully living up to the traditions set by their elders. I thank them for their fine spirit.

For the Hostel and its inmates, I must reserve a special tribute of praise. Thanks to the excellent spirit infused into them by the two Wardens, Fathers Baliah and Varkey, the Hostellers form the backbone of the College and they can be relied upon in all situations to give of their best for the Institution.

I must not, of course, forget to thank our Architect, Engineer and Building Supervisor, Brother David Giani. Every stone laid in the College is a tribute to his artistic taste, engineering skill and selfless devotion. His fame has spread far and wide so that he is in constant demand all over Andhra and outside. He is responsible for the superb plan of the University

Convocation Theatre soon to be erected at Waltair and for the new Sree Venkateswara Women's College at Tirupati.

Lastly I must thank all those who have helped to make this function a success: the Physical Directors, Staff Members in charge of the Entertainment, the actors, the N. C. C. and Hostel volunteers. I owe a special word of thanks to Sri Ramachandra Reddi, D. S. P., a distinguished Old Boy of Loyola, Madras, for lending us the services of the Police Band.

Lastly Sir, it is my pleasant duty to thank you for doing us the signal honour of presiding over this function. It is now barely three months since you have been elected to preside over the destinies of Andhra Pradesh, as its first Chief Minister. May we, though late, offer you our hearty congratulations. Yours is a high honour, a heavy responsibility, and at the same time a challenge and a unique opportunity. We are confident that with your well known courage, sincerity and administrative ability you will give the new State an excellent start on its way to prosperity. Sir, we of Andhra Loyola College, are proud of the friendship and interest you have consistently shown in the progress of this College and in our parent Institution at Madras. We know we can always rely on your active sympathy and support; and on our part we assure you of our prayers that Almighty God may bless you with the strength and wisdom nobly to fulfil the duties of your high Office.

May I request you now, Sir, to distribute the prizes and to address our Staff, Students and Guests.



# INTERMEDIATE RESULTS (1955-'56)

## FULL PASSES

	I Class	II Class	Total passed	Number appeared	Percentage of full passes
Mathematics, Physics & Chemistry	52	45	97	135	72%
Biology, Physics & Chemistry	10	25	35	64	55%
Indian History, British History & Logic	—	29	29	42	69%
Indian History, British History & Civics	2	35	37	53	70%
	<u>64</u>	<u>134</u>	<u>198</u>	<u>294</u>	<u>67.4%</u>

## BY PARTS

	Number passed	Number appeared	Percentage
English	221	294	75%
Hindi	16	16	100%
Urdu	3	3	100%
Telugu	257	275	93.4%
Mathematics, Physics & Chemistry	114	135	85%
Biology, Physics & Chemistry	57	64	89%
Indian History, British History & Logic	36	42	86%
Indian History, British History & Civics	47	53	88%



# INTERMEDIATE EXAMINATION : March 1956

## Mathematics, Physics & Chemistry

### FIRST CLASS

1. Achutaramayya, G.
2. Ananda Swarup, G.
3. Balagangadhara Tilak, N.
4. Bhupathi Raju, B. L.
5. Brahmananda Rao, K. A. S. S.
6. Eswara Reddy, M.
7. Gopala Krishna, R.
8. Indrayya, C.
9. Jagadeswara Rao, M.
10. Janardana Rao, V. C.
11. Kesavachandrudu, V.
12. Koteswara Rao, G.
13. Krishnadas, L. V. S. R.
14. Krishnamurthy, N. B.
15. Madanamohana Rao, G.
16. Manikya Rao, K. K. S.
17. Narasimha Sastry, J. P. L.
18. Pandu Ranga Rao, P.
19. Pullayya, K.
20. Rajavardhan, S.
21. Ramabrahmam, B.
22. Ramakrishna, A.
23. Ramakrishna, J.
24. Ramamohana Rao, Y.
25. Ramamurti, P.
26. Sambasiva Rao, I.
27. Satyanarayana, A.
28. Satyanarayana, D.
29. Satyanarayana, L.
30. Satyanarayanamurthy, A. V. S.
31. Seshagiri Sarma, S.
32. Seshavatara Sarmā, B.
33. Srihari Rao, A.

34. Srinivasa Rao, K.
35. Subba Rao, S.
36. Subba Rao, V. V.
37. Subrahmanyam, S. V.
38. Vara Prasad, S. S. R. K.
39. Venkata Rao, A.
40. Venkataratnam, D.
41. Venkata Reddy, V.
42. Venkateswara Rao, N.
43. Venkateswara Rao, T.
44. Venugopala Rao, C.
45. Veerabhadra Rao, K.
46. Balaramamurty, K.
47. Mohammad Meekhiyar Ahmed.
48. Padmanabhan, N.
49. Prasada Rao, D. B. S. J.
50. Sohurb Jahangir Chinoy
51. Umamaheswara Rao, S.

## Mathematics, Physics & Chemistry.

### SECOND CLASS

1. Appa Rao, S.
2. Bhaskara Rao, M.
3. Chittaranjandas, K.
4. Gopalakrishnamurthy, M.
5. Gopalakrishnayya, M.
6. Gopalakrishnayya, M.
7. Gopiah, S.
8. Harnath, G.
9. Janardhana Babu, V.
10. Kutumba Rao, N.
11. Lakshmana Rao, V.
12. Madhava Rao, Kakani
13. Madhava Rao, Vallabhaneni
14. Madhava Rao, Vellanki



15. Maheswara Rao, B.
16. Mallikharjuna Rao, D.
17. Mohan, K.
18. Mohana Prasad, K.
19. Mohammad Suleman
20. Narasimha Rao, P.
21. Narayana Rao, P.
22. Padmanabha Rao, S.
23. Papa Rao, Y.
24. Prasada Babu, S. H.
25. Prasada Rao, C. R. K.
26. Raghavendra Prasad, K.
27. Rajendra Babu, K.
28. Ramakrishnayya, B.
29. Rama Rao, A.
30. Rama Rao, B.
31. Rama Rao, D.
32. Rama Rao, K.
33. Rambabu, M. D.
34. Rami Reddy, E.
35. Satyanarayana, C.
36. Sitaramayya, N.
37. Sitaramayya, P.
38. Sitaramayya, S.
39. Subba Rao, T.
40. Suryanarayana Raju, K. V.
41. Suryanarayana Raju, P.
42. Vara Prasad, N. B. K.
43. Venkatratnam, N.
44. Venkateswara Rao, D.
45. Veeraswamy, A.

### Physics, Chemistry and Biology

#### FIRST CLASS

1. Dakshinamurty, P.
2. Mallikharjuna Prasad, K. M.
3. Narasimham, G. D.
4. Radhakrishnamurty, C.
5. Srihari Rao, M.
6. Srikrishnamurty, T.
7. Srinivasamurty, K. B.
8. Subba Rao, L.
9. Upendra Rao, A.
10. Venkateswara Rao, G.

### Physics, Chemistry & Biology

#### SECOND CLASS

1. Anthony Reddy.
2. Aswani Kumar Dutt, P.
3. Devadas Gandhi, Y.
4. Gajanna Rao, N.
5. Hanumantha Rao, P.
6. Kodandaramayya, C.
7. Koteswara Rao, C.
8. Krishnam Raju, P.
9. Krishnamurty, T.
10. Krishna Rao, G.
11. Krishna Reddy, B.
12. Kutumba Rao, K.
13. Nageswara Rao, K.
14. Niranjana Rao, C.
15. Paul, B.
16. Pitchi Reddy, B.
17. Punnaiah Choudary, G.
18. Rayappa, P.
19. Sambayya, R.
20. Vijayasarithi, A.
21. Veera Vara Prasad, G.
22. Veerayya, T.
23. Vishnuvardhana Rao, M.
24. Yogananda Rao, K.
25. Ganganna, K.

### Indian History, British History and Logic

#### FIRST CLASS

Nil.

#### SECOND CLASS

1. Bala Showrayya, N.
2. Basi Reddy, E.
3. Bapayya Choudary, K.
4. Damodara Rao, K.
5. Gangadhara Rao, G.
6. Gopinatha Reddy, M.
7. Joji Reddy, T.
8. Koteswara Rao, V. C.
9. Krishnamohan Tilak, V.
10. Nageswara Rao, C. V.
11. Narasimha Rao, V. V. L.

12. Padmanabha Rao, K.
13. Peter Paul, J.
14. Prasada Rao, N. R. K. V.
15. Purnachandra Rao, N. V.
16. Ramachandra Reddy, B.
17. Ramakrishna, G. V. S.
18. Ramanayya, M. V.
19. Ranga Rao, D.
20. Sankara Rao, N.
21. Seshapani, M.
22. Sleevaiah, K.
23. Subba Rao, K.
24. Subba Reddy, V. V.
25. Suryanarayana, V. B.
26. Viswanadham, P.
27. Jojaya, M.
28. Sevanarayana, T.
29. Venkatrama Reddy, N.

6. Hanumantha Rao, A.
7. Hanumantha Rao, B.
8. Haranatha Baba, C. V. G.
9. Joji, J.
10. Kameswara Sarma, V.
11. Koteswara Rao, P.
12. Koteswara Rao, V. D.
13. Koti Dikshitulu, R.
14. Krishna Rao, K.
15. Krishna Reddy, G.
16. Lakshmipathi Rao, P.
17. Mariadasu, T.
18. Nageswara Rao Choudary, N.
19. Prakasa Rayulu, A.
20. Sambasiva Rao, D.
21. Sambasiva Rao, G.
22. Seshagiri Rao, M.
23. Showri Reddy, A.
24. Subba Raju, C. V.
25. Subba Rao, V.
26. Surendranath Babu, C.
27. Venkataratnam, Y.
28. Venkata Reddy, B.
29. Venkataswamy, J.
30. Venkayya, T.
31. Veerabhadra Rao, V.
32. Rama Rao, G. V.
33. Abdul Rawoof, M.
34. Ather Pasha.
35. Showkat Pasha.

### **Indian History, British History, and Civics**

#### **FIRST CLASS**

1. Lingeswara Rao, K. S.
2. Shaik Mahaboob Peeran.

#### **SECOND CLASS**

1. Balthasar Raja, D.
2. Bhadrachalam, L.
3. Bhaskara Rao, Y.
4. Gopala Rao, D.
5. Gowripathi Rao, N. M.



## PASSED IN PARTS ONLY

### Passed in Parts I & III only

1. Seshagiri Rao, M.

### Passed in Parts I & II only

1. Balaramamurthy, K.
2. Krishnasagar, A.
3. Lakshmi pathi Rao, A
4. Prasada Rao, N. B.
5. Radha Prasad Raju, P.
6. Sivaramakrishnayya, Y.
7. Shanti Reddi, G.
8. Srinivasa Babu, P. V.
9. Suryanarayanamurthy, D. V.
10. Subhaschandra Choudary, V.
11. Mohanamurali, K.
12. Subba Rao, V. V.
13. Veerayachoudary, N.
14. Ranjit Kumar
15. Nagendra Babu, R.
16. Narasimha Rao, A. V.
17. Sivaramaprasada, K.
18. Sankara Rao, G.
19. Pitchaiah, J.
20. Venkateswarlu, L.

### Passed in Part II & III only

1. Nageswara Rao, K.
2. Nageswara Rao, Konijeh
3. Prabhakara Rao, A.
4. Satyanarayana, M.
5. Sitaramayya, R.

6. Srimanarayana, A.
7. Subba Rao, Y.
8. Suryaprakasa Rao, Y.
9. Veeraraghavulu, C.
10. Viswakumar, A.
11. Viswanadham, K.
12. Venkateswara Rao, D.
13. Chanchayya, P.
14. Kesava Rao, K.
15. Lokeswara Rao, M.
16. Madhusudhana Rao, A.
17. Nageswara Rao, P.
18. Narasimha Rao, M. L.
19. Narasimha Rao, S.
20. Purnachandra Rao, G.
21. Raghava Rao, N.
22. Raghava Rao, P.
23. Rama Rao, S.
24. Sitaramachandra Rao, C.
25. Surendra, N.
26. Venkateswara Rao, P.
27. Vinayak, M. K. R.
28. Veerabhadra Rao, S.
29. Koteswara Rao, B.
30. Narayana, G. L.
31. Seshagiri Rao, S.
32. Sivarami Reddy, V.
33. Subba Rao, M.
34. Venkataratnam, K.
35. Appa Rao, K. S.

36. Ramachandra Rao, N. V.
37. Basava Prasad, R.
38. Bhaskara Rao, K.
39. Kakuleswara Rao, L.
40. Madhava Rao, Kodali
41. Mallikharjuna Rao, Y.
42. Krishna Rao, K. V.
43. Madhusudhana Rao, J.
44. Prabhakara Rao, C. V.
45. Pullayya, J.
46. Radhakrishna Rao, K.
47. Ramesh, N.
48. Ramananda Rao, P.

**Passed in Part I only**

1. Rabindranath Tagore, V.
2. Subramanyeswara Rao, S.

**Passed in Part II only**

1. Krishnamurthy, P. V.
2. Prasada Rao, P. D.

3. Pitchayya, K.
4. Venkayya Naidu, D.
5. Appa Rao, G.
6. Bhaskara Rao, S. D.
7. Madhusudhana Rao, D.
8. Satyanarayana, O.
9. Venkateswara Rao, K.
10. Bhaskara Reddy, S.
11. Gopalakrishna, K.
12. Nageswara Rao, R.
13. Raja Gopala Rao, C.
14. Tejomurthy, A.

**Passed in Part III only**

1. Athiki Reddy, Y.
2. Balaram, K.
3. Joji Reddy, A.
4. Krishnamohan Chatterji, T.
5. Umamaheswara Rao, K.
6. Durga Prasada Rao, R.
7. Raghupati Prasad, U.



# ACADEMIC PRIZE WINNERS

College Day : 21 st January, 1956

## I. University Examination - March 1956.

First Rank in the College	...	N. Venkateswara Rao
English	First Rank ...	J. Rama Krishna
Telugu	„ ...	N. Venkateswara Rao (The “Andhra Nataka Pitamaha Dharmavaram Krishnamacharya University Medel”)
Hindi	„ ...	K. Balaramamurthy and S. J. Chinoy.
Mathematics, Physics & Chemistry	„ ...	J. Ramakrishna
Biology, Physics & Chemistry	„ ...	T. Srikrishnamurthy
Indian History, British History and Civics	„ ...	Shaik Mahaboob Peeran
Indian History, British History and Logic	„ ...	Not awarded

## II. I U. C. 1955-'56

Religious Instruction (First)	...	P. Peter Thomas
„ (Second)	...	Beresford N. Parker
Moral Instruction (First)	...	K. V. Ram Prasad Rao
„ (Second)	...	T. Ramachandra Prasad
English	...	N. G. Johnston
Telugu	...	G. Yellogi Rao
Hindi	...	V. Durga Prasada Rao
Mathematics, Physics & Chemistry	...	K. Venkateswarlu
Biology, Physics & Chemistry	...	V. Durga Prasada Rao
Indian History, British History & Logic	...	G. Mariadas
Indian History, British History & Civics	...	S. M. A. Khader

### III. Associations' Prizes

- |  |                       |                 |           |
|--|-----------------------|-----------------|-----------|
| 1. Elocution Contest : (Students' Society) ...                   | P. Vasant Kumar       | II U. C.        |           |
| 2. Quiz Competition : (Students' Society) ...                    | D. Venkateswararao    | III B. Sc.      |           |
|  | M. Gowripathi         | III U. C.       |           |
|  | Abdul Rahiman         | III U. C.       |           |
|  | Abdul Khadar          | II U. C.        |           |
| 3. Elocution Contest : (Telugu Association) ...                  | T. Ramachandra Prasad | II U.C.         |           |
| 4. Essay Competition : (History & Economics Association) 1st ... | S. M. Abdul Khader    | II U. C.        |           |
|  | 2nd ...               | T. Radhakrishna | III U. C. |
| 5. Essay Competition : (Maths & Science Association)             |                       |                 |           |
| Intermediate ...   | P. Vasant Kumar       | II U. C.        |           |
| Graduate Classes ...   | S. J. Chinoy          | III U. C.       |           |

### IV. Special Prizes

College crests were presented to the following students for special merit in Games and general comportment.

- |     |                  |           |
|-----|------------------|-----------|
| ... | N. Seshagiri Rao | III B. A. |
| ... | P. Thomas        | II U. C.  |



# MY WATCH

( An imaginary conversation between myself and my watch )

BY

G. SUDHAKARA RAO, II U. C.

*Watch* : Peace! Be quiet! you are my slave! you are MY SLAVE! Since you are a student, you are my slave!

*Sudha* : What! I your slave? Hold your silly tongue.

*Watch* : Why should I? Are you not my slave? You have been my slave for the past two years.

*Sudha* : Indeed! I am not your slave. I am your master. I bought you not to be your slave but to be your master. Remember that I am a college student, and I bought you since it is the fashion for all college students to have a watch on the left wrist and so be able to know the correct time whenever desired.

*Watch* : Wait a minute, please. Why do you wish to know the correct time? Answer me briefly, wisely, truly and directly, because that is precisely the reason why I say that you are my slave.

*Sudha* : Go to! Do not use the word slave in future, because I am not a slave. You are my slave and you must work for me. I must know the correct time in order to be punctual to all my classes and it is you who must show me the correct time. You have become very proud since I look at

you so often and you laugh at me with your everlasting tick! tick! tick! Be humble and do your work well. I am your master.

*Watch* : Just one moment. Answer me a question. How old are you?

*Sudha* : My age is eighteen.

*Watch* : Yes, you are only eighteen. But do you know my age? I am older than you are. I was born when the world was born.

*Sudha* : What arrogant nonsense!

*Watch* : Oh no! It is perfectly true. At first my form was different to what it is now. I was found in shadows and in sand-glasses. It is only recently that I have taken up this modern round metallic form.....but I am still the same. I am time. I am ETERNAL TIME.

*Sudha* : Ha! Ha! are you? Then why are you at times so careless?

*Watch* : Careless? I am never careless.

*Sudha* : Do not tell lies. The other day when I was doing some homework, I consulted you and you told me that there was plenty of time, but when I reached the college, the second bell had already rung. I was late. I was in a desperate position. When I went

to the Principal to get permission to enter the class he scolded me and severely warned me not to be late again. Finally, when I did enter the class room all the students laughed at me thinking that I was a lazy boy. Now you were the cause of all that trouble.

*Watch* : No! no! The previous evening you had forgotten to wind me up. That was your fault, not mine.

*Sudha* : We'll let that pass. What about yesterday? When I had finished taking my bath, I again consulted you and to my horror you told me that the time was 9-55 a. m. I was terrified and hurriedly put on my dress, and without even taking a cup of coffee I ran to the college like a person demented, or if you prefer, like a person running to catch a train. Everyone in the street was staring at me. I was worried and afraid to meet the Principal after the warning he had given me not to be late again. When I reached the college, exhausted and out of breath, I found that the time was only 9-25 a. m. That was not all. Due to my haste I had forgotten to take my Algebra Book from my room and so I was forced to contribute one rupee to the Poor Boys' Fund. Were you not the cause of that misfortune?

*Watch* : Please Mr. Sudha, do not blame me. You probably looked at me a little carelessly and failed to notice the correct time. That was not my mistake either. Do not speak so disparagingly of me. Have I not served you faithfully all these two years? When you were tired especially in Algebra class sitting continuously for one hour, have I not told you that the bell was about to ring and thus cheered you up? When your friends on the benches behind you have asked you 'How many minutes more?' Have I not helped everyone of them by

telling them through you the correct answer? When you were writing your selection examination did I not enable you to enter the hall in time, knowing that the door would be shut after the first bell had rung? Did I not help you to finish all your answers in time? Then why are you insulting me now, by falsely accusing me, who am your master?

*Sudha* : I do not see why I should not insult you.

*Watch* : Because you depend upon me for everything. Whenever you have to go anywhere you go only at my command. You go to your meals only when I tell you to go. You go to bed and get up only at my order. If you disobey me you are punished. That is why I say that you are my slave.....a slave to time. You can do nothing unless you consult me at every moment of the day and night.

*Sudha* : I may perhaps admit that I am the slave of time but not your slave. You work only with my permission. If I wind you up, you work, otherwise you are useless. If I throw you into the River Krishna, there will you remain for ever, silent and useless. If I get angry and smash you into bits you can do nothing about it, absolutely nothing. Therefore **You** are **my** slave and **I** am **your** master. But I do admit that I am a slave to time.

*Watch* : You ignorant boy. Do you not know that though my name is watch I am only the material form of time. I am TIME. I show you time, and therefore, if you admit that you are the slave of time, you must also admit that you are my slave, as is every other person in the world.

*Sudha* : Dear Watch, excuse me. I agree now that I am your slave, that you are my master. Please help me by always showing me the correct time. I am your slave.



# Adult Education

BY

B. LAKSMANA RAO, I U. C.

Education means obtaining knowledge. Without knowledge, that is, without education, people cannot realise their duties, nor perform them properly, even when they do know them. A very large percentage of the population of our country depends on agriculture and only a very small minority on industries and commerce. Agriculturists are mostly villagers and invariably poor. They have neither the money nor the opportunity to get educated. We can even say that many townspeople are in the same plight. Consequently the percentage of literate people in India is only 15%, whereas in other countries it is as high as 90% or more.

In our country the problem of literacy is chiefly a problem of educating the people in the villages. Many of them prefer to idle away their time rather than use it usefully, and generally they remain so unemployed and idle away many months of the year, especially during the off-season, when agriculture is not possible. If only these farmers would use that time profitably in getting a little education, the problem of literacy in India would be more than half solved.

In this connection, the system of Adult Education can be made use of. Nowadays, there are at least one or two educated people in every village whose services can be made use of. Students also, who go to their village-homes during their vacations, can establish Adult Schools and impart education to the poor villagers. This will be doubly beneficial. The students will refresh their memory and the adult villager will learn something in his spare hours from these enthusiastic young men. If necessary the Government should pass an act compelling students to do this small service to their fellow-men.

To make adult education more effective and interesting, libraries and radios can play an important part. The Government should provide every village with these amenities and see that they are regularly and properly used. Educational films should also be shown now and again. All patriotic young men, with the help of the Government, should work for the eradication of illiteracy from our country, only then will our India become once more the great land it was in former times.

# The Food Problem & Agriculture

BY

ATHER PASHA, III B. A.

India is one of the least food producing nations of the world and the Government of India is now trying its best to remedy such a situation. The Conference of Chief Ministers recently held in Delhi decided: - 1. That food procurement and food production must be well organised and dealt with by the Centre and by the States as a matter of high priority.

2. That wherever administrative machinery is weak it is to be overhauled and strengthened.

3. That procurement of food should be coordinated and rules rigorously enforced.

4. That procurement should be intensified in all States, both surplus and deficit.

Such an approach to the food difficulty in India can only be successful if there be full cooperation and coordination between all concerned. "This is a matter that concerns every person in India and it should be treated as a matter above any political controversy. Unfortunately politics do enter into the picture and some people use this situation for political purposes and help to create a scare in the country." "The surplus States must put forward their greatest effort to supply food-grains to deficit States. Due provi-

sion has to be made to maintain supplies in the deficit States during the lean months." (Prime Minister Nehru's Broadcast.)

"The farmer was the first man and he will be the last man," wrote Hyde Bailey, Dean of the Faculty of the Agricultural College, Cornell University. There is an eternal relationship of man to the earth and to his ultimate dependence upon the soil. Food has become man's major preoccupation and the land has to provide man's ultimate security. Owing to world famine, caused largely by war, devastations, droughts and dislocation of distribution, two thirds of the world's population suffers today from serious malnutrition. At least a fourth of the world's population lives perpetually at starvation level, people being born and dying without having enough food to eat for a major portion of their lives. It has also become clear that the population of the world has approached a balance so precarious that a drought or a dislocation of transport in one part of the world can produce famines over a large area. In India, millions of people suffer all their lifetime from slow starvation or from weakness and disease arising from severe malnutrition.

Too many farmers in India cultivate two, three and sometimes as many as five

acres to produce what one acre should produce. Too many farmers, when they manage to increase their income, go out and buy more land, instead of using their increased income to cultivate properly the land they already possess. The farmer who cultivates four acres to produce what one acre should produce is destined to failure, on account of the cost of labour, heavy taxes, interest on loans and so on. Expansion in terms of land rather than in terms of production is economically unsound and spells disaster. Again the loss caused to food-grains in India by animals and pests is estimated at one rupee per head per month, i. e. over Rs. 400 crores every year. It is no wonder that a foreign visitor once said, "India is being eaten by her animals."

It is evident, therefore, that while it is important to increase the country's production of food, the urgency of protecting food-crops is of even greater importance. It would be a pitiful waste of effort and money to feed a larger number of monkeys, rats, jackals and porcupines, while the human population still went hungry. The time has long passed when the country could afford the luxury of a love policy towards animals and allow the human population to compete for its food supply with such animals. So far, there has been no systematic method followed to preserve crops against the ravages of animals. Steps, ranging from destroying them to domesticating them have indeed been attempted, but quite often those who adopt such steps are up against popular sentiment which resents any injury done to any living animal, even if it only be the 'injury' of locking them up in a cage. It is essential that these animals, wild or otherwise, be no longer allowed to have unrestricted access to the nation's food supply. 'Wilful

waste makes woeful want,' says an ancient proverb.

How best the maximum food production is to be achieved and what is the role of the youth of the country in achieving sufficiency of food are pertinent questions. I would like to make the following suggestions.

1. The young men of the country must take to agriculture in greater numbers and they must study agricultural science in both its theoretical and practical aspects.

2. The Central Government should set up a Central Academy in Agricultural Science and Food Chemistry and eminent scientists appointed to such an institution; Regional Research Stations should be established in the various States of the Union and Scientists employed by the States in such stations should devote their knowledge to developing the Science of Agriculture; a Scientific soil survey should be undertaken and the mineral contents of the soil noted for future reference.

3. Young men should be made to undergo practical training in addition to theoretical instruction. The services of these young men could later on be made available to the village farmer.

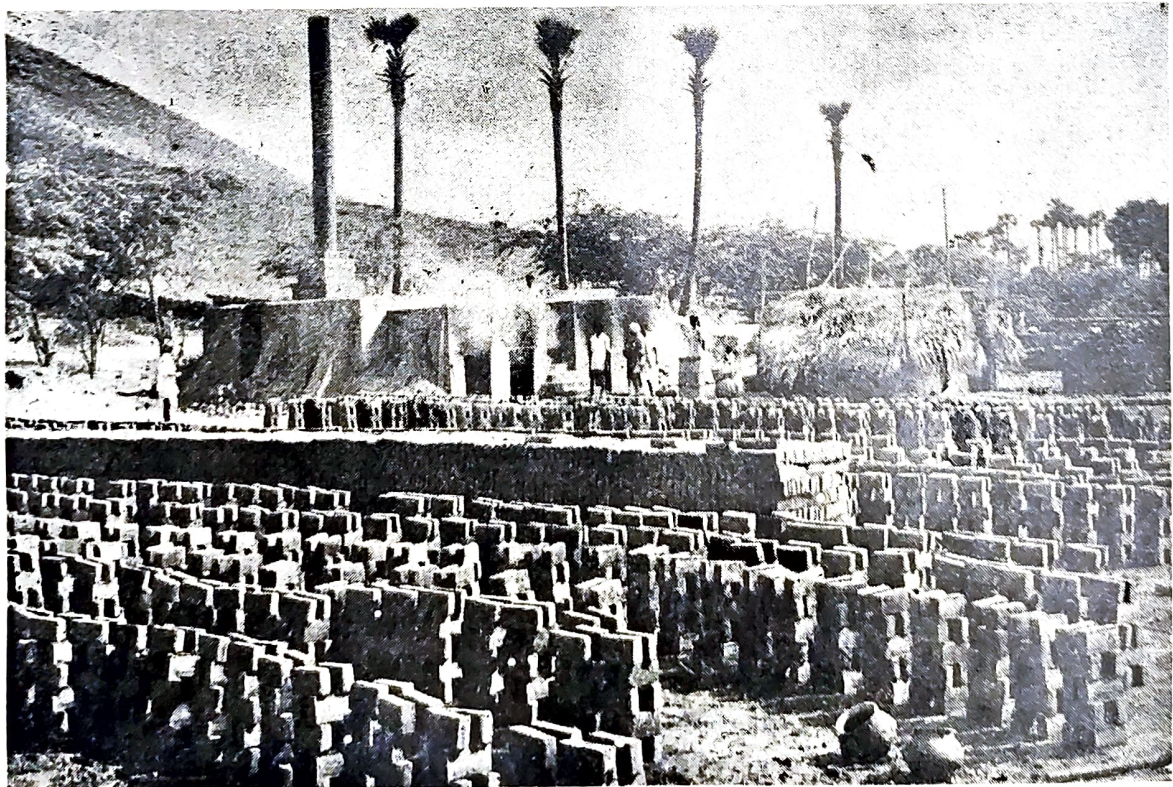
4. The State should set up Regional Seed-testing Laboratories and should undertake to ensure a timely supply to the farmer, of pure seeds of improved varieties at the prevailing market rates and of good selective germinating capacity and free from disease. The importance of seed selection is very often neglected and so very often also, the efforts of a whole year are wasted.

5. The state should supply at favourable rates, mechanical appliances to every village. Bull-dozers, tractors, ridge-ploughs and so on and skilled worked workmen

# ANDHRA LOYOLA COLLEGE



**Milk Supply**



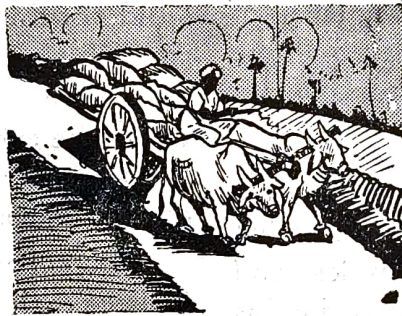
**Brick Supply**

Photos : Matha Studio.

should be appointed to operate such machines.

To sum up, unless the State seriously applies itself to the above tasks, all theories regarding Food Sufficiency and all campaigns as the "Grow more Food Campaign" will end in failure, and our Indian Agriculture will continue to be

wasteful and extravagant. Our food costs will mount and the peasant's margin of profit will, in proportion, decrease. We are living in a world of machines and hence we should use machines to cultivate better the land. What we need today is better integration of effort and a better understanding of the fact that man cannot prosper without the land.



"The Soil must be renewed, which, often washed,  
Loses its treasure of salubrious salts,  
And disappoints the roots; the slender roots  
Close interwoven where they meet the vase  
Must smooth be shorn away; the sapless branch  
Must fly before the knife; the withered leaf  
Must be detached, and, where it strews the floor  
Swept with a woman's neatness, breeding else  
Contagion and disseminating death."

— COWPER.

# ATOMS FOR PEACE

BY

C. VISWESWARA RAO, I U. C.

“It is perfectly clear that Atomic Energy can be used for peaceful purposes and to the tremendous advantage of humanity”. So spoke our beloved Prime Minister Nehru, and these words contain a great amount of truth.

Before talking about atoms and atomic energy, one should first understand what an atom is. In the science of Physics and Chemistry an atom was formerly defined as ‘the smallest particle of a substance in existence.’ The word atom is derived from a Greek word meaning indivisible. The definition is, however, no longer appropriate, since we now know that an atom can be divided. It can be split into parts. When an atom is split a large amount of energy is released and this energy is called atomic energy. This energy can be utilised in several ways.

One morning a few months ago, when I reached the college from home, I heard that there would be an exhibition about ‘Atoms for Peace’ at Guntur and that all College Students would be allowed to visit it free of cost. As I am an M. P. C. student and very much interested in science, I made up my mind to go to Guntur with some of my friends to see the exhibition. A few days later, I did leave for Guntur. The exhibition was

being held in the Andhra Christian College. Before entering the main hall I did not think that I would really gain any knowledge about atomic energy merely by walking through the various rooms where the exhibits were in view. Yet when I left the place, I realised how wrong I had been to harbour such a thought.

On entering the grounds of the College each student was given a booklet giving him an idea of what he would see inside. Walking around the Exhibition I saw several interesting ways in which atomic energy could peacefully solve many of our present day problems.

Nowadays, too many people are under the impression that Medical Science has reached the highest degree of excellence. That it has reached a high degree is true, but not yet the highest. There are still certain diseases that cannot be radically cured. Cancer is one of them. There is as yet no proper cure for cancer, but by exposing cancer cells to radio-active isotopes of radium or of gold, cancer if not completely cured, can be prevented from spreading any further. Similarly tumour of the brain and thyroid deficiency can be treated.

As the world’s population is increasing as the years roll by, an increased

output of crops is essential and here again atomic energy can help us to increase the yield to four or five times the present yield. Valuable power, in the form of electricity can be produced at a very cheap rate and thus electrified transport will also become very cheap and permit rapid distribution of food grains.

One of the exhibits shown at Guntur was a one inch cube of uranium which we were told could run a mammoth ocean liner seven times around the world or provide electricity for one thousand and fifty years.

Two films were shown depicting the opposite side of the picture, namely, the

horrors caused by atomic energy when used in warfare.

Truly one feels that there is no problem of the present day that cannot be solved by atomic energy and this has been proved by many scientists. In the Indian Industries Fair, held last year in Delhi, a film was taken showing how the Americans were using atoms for peace. The film was later on shown in all the cinemas of the country. When I saw it, I wondered how the Americans could really use atoms for peace. After seeing the exhibition of Guntur I began to understand. I, then and there, made up my mind to learn more about these atoms and to devote my life to using them for peace. Yes! atoms for peace.



“No ceremony that to great ones ‘longs,  
Not the King’s crown, nor the deputed sword,  
The Marshal’s truncheon, nor the Judge’s robe,  
Become them with half so good a grace  
As mercy does.”

SHAKESPEARE,  
Measure for Measure.  
Act II. Sc. ii, L. 59. Seq.

# THE STORY I WROTE

BY

G. SIVA SANKAR, III B. Sc.

When I was very young I wanted to write a good story for my High School Magazine and I took as the title of my story 'You Fool.' I began to write my story but my pen was leaking badly. This would not do, as I wanted to write very neatly since my article was to be sent to the Headmaster, who was the Editor of the Magazine. I took my father's pen from his coat-pocket, without, as I thought, anyone seeing me. I had to take the pen secretly as my father did not allow me to use his pen for fear of its being spoilt. Unfortunately my sister had seen me. She thought that that was the proper moment to take her revenge upon me for having beaten her the previous evening. I had done so because I had seen her taking my father's pen from his work table. She now came near me and told me that she would tell mother if I did not put back the pen into my father's pocket at once. However, since I was older than she was, I told her proudly and defiantly that I would not put the pen back because I was writing an article for the school magazine and I told her that she could tell her mother if she wanted to. She asked me what I was writing and I replied 'You Fool'. She misunderstood me and went to tell

Mother that I had insulted her by calling her a fool.

My mother then came upon the scene and asked me why I had insulted my sister and why I had taken the pen without permission just to write some nonsense for a school magazine. She also asked me what I was writing and I said, 'You Fool'. She became very angry and went at once to my father and reported to him that I had dared to call her a fool and also told him that I had taken his pen to write some rubbish. My father came to me, wild with anger, and asked me why I was writing with his pen and what was I writing. Trembling, I replied, 'You Fool'. He became furious and gave me a good box on the ears. I began to weep instead of writing my story. I told him that I did not want to insult anyone by calling them a fool but, unfortunately the title of my story was 'You Fool'. My father then felt sad that he had boxed my ears and he went to explain things to my mother and sister.

By this time I had lost all interest in my story 'You Fool' and I merely wrote down what had happened to me. The Editor however, would not accept my article and I made up mind never to write again for any magazine.



# The Place of Physical Exercise in Education

BY

O. BALAGANGADHAR, II U. C.

All intelligent and educated people hold that physical exercise is necessary but few of them ever seem to take any of that exercise. They do not practise what they preach. Physical exercise is exercise given to the body and this exercise can be had from any outdoor games like foot-ball, hockey, cricket and the like; by athletics, that is running and jumping; by drill, by riding, by swimming and such activities. Exercise, and in this article, we mean always physical exercise, is necessary for health, both mental and bodily, as a source of pleasure and recreation, for discipline and finally for moral education. Let us examine these four points.

People who are given to studies require some form of exercise else their health will be soon undermined. All men should be healthy. Why should it be so? Let us think of the blessings of good health. Health is wealth. Only a healthy person can execute any work in this world. The possession of health means being able to enjoy God's creation. It gives an inclination to study to those whose duty it is to study. It also gives all the strength and courage necessary to go through the humdrum daily work. A healthy person alone can face bravely the difficulties

which he will come across during his life. The healthy person is courageous. Healthy young men alone can become profitable citizens of tomorrow. An unhealthy person is dead to the world and to himself. Everyone is familiar with the statement of Juvenal, 'Mens sana in corpore sano,' a healthy mind in a healthy body. If we do not give exercise to the body we cannot give rest to the mind and the mind will rapidly weaken. When we play we put aside all mental activities and thereby give the mind the rest it requires. Constant and regular exercise is necessary for the preservation of good health and of a healthy mind. If this exercise is not given to the body, the mind is distracted by bodily pain and weakness, and either grows sluggish and apathetic, or becomes distorted and takes a jaundiced view of life.

Exercise, we said in the second place is necessary as a source of pleasure. Pleasure for the mind is like food for the body. A person who plays well, will double the output of work that he could do before taking exercise. A beginner may not get the fullest amount of pleasure in his exercise and games. These beginners should learn how to create that feeling of

pleasure in themselves. A person who only plays under compulsion cannot feel that pleasure and such obligatory exercise is only harmful to him. Some persons maintain that taking pleasure in a thing is a moral defect. They think that they must all the time be thinking of something serious. They say that one should never allow his mind to rest, that one should always be thinking of one's duty. Their reason for holding such a view may be that by always exercising the mind, mental power will increase. This view is perfectly wrong. On the contrary such a mind that never takes rest, that never takes a moment of relaxation will become overworked and useless in a very short time. Always thinking means having many worries and the more mental worries we have, the more we fear and the more we undermine our health.

Thirdly, exercise helps us to acquire a sense of discipline. In all games and athletics there are certain rules to be followed, certain restrictions to be observed. A person must play according to the rules and obey the captain or leader. In so doing, he forms in himself the sense of discipline, of right behaviour. Discipline

so learnt on the playing field makes the discipline of the school or college easy to bear. A well disciplined person will show his correct behaviour in every action and thus his future life will be a success. "Keep the rules and the rules will keep you".

Lastly, exercise is the foundation of a good moral character. In any form of exercise one does not act alone. Chiefly in games, one has to co-operate with the other players of the team, and this co-operation will develop the virtue of self-control. A good sportsman will possess a good sporting spirit, ready to give and take, and even ready to take a defeat with a smile. It is an erroneous opinion to think that a good player or athlete will be backward in character or in his studies. It is not so. A good player will have a good control over his mind and so will use his time well. He who has regular habits of games will have regular moral habits also. Many people, once, their youth is over, repent that they did not take more exercise when they were young. Can we not profit by their experience? Let us conclude by saying that physical exercise should have an important place in the education of the young.



# Why Do Children Resemble Parents?

BY

S. N. RAMSWAMY, M. A.

The title to this essay is a question. It is common knowledge that cats beget cats and human beings beget human beings. Apart from this fact, we do notice remarkable resemblances between human parents and their children. Sometimes features of grandparents or other very close relatives are found duplicated in the children. The same relation exists between parents and offspring among animals and plants too, but very often we do not notice it due to lack of careful observation. A couple of centuries ago, when our knowledge of biology was still fragmentary, it was believed that blood was largely responsible in handing down from generation to generation the characters of parents. Towards the end of the nineteenth century, the invention of the microscope revealed most of the mysteries of the living world which were hitherto unknown. The inheritance of parental characters, received due consideration and the result was the birth of a new branch of Biology, namely, Genetics.

Genetics gives a scientific explanation to the phenomenon of inherited characters. A good many of these characters have been scientifically investigated in plants, animals and in man. To understand the broad principles under which this

inheritance takes place we need some elementary knowledge of the cell and its parts. The cell is the unit of life. All living beings consist of cells. The organism may be of one cell or many cells. Each cell is something of a box. It is filled with a fluid known as protoplasm. Floating in the protoplasm is a rounded body, the nucleus. The nucleus is a sort of main switch in an electrical installation. It controls all the activities of the cell. Without it the cell is almost dead. The cell in the normal course of events divides into two, to form two daughter cells. During this process both the nucleus and the protoplasm cut up into two equal halves. The division of the nucleus is a rather elaborate process. The contents of the nucleus are organised into several short threads. These are the chromosomes. The Chromosomes in a cell occur in two sets. It means that each chromosome is represented twice in the nucleus. Now as a cell divides the chromosomes split lengthwise and thereby each daughter cell gets one half of each chromosome of the mother cell. This lengthy description of the cell and its division is warranted because it has been proved that it is precisely the chromosomes that carry down the inherited properties from parent to offspring. We must

therefore examine this matter a little more closely.

Any student of biology knows that a new life comes into existence by the union of the sperm cell and the egg, contributed by the male and female parents respectively. The egg or the ovum is rich in protoplasm and has a prominent nucleus. The sperm is a lilliput in comparison with the egg. The protoplasm in it is negligible. There is a head filled with the nucleus, attached to a long, thin, protoplasmic tail. When sperm meets an egg, it passes through its massive protoplasm. The tail disappears. The nucleus of the sperm reaches the egg and unites with it. The egg is now fertilised. The fertilised egg, sooner or later, begins its task of building a new offspring. The story is almost the same in all animal species and in the majority of plants. So, it is now evident to us, that the only means through which characters can be passed down from one generation to another are the sex cells. It is also clear that even in the sex cells the nuclei are very important. Therefore it is in the nuclei that we have to search for the possible vehicles of hereditary factors. The study of cell division has narrowed down the importance given to the chromosomes.

Every vegetative cell of an organism carries two sets of chromosomes in its nucleus. In man there are 48; in maize 10; in *Drosophila* 4. Now, every time a cell divides, the chromosomes split lengthwise and each half goes to one daughter cell. The daughter cell receives the same number of chromosomes as the mother cell. The story of chromosome division is a little different when we reach the sex cells. Whenever an egg or sperm is formed, the number of chromosomes is halved in the daughter cells. During sex cell formation the two sets in the

mother cell are separated into two daughter cells. The chromosomes fail to split lengthwise. So, in a human sperm or egg there are only 24 chromosomes. When the two cells unite to produce the next generation the original double dose is restored. The chromosome number is halved during sex cell formation and doubled during the union of sex cells. We can safely conclude that chromosomes carry along with them half the parental characters when they are distributed to the sex cells. This theory bases itself on the chromosome theory and so it is referred to as the chromosome theory of inheritance.

A world famous American Scientist, by name Morgan proposed another theory, the gene theory. His work was mainly based on the inheritance of a small fruit fly, *Drosophila*. It is appropriately dubbed the 'cinderella' of Genetics. Morgan visualised each chromosome as a pearl or bead on a string, the beads being connected by nuclear matter. Each bead he named a gene. He explained the gene as a complex molecule of nucleoproteins. The genes were supposed to be the actual containers which carried the inherited properties. A pair of identical genes are believed to be responsible for the expression of any parental character in the offspring. So there ought to be one identical gene in each of the pairs of identical chromosomes. Any change, small or large was attributed to changes in the nature of the genes. Morgan was able to prepare detailed maps of the chromosomes in *Drosophila*, indicating the exact positions of the various genes responsible for the different inherited qualities. The Gene Theory is vehemently denied by Russian Geneticists. They prefer to call the chromosomes as well as the genes, mere optical illusions prevalent under high

magnifications. But it has been proved that the chromosomes and genes are real structures by a series of experiments conducted by scientists all over the world.

The purely experimental evidence to inherited properties was supplied by an Austrian Monk by name, Mendel. The entire science of Genetics owes a great deal to the Catholic priest who died several years before his work was recognised and duly applauded. In his church garden this amateur biologist indulged in growing sweet peas. He had two extremely distinct types of pea-plants. One kind was tall, the other short or dwarf. He brought together these two plants in reproduction. The resulting offspring were all tall plants. He next proceeded to unite these tall plants among themselves. Out of the second crop which he raised, three quarters turned out to be tall and the remainder dwarf. He then investigated the third generation of plants produced by the second generation out of the tall plants of the second generation. One third produced only tall offspring. The other tall plants gave rise to progeny, both tall and dwarf in the approximate ratio 3 : 1. The dwarf plant of the second generation produced only dwarf offspring. These results gave certain significant conclusions.

The method of sexual combination of two divergent characters as demonstrated in the aforementioned experiment of Mendel is nowadays known as hybridisation. The resultant offspring are hybrids. So here the first generation which were all tall are hybrids. When the hybrids reproduced, the two parental characters were exhibited in the progeny in the ratio of 3:1. The dwarf character therefore lay hidden in the constitution of the hybrid first generation. The factor of tallness dominated over the recessive dwarf factors. The dwarf offspring of the hybrid is true for its dwarfness. In successive generations it produces only dwarf progeny. Whereas among the tall plants of the second generation, two thirds prove to be hybrids and

reproduce in the 3:1 ratio as their hybrid parents. One third of the tall plants maintain their purity for tallness. This experiment has taken into investigation only one pair of parental characters. Investigations involving the inheritance of several such pairs have been undertaken. All these experiments point to a few unalterable facts of heredity. (1) The inherited properties or factors are distinct and individualistic. (2) The opposing pairs of characters such as tallness and dwarfness though combined in the cells of the hybrid, separate out, unchanged in the next generation. (3) All inherited properties occur in a double dose in the cells of the organism. (4) The numerous pairs of characters in an individual behave independently of each other when the sex cells are organised. These above facts embody what we call 'Mendel's Laws'. The Mendelian Laws coincide admirably with the facts obtained about genes and chromosomes. We have answered our initial question. A parent hands down his or her character through the chromosomes of his or her sex cell to the offspring. As the child is the result of the union of the two parental sex cells, we notice parental characters being duplicated in the progeny.

Genetical laws are universally applied in improving crop plants and farm animals. The experiments of Mendel gave enough stimulus to try hybridisation in a number of commercial crop plants like rice, cotton, maize and sugarcane. Race horses, dogs, poultry and milch cattle are now hybridised for better results. The world's most famous roses, dogs, prize winning cows are all due to scientific breeding. A special branch known as Eugenics deals with the genetical improvement of the human race. This branch however has many insurmountable difficulties, both social and religious. We can only say that in the interest of the well being of the human race a complete medical examination would be very useful before marriage.

# *Our South Indian Tour*

BY

S. ABDUL KHADDAR, II U. C.

Travel is an education in itself. A man who travels not is like a frog in a well that thinks the only world that exists is the well. In like manner a man, who never stirs out of his home, knows nothing of the world around him. His mental horizon remains very limited. It is found that one who remains always at home is generally a man of little experience. Travel enlarges the mind and broadens one's outlook on life in general.

Following in the footsteps of such eminent men as Homer and Herodotus, Milton and Goldsmith, all inveterate travellers, 32 students of Andhra Loyola College went on an excursion to South India under the leadership of Fr. Coyle, during the last summer vacation. The journey commenced on April 15th, 1956. Naturally we were all excited on that day. Our first goal was Madras, where the Madras Loyola College Bus was waiting for us at the station. After supper in Loyola College Hostel, Fr. Coyle gave us full liberty to go out by ourselves. Some availed themselves of the permission, others went off to bed.

We had to race against time in Madras as there were so many things to be seen. In the morning of our first day's stay we went by Electric train to Park Station and

from there we walked to the Moore Market where we did a bit of shopping. We then proceeded to the Zoo and to the Corporation Stadium where the official in-charge kindly explained to us the facilities and amenities provided there. Returning to the College for lunch we were soon off again. Our first visit in the afternoon was to the Madras University Senate Hall and the University Library. Then came the Fort Museum maintained by the Government of India, in which we saw armour and weapons dating back to the Carnatic Wars and even beyond. No visitor to Madras can but be charmed by the four miles long Marina that stretches in a long straight line along the sea-front, a lovely sandy beach on one side and stately buildings on the other. What struck us most was the never-ending line of cars, motor-cycles, buses and human beings all making for the cool air of the evening sea-breeze. We spent a joyful evening there playing in the rolling waves. It was dusk by the time we returned to the College.

Soon after breakfast on the next day we started for the harbour, where we saw ships from far-off countries loading and being unloaded. Next we visited Adyar, where stands the world famous Banyan

## VIJAYAWADA - VIEWS



Vijayawada



Durga Temple



Railway Bridge



Krishna

## EXCURSION



Kodai: Silver Cascade



Trivandrum Zoo

Tree, said to be the largest tree in the world for the spread of its branches. From Adyar we went to the Madras Airport where we were lucky enough to see from the Control Tower, the landing of a plane coming from Bombay. Returning to the college we took a hasty supper, thanked Rev. Fr. Rector for his kind hospitality and went to Egmore Station to catch the Tuticorin Express for Tiruchirapalii. Two compartments had been reserved for us and so we were quite comfortable for the night. Before reaching Tambaram we witnessed a race between our steam train and an electric train. For a few minutes the electric train took the lead but in the end, steam triumphed and we left the electric train far behind.

On the morning of the 18th of April, we reached Tiruchi Town Station at 5 a. m. Mr. Lourduswamy, M. A., an old student of Fr. Coyle was there to receive us and to lead us to Clive's Hostel of Saint Joseph's College where we were to lodge. It is said, that the great Lord Clive once had his headquarters in that very building and there is a commemorative plaque to that effect on the entrance gate. One of the Catholic Convent Schools of Tiruchi very kindly put their bus at our disposal and we made use of it to go first to the Railway Workshops at Golden Rock. There a guide showed us everything that was to be seen. In the early afternoon we went the rounds of Saint Joseph's College itself. What a marvel! We were thunder struck at seeing such massive buildings, beautiful grounds and magnificent hostels. When the hot Tiruchi sun had somewhat declined, we climbed to the top of the historic Fort Rock, 273 feet above sea level, on the summit of which there is a temple dedicated to Ganesh, and which attracts pilgrims from all parts of India. The same evening at 9-0 p. m. we were to

have left by train for Kodaikanal, but it was just impossible to get into the crowded train, and so like good philosophers, we spread our bedding on the platform and went to sleep, our belongings under the care of two good sentries, Fr. Coyle and Mr. Lourduswami. We finally left Tiruchi at five the following morning.

Alighting at Kodaikanal Road Station we found a bus reserved for us and we began the fifty mile journey to the Hill Station of Kodaikanal. After the bus had started, the conductor gave us some sweet like tablets to prevent us from getting an attack of 'bus-sickness' caused by the numerous turns and twists of the road. The motor road runs along the plains for about nineteen miles and then turns to the right and begins to climb. The climb of 7,000 feet involves many miles of rather narrow but excellent surfaced roads, with scores of hairpin bends and sharp corners. The drive was most charming, for the scenery changed with every mile, and every mile brought us some new delight. Kodaikanal is a summer resort for the tired people of the plains. The station is made up of a series of hills and valleys, waterfalls and cascades, and to crown all there is a wonderful lake in the centre of the station. In the evening of the first day we went for a stroll, after a light shower of rain had stopped. On the following day we visited the Observatory maintained by the Government of India and which is devoted to the study of Solar Physics. We were also lucky enough to spend one hour boating on the lake, thanks to a friend of Fr. Coyle, who is the Manager of the Boat Club. We must thank another old boy of Fr. Coyle, Mr. Susainathan for all the help he gave us, arranging meals and lodging and being useful in a hundred ways. Our stay in Kodaikanal was most pleasant.



Leaving Keshavnagar we went to Madhav by bus reaching there in the late evening, but not too late to visit the famous Christal Exhibition which is organised every year. The next morning in a bus kindly lent to us by the Sisters of the Saint Joseph's Convent, we all went to see the Tiruvalluvar's Palace, a massive structure of brick and mortar and a marvellous piece of ancient architecture. It is now used as a law court. We also saw the Annakudi Temple in the very core of the city and which, with its lofty towers and inaccessible pillars is perhaps the most famous of all the temples of the South. It is a temple of great religious attraction to pilgrims from all over India.

We then proceeded to Trivandrum, the capital of the former T. C. State. After breakfast we visited the Zoo which is wonderfully laid out and spotlessly clean. From the Zoo we went to the Government Water Works, glancing at the Maharaja's Palace from the outside. At 3 p. m. we set out in two stationary wagons for Cape Kumari, the southernmost point of India. We went specially to see the sunset and the sunrise which are there most beautiful. Beyond Cape Kumari lies an endless expanse of ocean. When we reached the place it was almost time for sunset. We all rushed to the shore and waited, taking a dip in the refreshing waters in the meanwhile. The sunset was not so wonderful as we had expected, as there were a few clouds, still it was very fine. There at the Cape the three seas, the Bay of Bengal, the Arabian Sea and the Indian Ocean meet. Standing on the sea-shore my mind was filled with thoughts of the vastness of India, with its teeming millions, stretching away behind us up to the majestic Himalayas. It is a great pulsating continent speaking several tongues and printed in

every colour that nature's brush can produce.

Back to Trivandrum on the morning of the second day we started for Cochin. We first halted at Quilon going there from Trivandrum by train. After light refreshments we left by steamer along the backwaters for Allepey and covered a distance of eighty miles under the smiling rays of a full moon. The steamer anchored at 6 a. m. at Allepey, and we continued our journey to Cochin by bus reaching about noon.

In Cochin we visited the Indian Naval Dockyard and the harbour. At the harbour we were taken into an Italian steamer, formerly an American Liberty Ship. The name of the ship was 'Onda'. The Italian Captain showed us round every part of the steamer and even took us down into the engine room. He was most kind in explaining everything to us, how the routes are found across the ocean and many other things. On the second day in Cochin I went by myself to visit the old town of Cochin separated from Ernakulam by a short stretch of backwaters crossed by a fine bridge. I visited the Paradesi Synagogue, built in the eleventh century by the Jews. On the afternoon of the same day we left for Coimbatore. There we stayed with Mr. G. D. Naidu, the great Indian Industrialist who was most kind to us and put us up in his hostel and arranged for our meals and provided us with transport. We visited the Lakshmi Mills where we were shown the various sections of the mill and where we were told, amidst deafening roars of machinery, the process of ginning and spinning. We came out with knowledge stored in our minds and a fair sprinkling of cotton waste on our clothes. The Agricultural College and the Madras Forest College were also visited. We had the good opportunity to visit a Sugar Research



1. Boating on Kodai Lake



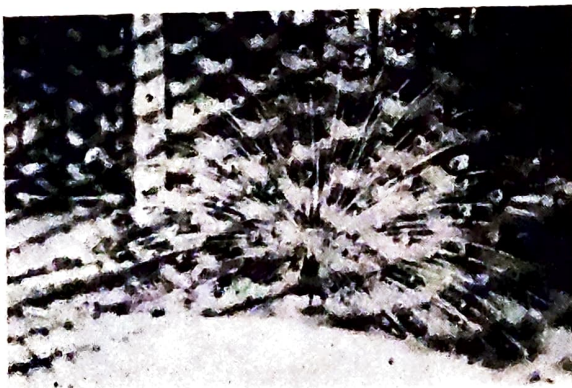
2. Brindavan Gardens - Mysore

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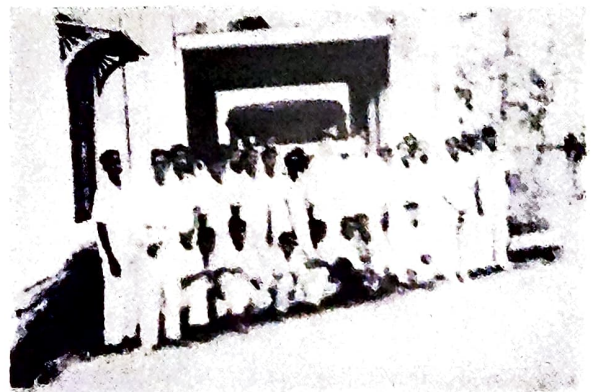


3. Mariamma Teppam - Madurai

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4. Trivandrum Zoo



5. With Mgr. P. Leonard, S. J. Madurai

Photos : 1, 2 - G. Sambasiva Rao, M. V. C.  
3, 4, 5 - B. Ramachandra Reddy, M. V. C.

Institute and were given explanations as to how new strains of sugar were produced. This institution is the largest of its kind in India. Experiments are there now being carried out to cross sugar cane with bamboo, so that, the resulting strain may combine the sucrose containing properties of cane with the height of the bamboo. We also visited the museum of the Forest Department.

From Coimbatore we continued to Bangalore. I spent the first day visiting Cubbon Park, a magnificent Botanical garden where plants from all parts of the world are reared and acclimatised to the weather of South India. In it there is a Glass House where rare varieties are reared. We paid a visit to the Indian Institute of Science, which offers specialised training in many scientific subjects and also provides facilities for advanced research work. We were conducted around the Institution by an able guide who explained everything in detail and in a very interesting manner. Rev. Fr. Principal of our Andhra Loyola College happened to be in Bangalore at the time. He also accompanied us and explained to us the workings of many instruments, in his own graceful and inimitable way. Mainly due to his efforts we had the rare opportunity of visiting Sir. C. V. Raman's Institute and of seeing in person the great Nobel Prize winner himself. He spoke to us for five minutes and we were much struck with the sincerity and simplicity of such a great man. We also visited the Indian Telephone Industries and the Hindustan Aircraft Company. One cannot but be taken up with the great natural

splendour of Bangalore, and not less with its great industries.

Our journey's end came with a visit to Mysore, commonly referred to as the 'Garden City'. Few places in India have a greater wealth of beauty spots, places of historic interest or of legendary glamour than Mysore. We first visited the Lalitha Mahal and from there motored up to the Chamundi Hill where from the summit of the hill we were able to get a very fine view of the whole of Mysore City. The Brindavan Gardens were enchanting. In the centre of the Gardens runs a waterway with ornamental fountains. The water falls at first from a great height and passes over a number of steps. Some of the fountains discharge water in such a way as to form a hemisphere of spouting water. We learnt to our disappointment that the coloured lights and illuminations of the gardens are only displayed at week ends. We happened to go there on the wrong day.

On the morning of the 4th of May we were back in Vijayawada. We had covered 2,500 miles in the course of twenty days and had enjoyed ourselves immensely. A fact worth mentioning before concluding, is that all the arrangements made by Fr. Coyle were systematic and good beyond expectation. I cannot find adequate words to thank him for leading us without caring for his own comfort. In the name of my companions I also thank all the good priests and nuns who helped us at every place we called, Madras, Tiruchirapalli, Kodaikanal, Madura, Trivandrum, Cochin, Bangalore and Mysore. May God bless them all.



# YOUR PATRON?

The Cries of some animals and the Qualities they symbolise.

BY

DURGA PRASAD, II U. C.

<b>Animal</b>	<b>It's cry</b>	<b>It's quality</b>
Ass	Bray	Stupidity
Ape	Gibber	Tricks
Bear	Growl	Ill - temper
Bee	Hum	Industry
Bull	Bellow	Straight-forwardness
Cock	Crow	Deceit
Dog	Bark	Dirty Habits
Dove	Coo	Harmlessness
Elephant	Trumpet	Sagacity
Fox	Yelp	Cunning
Goose	Cackle	Folly
Hen	Cluck	Maternal Care
Horse	Neigh	Grace
Kitten	Meow	Playfulness
Lamb	Bleat	Innocence
Lion	Roar	Courage
Owl	Hoot	Wisdom
Peacock	Scream	Pride
Serpent	Hiss	Cunning
Sheep	Bleat	Silliness
Swan	Sing	Grace
Tiger	Growl	Ferocity
Nightingale	Warble	Forlornness

# The Purpose of Education

BY

K. VENKAIAH, III U. C.

**EDUCATION** is the pivot on which the future prosperity of a Nation entirely depends. The great English Poet, Wordsworth, wrote that "The child is the father of the man". He meant that the character of a man is developed from what he learned in the period of boyhood. Education therefore is a delicate instrument which needs a proper and intelligent handling.

Education is the food necessary for the development of the brain. We receive in our Universities only secular education which is mere husk. Learning something by heart from prescribed text books, and passing examinations somehow or other, taking some University degree - can we consider ourselves educated? Getting some degree and securing the job of a lawyer or a Magistrate is that the aim and goal of education? Certainly not. Then what is education and what is its aim and goal? Education is that which helps the common man to equip himself for the struggle for life, which fulfils the reason of the existence of man and which brings out strength of character, a spirit of philanthropy, sacrifice, courage, and self-realisation.

Normally, University education is, of course, intended to encourage research, study of languages, culture, traditions,

history of different nations, world organisations and their development, international problems, law, trade, and commerce. The thought and action of the students are moulded according to a certain pattern, which the State thinks necessary. The student will carve out a useful career for himself and thus serve his country. Thus, of course, education serves a certain purpose for the State. The scientific training and development of technical studies is fully appreciated. But over emphasis and mere craze for such studies results in an almost complete neglect of humanities which is not a healthy development.

Education should be man-making. By education one should form an excellent character; strength of mind should be increased and intellect expanded. Now character is a bundle of habits. If we form good habits, we build up a good character; if we allow bad habits to establish themselves, our character becomes bad. The value of a good character to a nation cannot be over estimated. A nation or State whose citizens are morally weak and corrupt cannot last long. It is good men and women, the just, merciful, unselfish, pure minded conscientious people in a nation, that keep it strong and preserve it from decay. The best thing a man can

do for his country is to be a good man. This comes only from proper education.

Education nourishes intelligence. With wisdom and knowledge comes the sense of morality. The very essence of education is concentration of mind and not the collection of facts. The more the power of concentration, the greater the knowledge that is acquired. The power of concentration is the key of knowledge. Concentration is developed by observing threefold chastity, in thought, word and deed. Thus education sharpens the senses of man. It gives him power to take the maximum advantage from nature, which is a great and wonderful teacher and finally gives him control over his senses.

Religion is the innermost core of education. Religion is nothing but realisation. Every student is expected to learn not only certain subjects of knowledge, but also right behaviour, discipline and good character. Therefore moral instruction must form the most important part of education. A purely secular education is not a healthy one. This means that education must be, not only intellectual, but also moral, for a good character is more important than even learning. So in schools

and colleges the instruction of moral principles is the best form of education.

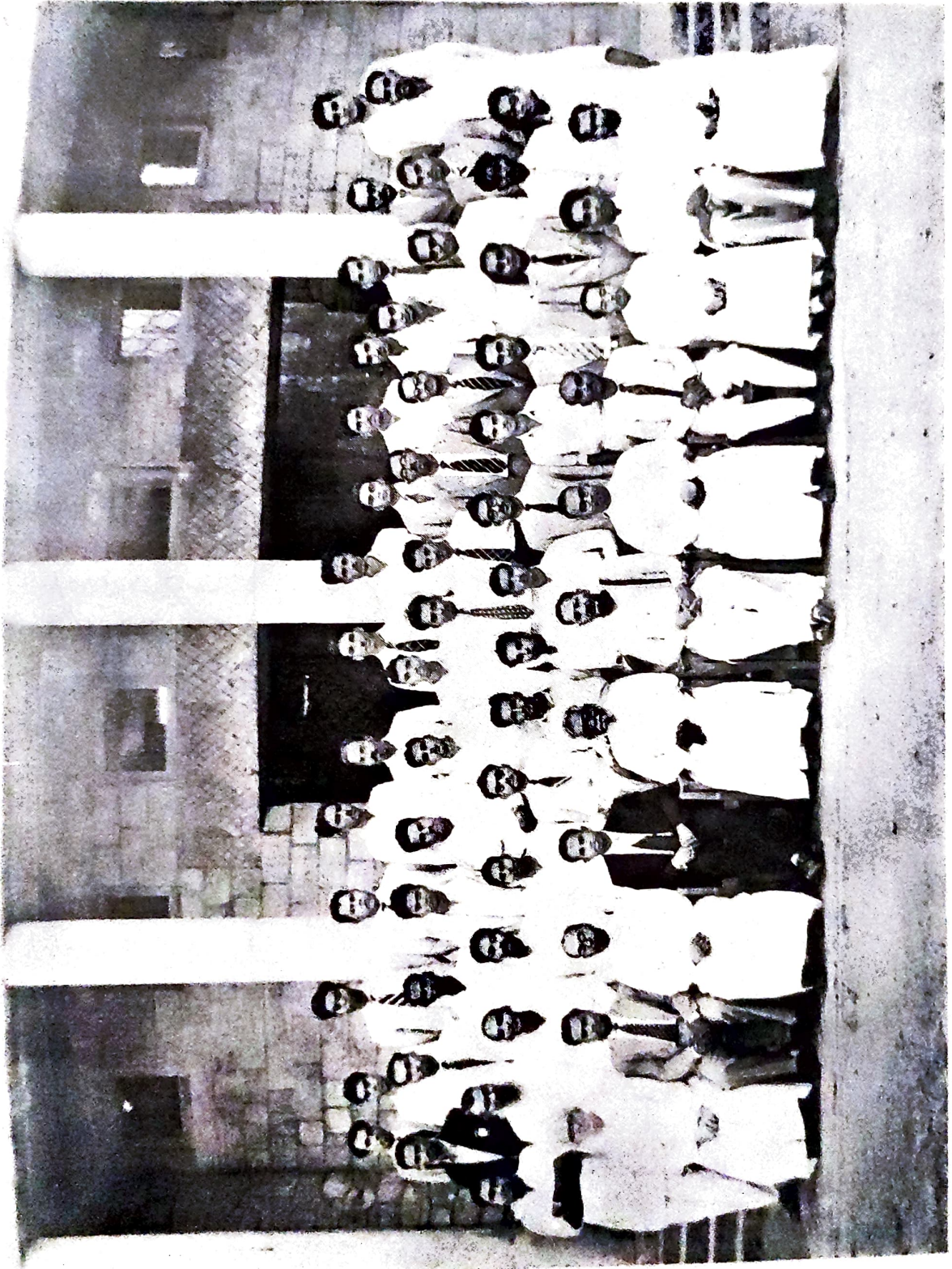
Man is the noblest creation of God. He is the only rational creature in creation. He is capable of seeing the purpose behind things. He is able to master Nature to any extent he desires. He is quick to learn through example and through precept. The realisation of truth and the attainment of supreme Bliss lie within his power only. This is obtained only when we possess God, the Supreme being, infinitely intelligent, Our Lord and Master. Only man is capable of realising God. This can be done by education. If proper education is imparted, it will breed fine qualities and a sense of justice. Thus, it makes man fulfil the reason of his existence on earth.

In one word, the fruit of all our education is to develop the brain, to bring out our latent goodness, and to unveil the inner brilliant light of knowledge. As man is being educated, he should be able to judge, understand, act and help others to act in the correct way. Thus he serves both his country and God, The Almighty, which is our college motto itself, "Deva Seva, Desa Seva".



The youth of today is not lacking in generosity. The ideal of social justice and social charity can arouse in them enduring devotion, especially if the centres of their education... the family, the college, the parish... are capable of orienting and sustaining their first experiences through example and advice.

POPE PIUS XII.



**The Hon'ble S. B. P. Pattabhi Rama Rao, Minister of Education, Andhra Pradesh  
and College Staff Members**

Photo : Mattha Studios.

# Knowledge in a Nutshell

FACTS GATHERED BY

RAM & KAM PRASAD, I U. C.

1. The bubbles in a pound of soap have actually been counted. They number 25,344,000.
2. The weight of the earth is 6,592,000,000,000,000,000 tons.
3. The distance between the earth and the sun is 92,900,000 miles.
4. If a sphere, a cube and a cylinder are rolled down an inclined plane, all starting together, the cube will reach the bottom first. This truth is based on the well known physical law that gliding constitutes an ideal motion which uses a full 100% of energy. This puts a flat object ahead of a circular one which rolls. The sphere and the cylinder being round, lose 30% of their energy in rotation, and this reduces their speed correspondingly. The sphere would reach the bottom of the inclined plane second, and the cylinder would be last.
5. Alypius, an ancient dwarf of Alexandria, 17 inches tall, was once imprisoned in a parrot's cage.
6. The 'loud-speaker' of France, Maitre Bernard, (a lawyer), spoke continuously for five days and five nights to save his client.
7. The pigeon is the only bird than drinks by suction. All other birds must throw back their heads to swallow the liquid.
8. There is no English word which rhymes with 'oblige'.
9. General Sir Arthur Sloggett was shot through the heart in the Battle of Omdurman in 1898. To the amazement of his physician he survived for 31 years, dying at the ripe old age of 72.
10. '1121790'. This number rapidly read makes the following sentence. 'One follows one to one's heaven I know.'



# ELECTRON MICROSCOPE

BY

N. D. PRASADA RAO, III B. Sc.

The utilitarian value of science in modern days depends upon the discovery of the smallest organisms and particles like 'Bacteria' in Medicine and the 'atom' in physical science. The most important apparatus which is used in the discovery of these smallest particles is the 'Microscope'. The smallest particle that can be viewed clearly through an optical microscope measures  $1/10,000$  Centimeter. As science progressed this magnifying power was found to be insufficient and this led to the discovery of the electron microscope.

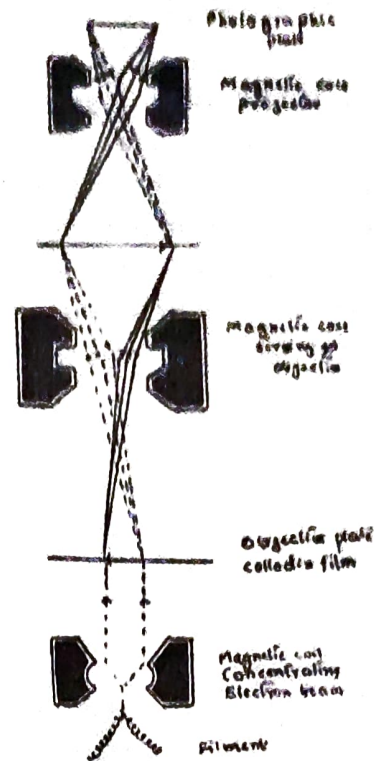
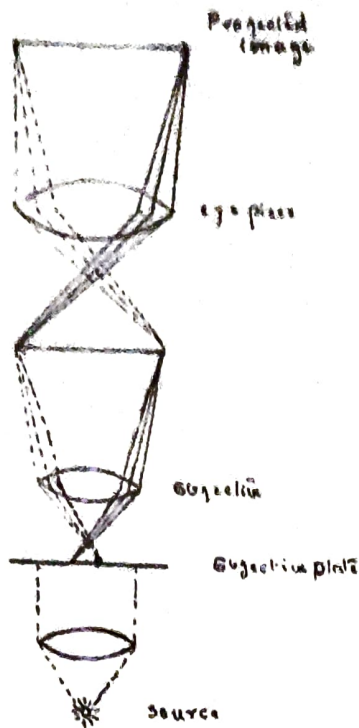
The fundamental principle of the electron microscope is the magnetic lens. When a solenoid is applied over the entire length of a cathode ray tube emitting electrons and a current passed through the solenoid winding, the diameter of the luminous circle on the screen may turn out to be very large, because the stream of electrons is diverged by the magnetic field. By gradually increasing the strength of the current flowing through the coil, by means of a rheostat inserted in circuit, the magnification can be varied. This theory is utilised in constructing the magnetic lens.

The lenses of the latest Toronto electron microscope consists essentially of the core, coil and pole pieces.

The iron core of the lens ends at conically ground faces. The pole pieces of the lens are joined by a narrow neck of iron so that they can be machined en-bloc, thereby assuring a high degree of symmetry. The pole pieces are made of Aronco iron. The outer faces are accurately ground to fit the focus of the lens core.

The mode of image formation in the electron microscope is rather different from that of the light microscope. Electrons from a heated filament are focussed on the object by a magnetic condenser lens. Some electrons are absorbed or collected by the object and others are scattered in varying angles both with and without loss of speed. Only those electrons passing through, or close by the object, without loss of speed, are brought to a focus on a photographic plate. If there is a particle of matter it will scatter the electrons of the beam and leave a deficiency of electrons in the image plane.

In the electron microscope the source is a filament emitting electron whereas it is light in the optical microscope. The electron beam that is emitted by a cold cathode is made to pass through a lens described above known as magnetic lens, and is adjusted to transmit parallel



electron beams. The work of this lens is similar to the condensing lens in the optical microscope. Then the beam of electrons is passed through another magnetic lens as objective. The object under examination is placed below this objective lens. The specimen support is a film of Collodion film about 10 millimicrons thick. The objective magnetic lens by its converging action produces an image. For the second magnetic lens, this image acts as a virtual object and produces a final image of enormous magnification. This is similar to the action of the eyepiece and objective in the optical microscope. The image cannot be seen by the naked eye. This is projected on a fluorescent screen. The intensity of the magnetic fields in the coil is altered so as to obtain a sharp image on the screen. By placing a photographic plate in the place of fluorescent screen the image can be photographed, similar to the optical microscope.

All the three lenses and the specimen support are fixed in a tube and it is highly evacuated. Therefore the medium through

which electrons pass is vacuum, as light passes through air and glass in optical microscope. The chief advantage of the electron microscope over the optical microscope is its enormous magnification and high resolving power.

The body of the microscope must be designed so that the microscope can be aligned and then clamped to keep the lenses rigidly in position. The object holder must be capable of controlled motion in two directions mutually perpendicular, so that different parts of the specimen can be examined. The whole microscope must be protected against vibration for even a minute vibration of the specimen relative to the objective lens aperture would blur the final image.

Both the object and the photographic plate can be introduced through air locks which are evacuated by a high vacuum pump, so that the specimen or photographic plate can be introduced and the microscope brought to the operating vacuum in less than two minutes. The

operating vacuum is about  $10^5$  mm. of mercury.

Since the focal length of a magnetic lens is proportional to the square of the electron velocity and inversely proportional to the square of the magnetic field strength, it is very important to maintain the accelerating voltage applied to the electron gun and the currents through the lenses as nearly constant as possible.

The first electron microscope was built in Germany in 1932. Various improvements were effected to increase its magnification and resolving power. Now the latest microscope is at the University of Toronto in America. This instrument built in the physics Department Workshop was completed in 1944. In India, there is also one electron microscope in the National Physical Laboratory, New Delhi.



Democracy is an institutional system within which the demand of man's nature can well be met. In its best and truest form, it engenders the highest respect for all that is truly human in the lives of the people. Its basic principles are drawn precisely from those tendencies in man which he demands be respected; his essential quality as a person, freedom to develop that personality, his inalienable right to fulfil his natural duties to himself, to his family and to his neighbour.

EIRE'S PRESIDENT O'KELLY.

# Koyola College in Proverbs

BY

J. JOJI, III B. A.

A bird in the hand is worth two in the bush.  
Necessity knows no law; All is fair in love and war.  
Distance lends enchantment to the view.  
Humanity is better than gold.  
Real action is in silent moments.  
Art is the perfection of Nature.  
Law-makers should not be law-breakers.  
Only truth can be polished.  
You can't have the cake and eat it too.  
Order is heaven's first law.  
Lamb at home and a lion at the chase.  
Art is long and life is short.  
Coming events cast their shadows before.  
Our birth is but a sleep, and a forgetting.  
Look before you leap.  
Love can do much, but duty still more.  
Every bird must hatch its own eggs.  
Genius can never despise labour.  
Every tide has its ebb.

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# *The Sodality of Our Lady*

The Marian Sodality was erected in Andhra Loyola College on 16th July, 1956, under the primary title of the Immaculate Conception. The year of its foundation being the 400th anniversary of the death of Ignatious Loyola we have chosen him as our Secondary Patron. Rev. Fr. George is our Director, and the following office-bearers were elected. Prefect: M. Jogiah Choudhuri; Secretary: P. Thomas; Councillors: Y. Thecla Reddy and S. Rayappa. In the beginning there were 19 members who had been Sodalists at school and these formed the nucleus of the new Sodality. Ten candidates were enrolled and five of them were solemnly received into the Sodality as members on October 7th, the feast of the Holy Rosary.

As for our activities, in this infant stage our Sodality has only two Sections: the Catechism and the Hospital Sections. Under the leadership of N. Gnananandam a small group teach Catechism on Sunday evenings to the children of Christrajapuram. We organise games for them and we have supplied them a football. The work of this tiny group is very commen-

dable, because they have to sacrifice the only evening in the week when Loyola boys can have an outing. The Hospital Section is more popular with the Soda lists. On Thursday evenings about six of them go with Fr. Director to visit the sick in St. Anne's Hospital. We try to cheer the sick, we chat with them, give them newspapers and magazines to read, and write letters for the poor patients. This last item which costs us only half a dozen post cards a week is very much appreciated. The lonely sick look forward to the visit of the students.

On Saturday evenings we have the devotional part of our activities; Office of Our Lady, talk by Father Director, hymn and blessing. We should like to have more active Sections, like the study club and Social Service, and are planning to have them; but all extra-curricular activities are rendered difficult by the lack of a weekly holiday. We are grateful to God and to Our Lady and to all those who helped us to make a start.

**P. Thomas Pothacamury,**

II U. C.

# *From Day to Day*

# *College Chronicle*

BY

Fr. B. J. COYLE, S. J.

1956 - 1957

June 1st. - 30th.

From the day when the results of the Intermediate Examinations are published there is a flood of applications and a deluge of recommendations, not to mention an invasion, by parents, both present and grand, and a host of friends and benefactors, trying to secure a place for their proteges, either in the College or in the Hostel or in both. This invasion is due to the good results obtained in the University Examinations. (For Results cf. College Magazine, page 26.)

June 26th.

We open with 1,140 students as against 711 of last year and 400 of our first year. Junior Inter. Has increased in number so we start a new group for them viz., A. B. C. Though many of the new junior students are indeed very small, A. B. C. does not mean that we have to teach them the alphabet.....it means Accountancy, Banking & Currency which is quite a different thing. Ask those who are doing it. Three courses are opened for the B. A., Maths, Economics and

History and one in B. Sc., Physics (Main).

There is not only a rush of students but also of new members to the staff. We have now 57 in place of the 37 of last year. Two new Fathers join the staff. Fr. Kuriakose, the Assistant Warden of last year goes to Kurseong, Northern India to commence his Theological studies and to recuperate from the heat of Bezwada in the cool atmosphere of the Himalayas. Fr. George joins the English Department.

June 27th.

The verandahs look like some camp for displaced persons. Junior students trying to find their class-rooms, Seniors trying to remember their new class-numbers and the staff trying to find their students. By noon the ripples on the ocean of students have gone and everything is placid and calm.

July 14th.

As the old song repeats, 'Merrily, we roll along, roll along, roll along'. A few of the new students however roll a little too much either to their rooms or to the town. (Extract from

the Principal's Dairy) "In spite of warnings given in public, many of the new students do not understand the importance of regularity in attendance at class and in writing tests and assignments. Fr. Principal spends the whole day summoning slackers."

July 16th.

Inaugural and welcome tea-party for the staff. The old ones are thanked for their good work during the last two years, the new ones are welcomed to the fold and exhorted to go and do likewise.

July 18th.

Two inches of rain.

July 19th.

Three inches of rain.

July 20th.

Two more inches of rain. Be it noted here that though we had more rain this year than last year, the rain fortunately (or unfortunately) observes the college time-table. It stops before 10 a. m. and starts again only after 4 p. m. Hence no rain Holidays.

July 23rd.

Though the rain does not give us a holiday, Bal Gangadhar Tilak does. Today is the centenary of his Birth.

July 31st.

Feast of Saint Ignatius Loyola and fourth Centenary of his death. Another holiday in his honour. Thank you Ignatius.

August 7th.

Elections for the various offices of the Students' Associations. No beating of drums, no Broadcasting vans and no bullock-cart processions. The elections are conducted in the quiet

and dignified manner typical of Loyola and the results are announced on the College Notice board. Unseemly propaganda and waste of money and political influence are thus avoided.

## RESULTS

*Students' Society :*

*Chairman :* N. Sheshagiri Rao, III U. C.

*Secretary :* J. K. Kishore, II U. C.

*Telugu Association :*

*Secretaries :*

K. Krishna Rao, III U. C.

K. S. Lingeswara Rao, III B. A.

*Maths. & Science Association :*

K. Lakshmana Rao, III B. sc.

N. Nagayya, II U. C.

*History & Econ. Association :*

J. Jogi, III U. C.

N. P. Thyagaraja, I U. C.

August 14th.

Inaugural Meeting of the History and Econs. Association. Rev. Fr. Varkey is in the Chair. Speaker: Head of the Department of Economics, of the S. R. R. & C. V. R. College.

August 15th.

Feast of the Assumption of Our Lady & Independence Day. As requested by the Central Government celebrations are on a modest scale...a holiday and a good dinner. What more could we wish for? Does not Leigh Hunt say that a school boy is a person who can enjoy a holiday more than any person else? Does not Hazlitt say also that it is very pleasant to think of a good meal? Even 2'-0 of rain does not damp our enthusiasm, does not prevent a visit to the town.

August 20th.

Inaugural Meeting of the Students' Society. Fr. Principal, the President of the Society, is in the Chair and Sri J. Satyanarayana, Head of the English Department of S.R.R. College, delivers the address. The meeting is characterised by the solemn taking of the oath of fidelity to the traditions of the College and obedience to the directions of the Principal taken by the two Office-bearers, Sheshugiri Rao and Kishore.

August 24th.

Inauguration of the Maths. & Science Association, with Fr. Principal presiding. The Speaker is Sri G. A. Narasimha Rao, Additional Chief Engineer (Irrigation) of Andhra Pradesh, in charge of the Nagarjunasagar Project. He gives an illuminating lecture on "Dams and Barrages."

August 28th.

Inauguration of the Telugu Association by Sri J. C. Sarma, Head of the Telugu Department of Andhra Christian College, Guntur. Sri K. Viswanadha Rao, the President of the Association is in the Chair.

August 29th.

Two volley-ball matches on our grounds; in the morning against A. C. College and in the evening against Hindu College, Masulipatam. Our boys are at least consistent in that they lose both. This fact should teach some of our players not to count their chickens before they are hatched as there is many a slip betwixt the cup and the lip.

Sept. 1st.

Preparation Holiday for the first Terminal Examinations. Juniors look

rather scared and can be heard saying like poor old Cassius, 'I am weary of this world.'

Sept. 3rd.

The examinations begin. If marks are awarded by the number of pages written then all are assured of a decent pass.

Sept. 7th.

Michaelmas Vacation begins. Happily 'there is a divinity that shapes our ends' otherwise we might not get any holidays.

Sept. 10th.

Meeting old friends is always a pleasure...but the old friends we meet today do not seem to think so. They are the few who fell by the way side in the last University Examinations. They come today like Robert Bruce to try again.

Sept. 20th.

Many of us would like to remain a few days more at home but, "A greater power than we can contradict hath thwarted our intentions". That power is Rev. Fr. Principal.

Sept. 21st.

Lecture by J. S. Rousseau, the famous All-India Athletic coach who has just conducted a camp at Vijayawada at which two of our students attend.

Oct. 1, 2 & 3rd.

Holidays. No one seems to object to three holidays coming together.

Oct. 4th.

Mr. Wilmer J. Kitchen, Director of World University Service gives us a talk on Extra-Curricular Activities in American Universities.



Oct. 12 & 13th.

Holidays again. Please do not get the idea that we are always having holidays. The calendar is kind to us this year, that's all.

Oct. 29th.

Heavy downpour of rain in the morning and the Aerodrome at Gannavaram informs us that the rain will increase and we believe them and declare a holiday. Soon after the announcement the sky clears and the rains keep off till 5.0 p. m. Moral... Don't trust weather-reporters.

Nov. 1, 2 & 3rd.

Deepavali Holidays together with a special holiday on the third in honour of the foundation of Andhra Pradesh.

Nov. 5th.

Meeting of the History and Economics Association at which Mr. G. V. Ramachandra gives an excellent talk on the "Five Year Plan".

Nov. 6th.

Joint Meeting of the Students' Society and the Telugu Association under the Chairmanship of Mr. Satyanarayanan, Resident Engineer of Cromptons. The occasion: A symposium of Essays, Recitations and Songs by Staff and students in English, Telugu and Hindi on Andhra Pradesh. The meeting is unanimously voted a great success from every point of view. A few of the articles then read out are reproduced in the beginning of the College Magazine.

Nov. 10, 12th.

Selection Trials are held here in our grounds in order to choose the University Kabbadi Team. In the

final team two of our students figure; N. Sheshagiri Rao, and Sarjuna Rao. The team ultimately wins the Inter-University Kabbadi Trophy at Hyderabad.

Nov. 15th.

Rev. Fr. Gordon, S. J. Provincial arrives for a short visit.

Nov. 18th.

Lecture by Doctor Berghall of Saint Anne's Hospital on 'Science and Medicine'. It was much appreciated and our scientists resolve to work hard to relieve the sufferings of the people, instead of making atom bombs.

Nov. 20th.

Our new R. C. A. film projector arrives and is immediately inaugurated with a special show for the day scholars of 'A Tale of Two Cities'. The huge crowd cannot fit into Room 18 and hence many are turned away.

Nov. 30th.

Selection Examinations.

December 6th.

Christmas examinations begin. The Catholic Students remain for a three day retreat given by Rev. Fr. Wenisch from Madura.

## 1957

January 2nd

College reopens for the third term. We begin the term by preparing for College Day and Sports.

Jan. 17, 18 & 19th.

Several games are held in the evenings. We enjoy ourselves watching the efforts of our staff to play Badminton

or Volley-ball. The standard is not very high but the amusement given to the spectators is ample reward.

Jan. 21st.

The Great Day. College Day and 2nd Annual Sports Meet. The Chief Minister of Andhra Pradesh arrives at 5 p. m. to witness the last few items of the sports. He seems very pleased at the orderly way our students behave on the field. At 5-30 all betake themselves to the Hostel Quadrangle for the remaining part of the Function, namely, the Principal's Report on the working of the College during the past year and the speech of the President.

Feb. 3rd.

Hostel day — We are glad to welcome our parents and guests and with pride show them round our Institution. A very good variety entertainment closes the functions presided over by the Hon'ble S. P. P. Pathabhi Rama

Rao, Minister of Education, Andhra Pradesh.

Feb. 4th and following days.

Farewell Tea-parties given by students of II U. C. classes.

Feb. 7th.

Special rehearsal examinations for II U.C. Students begin. This is to train them for the actual examination to begin on March 14 and to show them in which subjects they are weak.

Feb. 23rd.

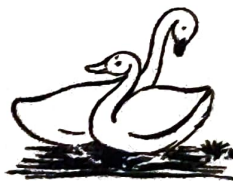
Last day of class for II U. C. students. The next three weeks will be spent in private study, but with all members of the staff at their disposal to help them in their doubts.

March 4th.

Promotion Examinations for I U.C. & III U. C. Students.

March 12th.

The Juniors go home leaving the field clear for II U. C. and III B. Sc.



Words should be scattered like seed; no matter how small the seed may be, if it has once found favourable ground, it unfolds its strength.

— SENECA.

# గురుదక్షిణ

నాగళ్ళ గురుప్రసాదరావు, యం. ఏ.

శా|| ప్రాతఃకాల సరోజ సౌరభమిళద్వాయు శ్రవోపేయ సం  
గీతోదాత్తర సానుభూతి, నుడులం గీల్కొల్పి, యాంధ్రావనిన్  
చైతన్యం బిగురొత్త, నీ “యుదయగానం” బెవ్వరోహో ! మహా  
చాతుర్యంబుగఁ జేయుచుండిరి, రస స్వాంతంబు న ర్తించెడిన్.

శా|| జీవన్ముద్రఁ దొలంగి, చేవలకు స్వస్తింజెప్పి, పూర్వాంధ్ర భా  
షావై విద్య కవిత్వ రీతులయెడన్ జాత్యంధుఁడై, జ్ఞాన మా  
ధ్యావేళుండగు తెల్గుఁ గొంటెకు సదా, ప్రాణ ప్రతిష్ఠేందిరన్  
గావింపం దొరకొంటి వెవ్వరవు ? కక్కా ! సుంతఁ జెప్పంగదే ?

శా|| ఆకారంబు, పురాప్రధానదనమై, యచ్ఛాంధ్రవాగంబి కా  
నైక శ్రీ ప్రతిబింబిమై కవిత విన్నాణంబులం జూపఁగా  
వాకోఁబూనఁగనేల ? లాతిజనులే భావింపఁగాలేనె ? లో  
కై కస్తుత్యకథా చణాభి నవ తిక్కన్నా ! నమస్కారముల్.

మ|| “అమలోదాత్త మనీ”షియై, మధురకావ్య స్ఫూర్తి సంధించి పం  
చమ వేదంబును తెన్నునేసి పరగెన్ జాతీయవైతాళి కో  
త్తముఁడై తిక్కన; వాని శాంతగుణ, మద్వైత ప్రభావంబు, స  
త్తెముతోగూడి యొసంగుగాక ! తమకున్ దీర్ఘాయురారోగ్యముల్.

సీ॥ స్వార్థంబు పోకార్పి త్యాగంబు సేతకై  
 "అత్పార్పణము" నేయి సవతరింది  
 జీవచ్చవంటాచు జీరాడు జాతికి  
 "రాష్ట్రగాన" కషాయ రసమొసంగి  
 చసలుద్ది లోకంబు రసికతనోలాడ  
 "వఱిగపంట"లు నూర్చి పురులుకట్టి  
 జాతీయ ధావంబు జనులలో రేకెత్త  
 "ఆత్మక"ధార్థంబు లామె తలిడి

తే॥ గీ॥ తెలుగులకు జీవరస ధాతువులు లభింప  
 డంబు మీఱగ "నుదయగానంబు" సేసి  
 వచ్చి యున్నాడవే ! యివే వందనములు  
 నవ్యసాహిత్య శిబిమహీనాథమౌళి !

శా॥ మా పుణ్యంబు కొలంది నీ విచట జన్మంబెత్తి యున్నావు, కా  
 నీ, వైపై పలుకుల్వినా, వలపుతోనే మిడ్డదేదీ ? కృతీ :  
 యే పాశ్చాత్యుడ వైనచో, జగతి యెంతే మెచ్చి మన్నించుచున్  
 ప్రావై, బ్రహ్మారథంబు పట్టదె ? నుతింపంబోదె ? వై దగ్ధ్యమున్

మ॥ కనక స్నానము సేసినాడవని వక్కాణింతునో ? భద్ర వా  
 రణ పీఠీస్థగితుండవై పురములో రాజిల్లినావంచు నా  
 దనో ? డాకాలధరించె గ్రాంబసిడి పెండారంబటంచున్ నుతిం  
 తునో ? వేయేల ? కవి ప్రవక్తవని యెంతున్, భేరిమోగించెదన్

సీ॥ మొలకెత్తైనయ్య : "రాయలసీమ", "సర్కారు"  
 లను గోత్రకలహంబు లాపగదవె !  
 మిన్నంబెనయ్య : సమేళంబు మడియించు  
 కులమత భేదంబు, కూల్పగదవె !

ఏర్పడెనయ్య : పూర్వేష్ట సంస్కృతిశూన్య  
 మండలములు, శక్తి బిండగదవె !  
 తలయెత్తిరయ్య : దేబెలునగస్త్యభ్రాత  
 లడ్డమాకలు లేక, యాపగదవె !

తే॥ గీ॥ కమ్మతీండ్రగు వా రధికారములకు  
 సంతసానులవోలె లజ్జలను ద్రోసి  
 ప్రాకుచున్నారయా : నూత్నరాష్ట్ర విజయ  
 ధూమకేతువులై, మమ్మునోమగదవె !

మ॥ వయసా : చిన్నది, సంస్కృతాంధములలోఁ బాండిత్యమా : సూక్ష్మమ  
 ప్రీయవాక్యంబులు పల్క నా హృదయమా : వెన్నాడు, నైనన్ త్వదా  
 శయఘంటా పథగామినౌటఁ గవితాశక్తిం బ్రదర్శించితిన్  
 దయమై నీ గురుదక్షిణంగొని, ప్రమోదంబంది, దీవింపవే !

[అభినవ తిక్కన తుమ్మల సీతారామమూర్తి చౌదరిగారి  
 జన్మదినోత్సవ సందర్భమున నా పఠించిన పద్యములు.]

## కల్పవృక్షము

చ॥ తెలుఁగను విత్తునాటెను సుధీమణి నన్నయ, తిక్కనార్యుఁడా  
 మొలకను సాకె, నెఱ్ఱన యమోఘముసేసెను గంచెగట్టి, యా  
 కులు బలమిచ్చి పెంచి రదిగో కవిరాజులు పోతనాదు, లా  
 మొలకయ కల్పవృక్షమయి మొగ్గల దొడ్డెను దిగ్గణాలతో.

— నూతి శ్రీరాములు, II U. C.

# శారద

నల్లపురెడ్డి కోటారెడ్డి, II B. A.

ఆ॥ వె॥ అమ్మ ! శారదాంబ ! మమ్మెల్ల గావుము  
చదువులెల్ల నిచ్చి చక్కగాను  
జూపి కరుణమాకు శుభకాంక్ష లొసగుము  
నలువ చెలువ నిన్ను గొలుతు మెప్పుడు.

తే॥ గీ॥ బాలురకు నెల్ల చదువుల బాటజూపి  
బ్రోచుదానవు నీవమ్మ పుణ్యచరిత  
కాన మన్నించి కృపతోడ గావుమమ్మ  
సన్నుతింతుము భక్తితో శారదాంబ.

క॥ నిరతము మాయెడబాయని  
కరుణ విజ్ఞానపదము గల్పించిన నీ  
విరిసిన పాదాబ్జములన్  
మరువక సేవింతు మెప్పుడు మా యంజలులన్.

ఉ॥ హస్తములందు వీణ గడు నందముగా ధరియించి మీటుచు  
బుస్తకము మొక్క చేదులసిపూసల పేలు మఱొక్కచేతను  
మస్తకమందు రమ్యసుమ మాలిక యొప్పమయూరి చెంగట  
నేస్తముదోప సొంపెసగు నీరజ సంభవురాణి బ్రోచుత

చ॥ నిరతము నీకు మేము కడు నిర్మల చిత్తముతోడ భక్తిమై  
గరముల మోడ్చి మ్రొక్కెదము గావుము విద్యలరాణివై నయో  
పరమదయాబ్ధి ! శారద ! యపారజయంబు నొసంగు పేర్నిమై  
వరకృపజూపి, నీ చరణ పద్మములే భజియింతు మెప్పుడు.

# విశ్వకవీ!

శాంతినికేతన స్థానంలో  
చిత్త శ్లైర్మం చలించనీక  
శాంతి జీవితం గడిపిన  
ఓ ! విశ్వకవీ !

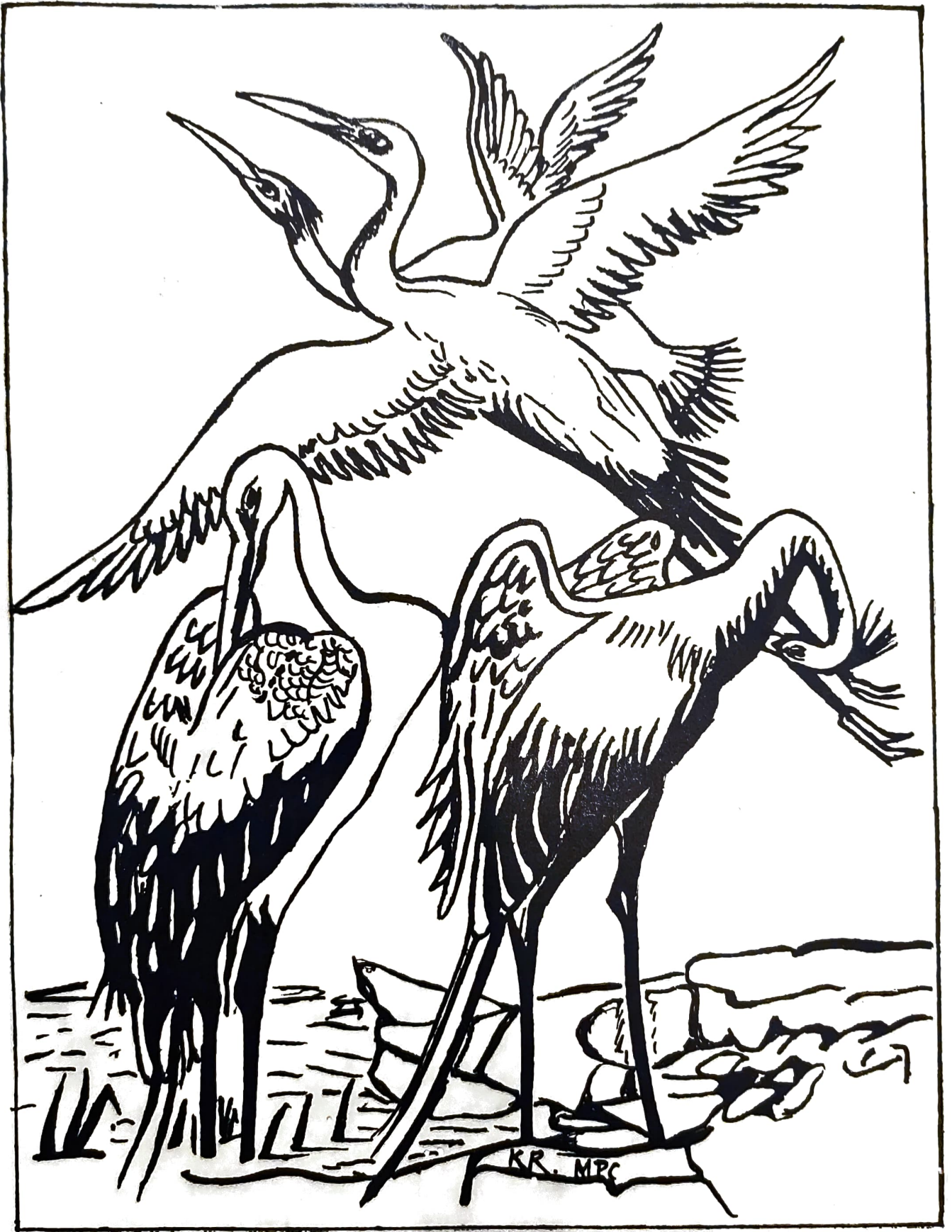
గీతాంజలి రచించి  
విశ్వగీతి ఆలపించి  
అమరుడవై మరుగుపడిన  
ఓ ! విశ్వకవీ !

నోబుల్ బహుమతిపొంది  
దేశ దేశాల ఖండ ఖండాల  
దిగంత కీర్తి నార్జించావు  
ఓ ! విశ్వకవీ !

కనకపు కాంతులు జిమ్ము  
నీ ముఖచ్ఛాయలే  
శాంతినికేతనపు బాటలు  
ఓ ! విశ్వకవీ !

నీ దివ్యసుందర విగ్రహమే  
శాంతి నికేతన నిలయాలకు  
సంతుష్టిని కలిగించే కళాఖండాల  
ఓ ! విశ్వకవీ !

— వల్లూరు మధుసూదనరావు, I U. C.



“Grace and Beauty”



# మా బాబు

చెలికాని చెల్లారావు, I U. C.

రచన:

దేదయం ఎనిమిదిగంటలయింది. మా వీధిలోని పిల్లలంతా యెవరినో వెంటబెట్టుకొని వస్తున్నారు. తీరా చూశాను; ఎవరో పిచ్చాడు లాగున్నాడు. పిల్లలు చాలా అల్లరిచేస్తున్నారు. వాడేదో అనుకుంటూ కనుపించిన కుఱ్ఱవానినెల్ల 'బాబ'ని చేరదీస్తున్నాడు. ఆ పిల్లలు భయపడి పారిపోతున్నారు. పక్కంటి కుఱ్ఱ వాళ్ళు మాయింటికి వెంటబెట్టుకొని వచ్చారు. మొదట పిల్లల్ని పొమ్మని గసిరాను. వారు వెళ్ళిపోయారు. ఆతన్ని వెళ్ళిపోమ్మనబోతూ మొఖంలోకి చూశాను. ఎవరో పరిచితవ్యక్తిలా తోచాడు. బాగాతేరిపార చూడగా నాన్నేహితుడు భాసులా తోచాడు.

అని నేను విశాఖపట్నంలో IIIrd year చదువు చున్న రోజులు. మాకేదో కొద్దిగా ఆస్థివుంది. నేను హాస్టల్లో జాయినయిన తర్వాత భాసుకీ, నాకూ స్నేహం కుదిరింది. భాసు వాళ్ళ తల్లి దండ్రుల కొక్కడే కొడుకు. కొద్దిగా ఆస్థివుంది. మా స్నేహము దిన దినాభివృద్ధి పొందుతుండేది. చివరి కొకరినొకరు విడువ లేనంత సంబంధము కుదిరింది. ఆ సంవత్సరపు టాకరులో కొన్ని కారణాలవల్ల భాసు చదువు మాని వేశాడు. నేను బి. ఎ. పూర్తిచేసి రెవెన్యూ డిపార్టు మెంట్లో చేరాను. నాకు తరచూ భాసుదగ్గరనుంచి ఉత్తరాలువచ్చేవి. ఒకనాడు నాకు భాసు వెళ్ళి శుభ లేఖ చేరింది. చాల సంతోషమయింది. నన్ను తప్ప కుండా రమ్మనమని వ్రాశాడు. కాని నేను వెళ్ళలేక పోయాను. తరువాత అప్పుడప్పుడు ఉత్తరాలు వస్తుండేవి. కాని రెండు మూడు సంవత్సరాలనుంచి మరి వ్రాయలేదు. కారణం తెలియదు.

'భాసు'ని తీసుకువెళ్ళి స్నానం, భోజనం చేయించాను. నే నాతనిని గుర్తుపట్టినా నన్నాతడు బాగా

పోల్చలేకపోయాడు. తరువాత మేడమీదకుపోయాము. నేను మాటల సందర్భంలో భానూ అని పిల్చాను. ఆతడు వెంటనే నాపేరు మీకెలా తెల్సినని అడిగాడు. నేను నవ్వి, నన్నిప్పటికయినా గుర్తుపట్టావా అని అన్నాను. గానాతడు లేదండీ; మిమ్ముల్ని జూస్తుంటే మాన్నేహితుడు వేణు ఖాపకము వస్తున్నాడనిపల్చాడు. అవును భాసు, నేనే ఆ వేణుని అని అన్నాను. అత డాశ్చర్యపోయాడు. నేను వెంటనే ఏమిటిప్పుడిలా తయారయ్యావని అడిగాను.

ఇలాకాక మరెలా ఉండమంటావు? భార్యనీ, బిడ్డనీ, ధనాన్నీ, గౌరవాన్నీ కోల్పోయినవ్యక్తిలా కాక మరెలా ఉంటాడు.

అంటే...

అవును వేణూ, చెప్తానుండు.

నే నప్పుడు B. A. Ist year తో మాని వేశానుగదూ! అప్పు డింటికి వెళ్ళిపోయిన తర్వాత నా అంగీకారంవై సావిత్రితో వివాహమయింది. కొద్ది రోజులలోనే కాకినాడలో ఉద్యోగమయింది. అందరూ అదృష్టవంతుడనన్నారు. మా ప్రేమ ఫలించింది. కొద్ది రోజులలోనే పండంటి పాపాయి పుట్టాడు. మా యింటి కాశాజ్యోతిగా భావించేవాళ్ళము. పాపాయి చాల అందంగా వుండేవాడు. ఎవరు జూసినా ఒకసారి దగ్గరకు తీసికోకుండా యుండే వారుకాదు. పాపాయికి 'బాబ'ని పేరుపెట్టాము. వచ్చీరాని మాటలతో అలసిపోయిన మాకు ఆనందము కలిగించేవాడు. వాడితో ఉండినప్పుడే బాహ్య ప్రపంచంతో సంబంధం ఉండేదికాదు. ఇంతలో కాకినాడలో ఉధృతంగా మఱుచికము వచ్చింది.

ఆ వ్యాధి మా బాబుకికూడ వచ్చింది. దాంట్లో మా యిద్దరి ప్రాణాలు ఎంత బాధపడ్డాయో చెప్పలేను వేణూ! బాబుని బ్రతికించమని యెంద తెందగో పెద్ద డాక్టర్లను తీసుకొచ్చాము. ఎంతో డబ్బు ఖర్చుపెట్టాము. ఇంట్లోనున్న వస్తువులు, నగలు అన్నీ తాకట్టుపెట్టాము. అదీచాలలేదు. వెంటనే డైర్యంతో ఆఫీసులోడబ్బు అవుసరం వున్నంత నాడాను. లెక్కమాడలేదు. తరువాత కట్టివేయవచ్చును కొన్నాను. ఎలాగైనా నా ఆశయం బాబుని పెద్ద వానినిజేసి విద్యబుద్ధులు జేప్పించి నవభారత భావిపారు నిగాచెయ్యాలనుకొన్నాను. అయినాసరే ఒకనాటిరాత్రి దైవం ప్రతిఘటించింది. మా గాలి మేడలు కూలి పోయాయి. ఆ విచారంతో ఆఫీసులో వాడిన రెండు వేలా (2000) కట్టలేకపోయాను. డబ్బు వెంటనేకట్ట మన్నారు. ఎలాకట్టడం? ఎక్కడనుంచి తేవడం? వారంరోజులు గడువిచ్చారు. వృధాశ్రమయింది. డబ్బు కట్టలేకపోయాను. నన్ను జైలుకు తీసుకొని పోయారు. సావిత్రి నేను జైలుకు తీసుకొనిపోయిన విచారంతోను, బాబు మరణించిన దుఃఖంవలననూ క్రుంగి, క్రుశించి యొకనాడీ లోకంనుంచి శాశ్వత విముక్తి పొందింది. జైలుగడువు సంవత్సరం పూర్తయింది. ఇంటికి వచ్చేసరికి యింతకు ముందు బాబు చిరునవ్వులు, సావిత్రి ఆప్యాయత యెంతో

ఆహ్వానించేవి. నేను నేడు వెళ్లుసరికి ఆ ప్రదేశంలో పొదలు, డొంకలు ఆహ్వానిస్తున్నాయి. ఇక నాకీ ప్రపంచంలో సావిత్రి, బాబు, మర్యాద, డబ్బు పోయిం తర్వాత మిగిలిందేమిటి? అందుకే వేణూ నే నిలా తయారవలసి వచ్చింది. పరిస్థితులు నన్ను కాలానికి బానిసగా మార్చాయి. మనసుకి శాంతిలేక పోయింది. ఇలా బయల్దేరాను. పిల్లల్ని జూస్తుంటే నాలో ఒక ఆశాజ్యోతి వెలుగుతుంది. ద్వంద్వం తీసుకుంటే పిచ్చాడంటారు. పాపం నా బాధ వాళ్ళకెలా తెలుస్తుంది? నాకు నిలవనీడ యెవరిస్తారు. మనుష్యులు పచ్చగా డబ్బుతో కలకల లాడుతుంటే సంఘం ఎంతో ఆప్యాయత తో లేని పోని ఆదరాన్ని జూపిస్తుంది. అదే మనుష్యులు ఆధికపరిస్థితులలో నేమి, మరే కారణములవల్ల నయినా చిదిగిపోయి వెనుకబడితే లోకం దుయ్యబడుతుంది. డబ్బున్నంతవరకే మన కీలోకంలో బంధువులు వేణూ! నా కీలోకంలో మఱి గమ్యస్థానం యెక్కడ? ఇలా అయింది వేణూ నా పరిస్థితి. నా బాబుని కోల్పోయాను. అంతే చీకట్లు కమ్మాయి. మా జీవితంలో వొక నల్లని పొరకమ్మింది; ఇంతే వేణూ!

నాకు వెంటనే రెండు వేడి కన్నీటిబిందువు లప్రయత్నంగా రాలాయి. ఆవును, అలాంటివారికి గమ్యస్థానం యెక్కడ? గత్యంతరం యేమిటి?



తామసించి చేయదగ దెట్టి కార్యంబు  
 వేగిరింప నదియు విషమ మగును  
 పచ్చికాయదెచ్చి పడవేయ ఫలమానె ?

# శు క క న్య క

కానూరి ఆంజనేయమూర్తి, II U. C.

గీతమాలిక :

పురము వెలుపల నలరారు - పూలతోట  
నిఖిల సౌందర్య శ్రీతతుల్ - నిండుకొనగ,  
సర్వ సౌభాగ్య చిహ్నమై - చక్కనగుచు  
కనుల కింపగు పచ్చని - కాంతులురల  
చిత్త సంక్షోభ మాన్పె వి - చిత్ర మొదవ !  
చిలుక కన్నియ కూర్చొనె - చెట్టుమీద  
ఆమె గాంచగకోరిక - లలరెమదిని  
మదిని తీపైన తలపులు - మరులుగొలిపె !  
చిలుక కన్నియ నను గాంచి - సిగ్గుజెంది  
తలను వాంచినదటు తిర్గి - తలిరుబోడి  
ఆమె నా మదిన జ్యోతిగా - నవతరించె  
మాటలాడితి నా చిల్క - మానవతికి !  
వినెను చిన్నది నామాట - వినెనుకాని  
లెట్టచేయక నామాట - లేశమేని  
ములుకు పలుకుల నాయెద - కెలికివై చె !  
“కన్నె ! నీ సొంపు లధికమై - కారిపోవు !  
కన్నె ! నీకేలనే యింత - కటికపుటెద ?  
కన్నె ! మాట్లాడవేనుంత - కౌశలమున !”

నంటి కానంద మెసకగ - నతివకేను  
 వినెను చిన్నది నామాట - వినెను కాని  
 లెఖ్ఖచేయక నామాట - లేశమేని  
 ములుకు పలుకుల నాయద - కలికివై చె !  
 పచ్చచీరను దాల్చిన - పసిడిచిలుక  
 ముక్కు చెంగల్వకాంతులు - ముసురుకొనగ  
 ముద్దు పల్కుల తిట్టెనా - ముదితనన్ను !  
 అవధిలేకుండ నామది - హర్షమొందె !  
 మనము భావాల కిరవయ్యె - మగువఁగాంచ  
 పచ్చచిలుకమ్మ పలుకులో - పసిడితునక  
 కలచి వైవగ నాయెద - కందిపోయె !  
 “మూర్ఖచిత్తుడ ! నీకేను - మోసవోను  
 శక్తిహీనకుఁజూపెదీ - సత్తులీవు ?  
 నైపనే నొల్లనిసుమంత - సైతమునిక  
 బుద్ధి నెప్పెద పశుతుల్య - పురమురమ్ము  
 రచ్చబండకు నీడ్పింతు - రాక్షసుండ !  
 అబల యిది యేమిసేయగా - ననుకొనకుము  
 ఏమిసేతునొ యీనాడె - యెరుగగలవు !”  
 అంచు చిలుకమ్మ దూషించె - నధికగతిని  
 భ్రాంతి యొదవెను నామది - భయముకూడి  
 సంజకాలము నరుదెంచె - చనగవలయు  
 చనిన శుకకన్యమాటల - చావవలయు  
 వెట్టివై తిని నేనింక - వెడలుటెటులో !





“Thank You!”

# బంకించంద్ర చటర్జి

బోగినేని లక్ష్మణరావు,

I U. C.

“వందేమాతరం” అను గీతము నెరుంగనివారుండరు. అది మన జాతీయగీతము. ఆ మధురగీతమును పాడుచూ ఎందరెందరో మన దేశభక్తులు స్వాతంత్ర్య సంగ్రామములో తమ ప్రాణము లర్పించిరి. ఈ గీతము ప్రస్తుతమునకుగూడ అపూర్వశక్తి నిచ్చుచున్నది. అంతేగాక భావియందుగూడ శక్తినిచ్చు చుండగలదు. ఈ గీతమును రచించిన మహనీయుడు శ్రీ బంకించంద్ర చటర్జి.

బంకించంద్ర చటర్జి 1838 వ సంవత్సరమున బెంగాల్ రాష్ట్రములోని ‘కంటాలపాడు’ అను గ్రామములో జన్మించెను. ఆయనతండ్రి యాదవచంద్రచటర్జి. చటర్జీశైవమునుండియే చురుకుదనము గలిగియుండుట చేత పదునొకండవ సంవత్సరముననే హుగ్లీ కళాశాలలో జేరెను. “మానవుడు కేవలము క్రోధికలవలననే గొప్పవాడు కాజాలడు. కాని ఆ క్రోధికలకు తగినట్లుగా మంచిమంచి కార్యముల నాచరింపవలెనని” తెలిసికొనెను. అందుచే చటర్జీ తన పాఠ్యక్రంథములకు వోడుగా యితర పుస్తకములను పఠింపసాగెను. కళాశాలలోని మిగిలిన విద్యార్థులు ప్రగల్భులు కొట్టుటలో తమ కాలమును వ్యయపరచుచుండ చటర్జీ మాత్రము తన పుస్తక పఠనములోనే నిమగ్నుడై యుండెడివాడు. అందువలన ఈయన పరీక్షలన్నింటిలో ప్రథమ శ్రేణిలో ఉత్తీర్ణుడగుచుండెడివాడు.

చటర్జీ నాలుగుసంవత్సరములు తీవ్రకృషి జేసి గీర్వాణ భాషలో పండితుడయ్యెను. దేశమున సాధారణ మానవులకు ఇంగ్లీషుభాషలో ఎక్కువజ్ఞానము లేదని ఎరింగి చటర్జీ తన మాతృభాషయైన బెంగాలీభాషలో అనేకముల రచించెడివాడు. అదేసమయమున బెంగాలీ భాషలో “సంవాదప్రభాకర్ - సాధురంజన్” అను రెండు వార్తాపత్రికలు ప్రకటింపబడుచుండెను. ఈ పత్రికా సంపాదకుడు ఈశ్వరచంద్ర గుప్తుడు. మన

చటర్జీ ఆ పత్రికలకే తన రచనలను పంపుచుండెడివాడు. అతని రచనలు చాల బాగుండుట గమనించి ఈశ్వర చంద్రగుప్తుడు అతని నికనూ ప్రోత్సాహపరచుచుండెడివాడు.

“సీనియర్ స్కాలర్ షిప్” అను పరీక్షయందు తీర్ణుడైన తరువాత చటర్జీ న్యాయశాస్త్ర మధ్యసించుటకు రాజధానీ కళాశాలలో జేరెను. అది 1885 వ సంవత్సరము. ఆ సంవత్సరముననే భారతదేశములో బి. ఎ. పరీక్ష ప్రారంభమయ్యెను. అందుచేత చటర్జీ ‘లా’ చదువులు మాని బి. ఎ. చదువనారంభించెను. రెండునెలలు మాత్రమే చదివి బి. ఎ. పరీక్షలో ఉత్తీర్ణుడయ్యెను. తరువాత బి. యల్. పరీక్షలో గూడ విజయమును సాధించెను.

బెంగాల్ గవర్నరు ఇతని బుద్ధికుశలతకు మెచ్చుకొని “జ్యూర్” జిల్లాకు డిప్యూటీ మేజిస్ట్రేటుగా నియమించెను. ఈ కార్యములో చటర్జీ తన విశాలబుద్ధిని చక్కగా ప్రకటించెను. చటర్జీ గొప్పవక్త. బెంగాల్ సాహిత్యరంగమున ఇతని జన్మ క్రొంగొత్త భావములను సృష్టించెను. చటర్జీ చాలపుస్తకములను రచించెను. అవి యివి:

- (1) దుర్గేశనందిని
- (2) కపాలకుండల
- (3) మృణాళిని
- (4) ఆనందమత
- (5) కృష్ణచరిత్ర మున్నగునవి. ఇవి అన్నియు హిందీభాషలోనికి భాషాంతరీకరింపబడెను. చటర్జీ పుస్తకములు న్యాయ ఆచారములతోను, మాతృదేశప్రేమతోను నిండియుండును. ఈ మహనీయుడు “వంగదర్శన్” అను మాసపత్రికనుగూడ నడిపెను.

చటర్జీ తన 56 వ సంవత్సరమున - అనగా 1894 వ సంవత్సరమున స్వర్గస్థుడయ్యెను.

మన భారతీయులందరు చటర్జీ రచనలను తప్పక చదువగలరని నా ఆశయము.

# సా వా స ం

కె. రాఘవయ్య, I. U. C.

పరీక్ష లయిపోయాయి. కాలేజీకి సెలవులిచ్చారు. పరీక్షలవలన నలిగియున్న విద్యార్థులు హాయిగా గాలి పీల్చుకొన్నారు. ఊరికిపోయేతలపు వాళ్ళకు ఉపారు నిచ్చి గిలిగింతలు పెట్టింది.

కాలేజి హాస్టలంతా హడావిడిగా వుంది. విద్యార్థులు పరీక్షలగాడవ మరచిపోయి సామానులు సర్దుకోవటంతో నిమగ్నులయ్యారు. అప్పుడే జట్కాలు, రిక్సాలు విరివిగవచ్చి హాస్టలుముందు చేరాయి. ఆ రూముకు, ఈ రూముకు పరుగెత్తే విద్యార్థుల బూట్లచప్పుడులు, జట్కావాలాల కేకలు అన్నీకలసి ఒక తిరునాళ్ళవలె తయారయింది.

రామం, శేఖర్ ఒకేరూములో వుంటున్నారు. శేఖర్ సామాన్లు సర్దుటంలో సతమతమాతున్నాడు. ప్రయాణానికి సిద్ధంగావున్న రామం “త్వరగాకానీ శేఖర్, ట్రైనుకు టైమయింది” అని హెచ్చరించాడు.

“టైమయితే నీ వెళ్ళిపో, నేను నిదానంగా వస్తాను. నాతో నీకేంపని”.

ఈ జవాబుతో రామం చిన్నబుచ్చుకొని వెళ్ళి పోయాడు.

శేఖర్ స్టేషనుకువచ్చుసరికి “పూరి మెద్రాను ప్యాసింజరు అగ్గగంటలేటు” అను నువార్త చెవిని బడింది. “ఈవెధవబండ్లు ఎప్పుడూ ఇంతే, టైముకు వచ్చిచావవు” అని విసుగు కొన్నాడు. ట్రైను ఇంకొక గంటకుగాని రాదు. ప్లాట్ ఫారం కాలేజీస్టాడం ట్లతో నిండివుంది. గలభా తెగచేసేస్తున్నారు. వీళ్ళ చేష్టలుచూచి కొందరు పెద్దవారు తమ బాల్యజీవి

తాన్ని జైష్టికి తెచ్చుకొని సంతోషిస్తారు. మరికొందరు “తుంటరి వెధవ”లని తిట్టుతారు. స్నేహితు లొకరి కొకరు “గుడ్ బై” చెప్పకొంటున్నారు. “ఒరే, ఉత్తరాలు వ్రాస్తూవుండు” అని హెచ్చరించుకొంటున్నారు.

శేఖర్ కు తల నొప్పిగా వున్నందున వీళ్ళతో కలియక దూరముగనున్న ఒక బెంచీపై కూర్చున్నాడు. ఇంటివద్దనున్న తన తమ్ముడు, తలిదండ్రులు జైష్టికి వచ్చారు. తన తమ్ముడు పోకిరి వెధవ. సెలవులకు పోయినపుడు తనను వదలిపెట్టి ఊణంసేపువుండడు. అది కొనీయి, ఇది కొనీయిమని చంపుతాడు. తాను తీసుక పోతున్న బహుమతులుచూచి చాల సంతోషిస్తాడు.

“హాలో శేఖర్, నాకు చెప్పకుండా వచ్చేశావే” అంటూ కామేశం వచ్చాడు. బాతాఖానీలో కాలం గడిచిపోయింది.

ట్రైనువచ్చింది. శేఖర్ త్వరగా ఒక వెట్టెలోదూరి ఒక బెర్లుపై బెడ్డుపరచేశాడు. ట్రైను కదలింది. పడ కవై పండుకొని తాను కొన్న డిపెక్టివ్ నవల తెరిచాడు. రెప్పలు వాటంతటవే మూతలు పడుతున్నవి. నెలరోజులనుంచి పరీక్షలవలన సరిగ నిద్రలేదు. నిద్రా దేవితో కాసేపు కుస్తీపట్టినా చివరకు లొంగిపోక తప్పిందికాదు. శేఖర్ కు గాఢంగా నిద్రపట్టింది.

అట్లాతనేపు నిదురపోయాడో అతనికి తెలియదు. ఎవరో గట్టిగా తట్టిలేపితే లేచాడు. కళ్ళు భగ్గున మంటెత్తుతున్నవి. కళ్లు నలుపుకొని చూసేసరికి టికెట్ కలెక్టరు ప్రత్యక్షమయ్యాడు. రైలు నెల్లూరులో ఆగి వుంది.

“టికటివ్వండి,” టికెట్ కలెక్టరు అడిగాడు. శేఖర్ ప్యాంటుజోబీలో చేయి దూర్చి కంగారు పడ్డాడు. ఏముందీ, జోబీఖాళీ! మిగతా జోబీలన్నీ గాలించాడు. ప్రయోజనం కూస్యం.

“నిద్రపోతుంటే నాపర్సనల్ కౌంట్రీశారండీ. టికెట్టుకూడ అందులోనేవుంది.” “అందుకు నేనేమీ చెయ్యలేను. నాడ్యూటీ నేను నిర్వహించాలి. దిగిరా పోదాం.” టికెట్ కలెక్టరు జిల్లాకలెక్టరు హోదాను ఆరువు తెచ్చుకొని చెప్పాడు. శేఖర్ తనపెట్టె, బెడ్డింగుతో టికెట్ కలెక్టరును అనుసరించాడు.

నెల్లూరు స్టేషనులోనే దిగిన రామంకు శేఖర్ కనుపించాడు. పరుగెత్తుకుంటూవచ్చి “ఏమిటి శేఖర్ ఇక్కడే దిగావు?” అని అడిగాడు.

శేఖర్ సమాధానం చెప్పకుండా తలవంచుకొని టికెట్ కలెక్టరువెంట నడుస్తున్నాడు. టికెట్ కలెక్టరుకు రామంతో పరిచయముంది. “మీ మిత్రుడేనా ఈయన, పాపం త్రైనులో ఇతనిపర్సనల్ కౌంట్రీశారు. రైలు టికెట్ కూడ అందులోనే వుండేపోయిందట” అని చెప్పాడు.

“ఎంతడబ్బు కట్టాలో చెప్పండి, నేను చెల్లిస్తాను.”

“వద్దొద్దు, నీ వెళ్ళిపో రామం. నా గొడవేదో నేను చూచుకొంటాను.”

రామం ఈ మాటలు లెక్కచెయ్యకుండా డబ్బు చెల్లించి రసీదు పుచ్చుకొన్నాడు.

“మాఇంటికి వెళ్దారా శేఖర్, నీకేపుడు త్రైను కూడ వీదీలేదు. నీవువస్తే మా అమ్మ, నాన్న చాల సంతోషిస్తారు.”

శేఖర్ అతని ఆహ్వానాన్ని త్రోసెయ్యలేక పోయాడు. త్రోసెయ్యటం కృతఘ్నుతగా వుంటుందని భావించాడు. వైగా అతనివద్ద చిల్లికాణీయైనా లేదు. ఇద్దరూ జట్కాలో కూర్చున్నారు. చిన్న తనంనుంచి రామంకు, తనకు గల స్నేహం, కాలేజీలో చేరినపిదప తమ స్నేహానికి అంతరాయం కలగటం, ఒకనాడు అనవసరంగా దొంగతనం మోపి తను ఆతని మనసు గాయపర్చటం ఘట్టికివచ్చి శేఖర్ చాల బాధపడ్డాడు.

శేఖర్, రామంలు నెల్లూరులో స్నేహితులయ్యారు. శేఖర్ నాన్న నెల్లూరుకు బదిలీ అయ్యాడు. వీళ్ళింటి

ప్రక్కనే రామం వాళ్ళ యిల్లు. రామం తండ్రి ఒక వెద్దహోటల్ ప్రొప్రైటర్. ఇదిగాక లారీలు, బస్సులు కూడ వున్నవి. ఇరుగుపొరుగువారవడంచేత రెండు కుటుంబాల మధ్య స్నేహితులమేర్పడింది. శేఖర్, రామంలు ఒకే తరగతి జంట పిట్టలలాగ బడిలోను, ఆటలలోను, ఇంటివద్దను కలిసి వుండేవారు.

శేఖర్ ఆరవ ఫారం చదువునప్పుడు వాళ్ళనాన్నకు బదిలీఅయింది. రామం తండ్రి బలవంతమువలన శేఖర్ ని వాళ్ళ నాన్న నెల్లూరులోనే వుంచి పొయ్యాడు. శేఖర్ రామం ఇంట్లోనేవుంటూ రామంతో కలిసి చదివాడు. ఇద్దరూ మంచిమార్కులతో ప్యాసయ్యారు. పిదప ఇద్దరూ బెజవాడవచ్చి ఒకే కాలేజీలోచేరారు.

రామం చదువుయందెక్కువ శ్రద్ధచూపేవాడు. శేఖర్ కి సినిమాలపిచ్చి ఎక్కువ. కామేశం అనే అబ్బాయితో కలిసి సినిమాలకు తరచుగా పోతూవుంటాడు. క్రమేణా శేఖర్, రామంల స్నేహం సన్నగిలింది. శేఖర్ కు కామేశం ప్రియస్నేహితుడయ్యాడు. కామేశం గొప్ప ధనవంతునిబిడ్డ. సినిమాలకు, టాయ్ లెట్ సామాన్లకు, సిగరెట్లకు, ఇంకా తదితర ఆడంబరాలకు డబ్బు ఎక్కువగా తగలేస్తుంటాడు.

ఒకనాడు శేఖర్ టేబుల్ వైని వస్తువులు చిందరవందర చేస్తున్నాడు. “ఏమిటి శేఖర్ వెతుకుతున్నావు?” రామం అడిగాడు.

“న్నానానికీపోతూ పదిరూపాయల నోటు టేబులుపై పెట్టాను. ఇప్పుడు చూస్తే లేదు. నీ వేసైనా తీశావా?”

“నేను తియ్యలేదే.”

“నేనూ, నువ్వు తీయకపోతే కాళ్ళొచ్చి నడిచి పోయిందేమిటి?”

రామం సహజంగా శాంతస్వభావుడైనా దొంగతనం తనమీద మోపటం సహించ లేకపోయాడు. “నీ మాటలు చూస్తే నేనే నీడబ్బు కాజేశానని అనుకొంటున్నట్లుంది. స్నేహితునిడబ్బు నీవంటి నీచుడైవడైనా దొంగిలిస్తాడేమో కాని నేనుమాత్రం ఆపని చెయ్యలేను” అని అరిచాడు.

“ఆ... బయలుదేరావు వెద్ద బుద్ధివంతుడివి.”

అరోజునుంచీ వాళ్ళిద్దరిమధ్య మాటలులేవు. రామం మాట్లాడుటకు ప్రయత్నించినా శేఖర్ మాట్లాడేదీలేదు.



అయిదారోజు లనంతరం పోయిందనుకొన్న పది రూపాయలనోటు కెమిస్ట్రీబుక్కులో అగుపించింది. శేఖర్ డబ్బు బుక్కులోవెట్టి మరిచిపోయి టేబులుమీద వ్రేలాననుకొన్నాడు. తనుచేసిన తప్పుకు తాత్కాలికంగా పశ్చాత్తాపపడినా ఈ సంగతి రామంకు చెప్పి ఊమాపణ వేడడానికతని మనసాపులేదు. ఇవన్నీ తలచుకొని శేఖర్ బాధపడ్డాడు.

రామం ఇంటిముందు బండి నిలిచింది. రామం తమ్ముడు బాబు “అన్నయ్యోచ్చాడు, అన్నయ్యోచ్చాడు” అని కేకలేస్తూ ఇంట్లోకి పరుగెత్తాడు.

“అర, శేఖర్ కూడ వచ్చాడే! మేమింకా గ్లాపక మున్నామన్నమాట” బాబు గోల విని బయటికి వచ్చిన రామం తండ్రి అన్నాడు. వాళ్ల ఆదరాభిమానములతో శేఖర్ మనసు వికసించింది.



విద్యలేనివాడు విద్యాధికులచేత

నుండినంతఁ బండితుండు గాఁడు

కొలని హంసలకడఁ గొక్కెరయున్నట్లు :



“Youth and Age”

# శ్రీనాథుఁడు - కాశీఖండము

యస్. బాలిరెడ్డి, I U. C.

ఆంధ్రము పుట్టుకచే సాంస్కృతికము కానిండు, ద్రావిడము కానిండు, గుణముచేత మాత్రమా కంటిన ధాఃకరించి సర్వదేశ భాషలలో సర్వాతి శాయిగఁగఁడు చున్నది. తొలుదొల్ల పాశ్చాత్యులు మన దేశమునకు వచ్చి మన యాంధ్రభాషను “ది ఇటాలియన్ ఆఫ్ ది ఈస్ట్” అని నుడువుట మెఱమెచ్చునకై చేసిన ముఖ స్తుతికాదు. “దేశభాషలలోఁ దెలుగులెస్స” యని సాహితీ సమరాంగణ సార్వభౌముడు శ్రీకృష్ణ దేవ రాయలు చెప్పుట యహమికచే నొనరించిన యాత్మస్తుతి గాదు. ఇంకను నాంధ్రభాషోన్నతినిదెలుపుట కన్నియేని నిదర్శనములు గలవు. ఇట్టి భాషలో కావ్యములఁ జిత్రించి పేరుమోసిన మహాకవుల ప్రతిభను సమగ్ర ముగా తెలిసికొనుట తెలుఁగువారి కర్తవ్యము. ఇట్టి సందర్భమున మహాకవి లక్షణముల నెఱిగించి శ్రీనా థుని మహాకవిగా సమర్థించుట సవ్యవసుకొందును. కేవలము కావ్యములు వ్రాయునంత మాత్రమున మహా కవిగా పరిగణించబడఁజాలఁడు. ఎవ్వనియందుఁ ప్రతిభ, సాధన, సంపత్తి కాననగునో వాఁడే మహాకవి యననోవు. ప్రతిభ యనగా నూహాశక్తి (కల్పనాచాతు ర్యము) సాధన యనగా నభ్యాసము (బహుకావ్య పరి శీలన) సంపత్తియనగా (దనస్వశక్తి) వై మూఁడు గుణములందు నేదేని లోపమున్న నతడు మహాకవిగా రాణించలేఁడు. మన సాహిత్యము నన్నయ భట్టారకుని తోనే కావ్యరూపము దాల్చినది. ఆయన తరువాత తిక్కన, ఎఱ్ఱనలు వచ్చినారు.

ఆంధ్రమహాకవులలో కవిత్రయము తరువాత శ్రీనాథుఁడే గణనీయుఁడు. ఇతఁడు రెడ్డిరాజుల యుగమునాఁటివాఁడు. రెడ్డిరాజుల యాస్థానకవియై

విరాజిల్లుచు మహాత్కృష్టమగు కొన్ని గ్రంథములను రచించెను. “దిన్నారి పొన్నారి చిరుతకూకటి నాఁడు రచించిన” మరుత్తరాట్పరిత్ర; “నూనూగుమీసాల నూత్న యావనమున నుడివిన” శాలివాహన సప్తశతి, “నిండు జవ్వనంబున” దెనిగించిన శ్రీహర్షనైషధము “ప్రాథ నిర్భరవయః పరిపాకమున” రచించిన భీమ ఖండము, “ప్రాయ మింతకుమిగులఁ గైవ్రాలకుండఁ” దెనిగించిన శ్రీ కాశీఖండము కరంబు ప్రశస్తి వహించెడు. సుస్కృతమున “స్కాందపురాణము” కాశీ ఖండమునకు మూలము. మూల గ్రంథములోని విషయ ములు జాతి వార్తా చమత్కార విలసితముగను, శైవ తత్వ ప్రతిపాదికములుగను నిందు వర్ణింపబడియె కావుననే యీకావ్యము ప్రాథకావ్యమై “కాశీఖండ మయః పిండమ్” అను నాభాషకమేర్పడినది. ఈయన గ్రంథములు స్వతంత్ర రచనములు కాకపోయినను స్వతంత్రగ్రంథముల నధాఃకరించి ప్రాథత్యమేపొరినది.

కాశీఖండమున క్షేత్రమహిమయేఁ జెప్పబడినను నందందు సాముద్రిక, పాతంజలయోగశాస్త్ర, మంత్రశాస్త్ర విశేషములును పొందుపఱపబడుట యితని కవితాశైలికేగాక పాండితీ ప్రతిభకు కూడ నికపోఫలము. క్షేత్రమహిమల వెల్లడించుటలో నితని చాతుర్యము శ్రీకృష్ణుండ వేంకటరత్నముగారి “బుద్ధేశ్వరాలయము”లోని యవతారిక నందలి ఈ క్రింది పద్యమువలన తెలియుచున్నది.

కా. స్కాందంబనువంది వందితమునౌ ఖండద్వయం బాంధ్ర భా.  
 సం దివ్యంబుగ జేసి క్షేత్ర మహిమాచార్యం డనన్ గౌరవం

బందెన్నున్న గ బిల్వనాథ సమనామాధ్యుం  
జేవం డెంతు స

త్సందోస్తుతు నమ్మహాకవిని విద్యన్నాధు  
శ్రీనాధునిన్.

ఇమ్మహాకవి రచనలలో శృంగారరసముట్టిపడు చుండును. ఇతని నైషధమునకు “శృంగారనైషధ మ”ని నామకరణము జేయుటకు యిదియే హేతువు. శృంగార నైషధమునందు మాత్రమే కాక కాశీఖండ మందును నందందిది కన్నట్టును. చంద్రుఁడు బాల్యమున బృహస్పతియొద్ద విద్యనేర్చుతఱి నతనిభార్య తారను కామించినరీతి యీ పద్యమున రసోచితముగా వర్ణింపఁ బడినది.

సీ॥ ఆచార్య ప్రియభావయని కొన్ని దినసంబు  
లిచ్చగింపఁడు తెప్పలెత్తిమాడ  
నుల్లమువ్విశ్కూర నొక కొన్ని దినములు  
వీక్షించుఁ జూడని వేళలయందు  
నొక కొన్ని తిథులు గ్రోళ్ళి చాతుర్యంబు  
మెఱయ నేకాంతంబ మేలమాడు  
నొక కొన్ని ఘనసంబు లాక్కొక్క నెపమున  
నంగాంగ సంస్కర్ష మాచరించు  
తే॥ వలచి వైఁబడు నొక కొన్ని వాసరములు  
హృదయమనురాగ సంపద నిగురుకొలిపి  
కవయఁ దొడిగినయది యాదిగాఁ గనునివెఁ  
జందరుఁడు తార శుద్ధాంత సదనభూమి.

ఇతడు స్త్రీలవర్ణనమునఁ జక్కగాఁ జేయును. ఇతని రచనలయందది విరివిగాఁ గన్నట్టును. ఇతనిచే కనీసముక సీసపద్య మందైనను వర్ణింపఁబడని స్త్రీ యితని రచనలలోఁ గన్నట్టుదు. ఈ క్రింది పద్యము కాంచీపుర స్త్రీలను గుఱించి వ్రాయఁబడినది.

సీ॥ ముడువంగ నేర్తురు ముడువ దాపటికిరాఁ  
జీకుర బంధము లీఁగ జీరువాఱఁ  
జొన్న పువ్వులఁబోలు పొక్కిళ్ళు బయలుగాఁ  
గుట్టనేర్తురు చీరకటి భరమునఁ  
దొడువంగ నేర్తురు నిడువ్రేలుఁ జెవులయం  
దవతం సంకంబుగా న్నపువ్వు  
పచరించనేర్తురు పదియారు వన్నియ  
పసిడి పాశములొర పట్టుచెంవ

తే. గీ. పయ్యోద ముసుంగు బాలిండ్లఁ బ్రాతనీరు  
తఱచు పూముదురోల (లి) గంధంబుఁబసుపు

బందిగత్తెలు గురత ప్రసంగవేళఁ  
గంచి వ్రేతలు కుసుమాస్త్ర భ్రష్టలతలు.

నై పద్యమునుబట్టి శ్రీనాధుని కాలమునాటి స్త్రీల యలంకరణములు, సహజగుణములు, ఆచార వ్యవహారములు తేటతెల్లమగుచున్నది. స్త్రీలను యున్నది యున్నట్లుగా వర్ణించుటలో నేమాత్రము వెనుదీయఁడు. కాబట్టి యాంధ్ర వాఙ్మయమునందు స్త్రీలను వర్ణించుటలో నితఁడే గణనీయుఁడని చెప్పట సత్య దూరముకాదు.

ఇతడు క్షేత్రమహిమల వెల్లడి చేయుటలో నందె నేసినచేయి. మోక్షధర్మముల నెఱింగించుటకు గాను కుబేర వృత్తాంతమును తెలుపుకతముననిట్లు జెప్పెఁ దుష్ప్రవర్తన కలిగి నటువంటి యొక బ్రాహ్మణుఁ డొక శివరాత్రియందు గడు నాకలిచెంది యొక శివాలయము చెంతకువచ్చి యందలి పూజానైవేద్యమును దొంగిలించి యెటుకేనిపోయి తిను తలంపుఁగలవాఁడై పోవుచుండ నచ్చటివారు కనుగొని వానిని హత మొనర్చిరి. అంత యమకింకరులు వానిఁ దీసికొని పోరాగా విష్ణుకింకరులు కూడావచ్చి వానికి మోక్ష గతులు గలవని ఈ క్రింది విధముగా జెప్పిరి.

సీ॥ ఆశనమబ్బకయున్న నై నను శివరాత్ర  
యోరంత ప్రార్థు నుపవసించె  
నోగిరము హరింప నొనవెట్టు కొనియైన  
వేగునంతకుఁ జేసె జాగరంబు  
పాత్రావలోక నోపాయంబునకు నై న  
వెలయించె దీపంబు వెలుఁగఁబాఱఁ  
జూడ నొల్లకయైనఁజూచె నీశ్వరుమాళిఁ  
బరులు చేసినయట్టి ప్రసవపూజఁ  
గీ॥ జచ్చె విధిమాడియైనను జంద్రధరుని  
నగరిమోసాలఁ బెండ్రోవ నట్టనడుమ  
నూక్షు దృష్టివిచారించి చూచి నప్ప  
డింతకంఠెను ధర్మంబులెవ్వి గలవు ?

వేములవాడ భీమకవి యుద్ధండలీలలు, నన్నయా మాత్యుని వాక్ప్రౌఢియ, తిక్కయజుని రసాభ్యుచిత బంధము, ప్రబంధ పరమేశ్వరుని నూక్తివైచిత్రము లిమ్మహాకవి రచనలలో గన్నట్టును. ఇవి యతిశయోక్తులుకావని ఈక్రింది పద్యములవలన తేటతెల్లమగు ననుకొందును.

శా. కాంచెన్ గాంచనగర్భ సంభవుఁడు దగ్రగ్రావ  
కోటిస్థుల

చ్చంఘల నిర్ధరవేణికానివహ సంజాతాన్  
 సాంగత్యమున్  
 బంచాస్యస్ఫుట కంఠనాథ హతకుంభతుంభి  
 దరాపంద్యమున్  
 ప్రాంత్యస్ఫుటక భూమి భృచ్చికర గ్రావంధ్యము  
 నింధ్యమున్

మ॥ నలినప్రోద్భవనూతి గన్గొనియె వింధ్యక్షోణి  
 భృత్కందరా  
 బలవన్దండ శిలాభిఘాత విలుతత్పాదస్త రంగచ్చటా  
 ఫల సంరంభ విజృంభమాణ పటుఝంకార  
 స్ఫుటాంతర్మదన్  
 గలనా తత్సరభ క్షణిక పరిరక్షాశర్మదన్ నర్మదన్.

మ॥ పరిరంభంబానరించె గుంభభవునిం బాతాళ  
 గంగాంబుని  
 ర్షురకల్లాల ఘటాపువద్యవ్యతికర ప్రాలేయముల్  
 హాటికే  
 శ్వరజూటికృత మాల్యకీసర రజస్సారభ్య  
 సంపన్నముల్  
 కరివక్త్రా భరణాహిషీత పరిముక్తంబుల్వ  
 నీ వాయువుల్.

కా॥ ఆమిత్రా వరుణాంశ సంభవుని వింధ్యాటోప  
 విధ్వంసి లో  
 పాముద్ర సహితుం గనుం గొనిరి యుత్పన్న  
 ప్రమోదంబునన్  
 వ్యామ గ్రాహ్యపయోధరల్ కుటిలనీలా  
 గ్రాలకల్ తధ్యమి  
 ధ్యామధ్యస్థిత మద్యలాటవిక నేనాధీశ  
 సీమంతినుల్.

నన్నయా మాత్యునిచే బ్రాణముగొన్న సీస పద్య  
 మీయనచే సర్వాలంకార శోభిత యయ్యెననుటయాశ్చ  
 ర్యముగాదు. ఈయన సీసపద్యమును నడుపుటలో నొక  
 క్రొత్త పద్ధతి నవలంబించి నేటికి వులకు మాగ్గదర్పకు  
 డయ్యెను. శ్రీనాథుడు పద్యములను నడుపుటయందు  
 సరళతను, ప్రాథత్యములను రెంటిని రాశిభూతముజేసి  
 యొక నూతనశోభ జేకూర్చెను. మచ్చునకు కాశీ  
 ఖండములో యొక ఘట్టమున నూర్వోదయ వర్ణనమీ  
 క్రింది విధముగా నున్నది.

సీ॥ ప్రాలేయ కిరణబింబంబు వెల్వెలఁబాటి  
 యస్తాచలంబువై నత్తమిల్ల

వరుషతో నోషధీవర్ణిను తల్లుల  
 కాంతి వైభవలక్ష్మికచ్చు కదల  
 రతికాంత పామాణ రత్నంబులందుబ్బి  
 యగ్ని పత్కుణ్ణానమాచరింపఁ  
 బ్రబలాంధకార ధారాచ్చటా పలంబు  
 పంచ బంగాళమై పాటిసోవ.

తే॥గీ॥ నుదయ పర్వతకటక గండోపలములఁ  
 బక్ష మూలిచ్చి ద్రావణ ప్రభవమైన  
 నెత్తురనియెడు విచిత్రత్వ నివ్వటిల్ల  
 భాను కిరణంబు లొకకొన్ని ప్రాకా నభము.

ఒక్క కాశీఖండమునందు మాత్రమే యింత  
 హృదయాస్థోదముగ విలసిల్లిన శ్రీనాథుని ప్రతిభ  
 శృంగార వైషధాని యితని గ్రంథములయందు నెంత  
 రమ్యముగాఁ గన్పట్టునో యూహించు కొనుండు.  
 అంతకు పూర్వము పురాణ ప్రశంసలేని “భీమేశ్వ  
 రము”న కితఁడు “భీమఖండమ”ను హృద్గ్రాధమును  
 రచించి పురాణప్రశంస కలిగించెను. వ్యాసుఁడు  
 కాశీమీఁద కోపించి దక్షిణా పథమునకువచ్చి ద్రాక్షా  
 రామమున కాలము గడపుట భీమఖండమందు కథా  
 వస్తువు. శృంగారవైషధములోని శృంగార లీలలకును,  
 భీమఖండములోని భీమనాయకుని మహిమకును మరి  
 యొక సమయము పురస్కరించుకొని యుదాహరణము  
 లిచ్చి ముచ్చటించును.

పదునైదు, పదునాలుగు శతాబ్దములలోని యాంధ్ర  
 దేశ సాంఘిక, రాజకీయ, సారస్వత, చరిత్ర ప్రతి  
 బింబములు శ్రీనాథుని రచనలు. ఆంధ్ర మహాజనుల  
 సాహితీమయ జీవితమున జాతీయతను, సభ్యతను సర  
 సత్వమును పెంపొందజేసిన యిట్టి బ్రాహ్మీదత్త వర  
 ప్రసాదుడు, క్షేత్రమహిమాచార్యుడు, విద్యన్నాధుడు  
 వైన శ్రీనాథుని కవితాకన్య సతతము ముగుదయే!

ఒక నాఁ డనువాదరూపమున నుద్భవించిన యాంధ్ర  
 సాహిత్యమునకు స్వతస్సిద్ధరూపమును ప్రసాదించిన  
 యీయన కవితాప్రాధిత్యము ఆంధ్రసాహిత్యోన్నతిని  
 ప్రశంసించు ప్రతిచోటను స్మరణీయము. రెడ్డిరాజులు  
 నడిపిన యాంధ్ర సాహిత్యరథమునకు సారధ్యము  
 నడపిన వీరయోధుఁడు శ్రీనాథుడు. ఒకానొక నాఁడు  
 సంస్కృతము గడ్డియనెక్కి వీరవిహారము సలుపుచుండ  
 నీసడింపుగాఁ జూడఁబడిన యాంధ్ర వాఙ్మయమునకు  
 రాచటికము చేకూర్చి సంస్కృతమునకు నెదురునిలిపిన  
 శ్రీనాథునకు నాంధ్రవాఙ్మయ మెంతయో కృతజ్ఞురాలు.

# ఆంధ్రప్రదేశ్

చింతమనేని కమలాకర్,  
I. U. C.

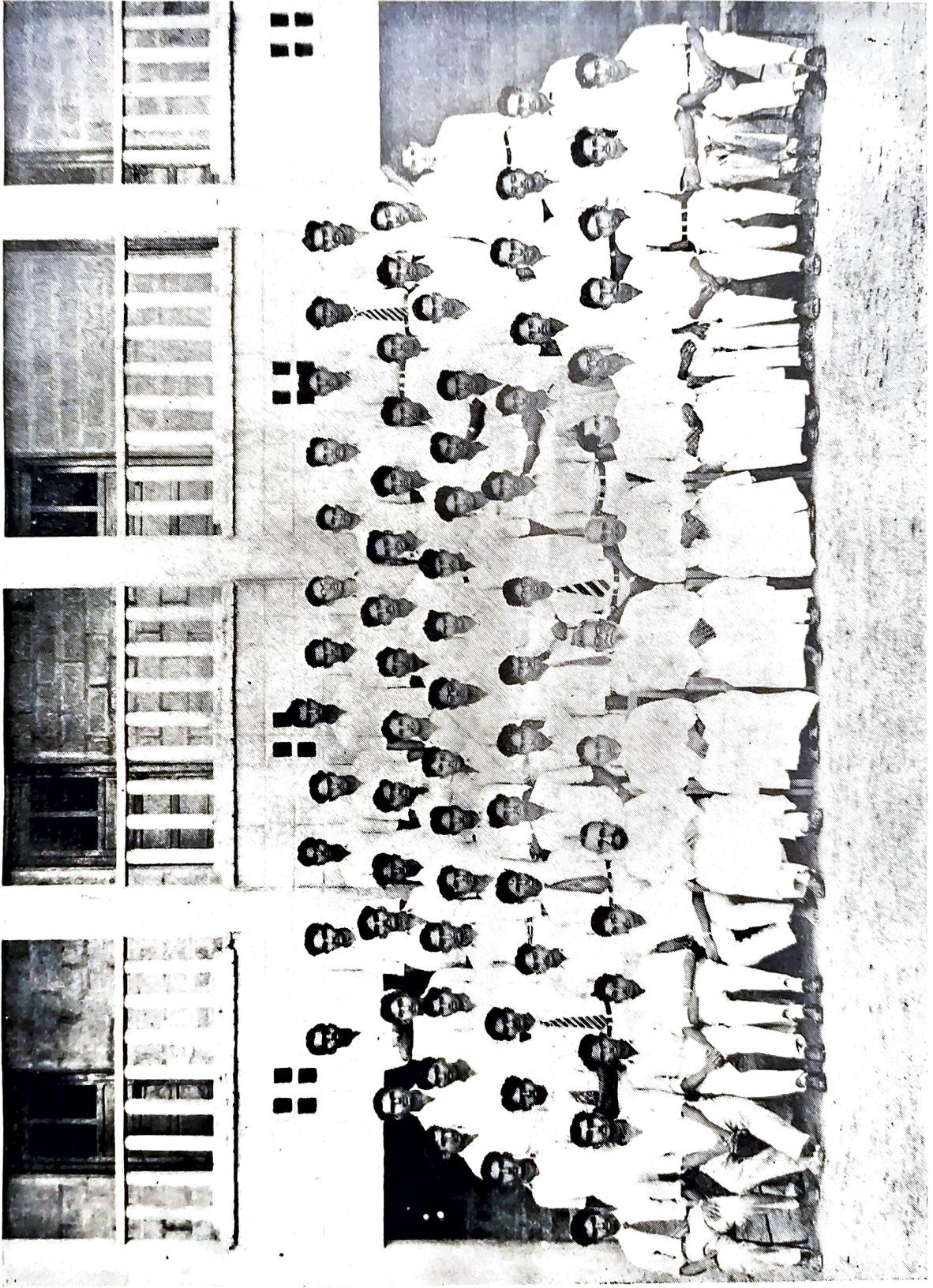
అమరజీవుల ఆశీర్వాదబలంతో, ప్రజాశక్తితో, విశాలమయిన ఆంధ్రప్రదేశ్ ని స్థాపించుకొన్నాము. ఆంధ్రప్రజల ఉజ్వలభవిష్యత్తుకు ఆంధ్రప్రదేశ్ అవతరణదినం నవోదయం. ఏనాడో ఇన్నాభిన్నమైన ఆంధ్రజాతి తిరిగి తమ ఇంటిని తాము చక్కదిద్దుకొనుటకు సమైక్యమవుతున్న నేటి ఆంధ్రప్రదేశ్ కు నవభారతవిర్మాత, శాంతిదూత, భారతరత్న శ్రీ నెహ్రూ ఆశీస్సులు శుభపరిణామములు కాగలవు. ఆంధ్రప్రదేశ్ అవతరణ ఆంధ్రులకు ఆహ్లాదకరమైన పండుగ. అహింసను, విశ్వమానవ సౌభ్రాత్రాన్ని, మానవుని పరమోత్కృష్ట స్వభావం ఏదివుందో దాన్ని బోధించే బౌద్ధధర్మానికి ఆంధ్రులు కట్టుబడివుండుటచేతనే విప్లవాలు, రక్తపాతాలు లేకుండా 'ఆంధ్రులు అతి ఉద్రేకస్వభావులు' అను మాట మాసి పోవునట్లుగా ఆంధ్రప్రదేశ్ ని నిర్మించు కున్నారు. పవిత్రనదీ జలాల్లో, పసిడిమాగాణులలో తేజరిల్లే తెలుగుత్తి భారత దేశంలో నాల్గవ పెద్దరాష్ట్రం. 110250 చ. మై. వైశాల్యంతో 322 లక్షల జనాభాతో భారత దేశంలో ముఖ్యమయిన రాష్ట్రాలలో నేనూ ఒక రాష్ట్రాన్ని తెలుపుతోంది.

ఒక నాడు రోమ్, బర్మా, ఇటలీ, చైనా, సయాం మొదలైన విదేశాలలో ఒక వర్తకంచేసిన ఆంధ్రప్రదేశ్ ఆంగ్లేయుల హయాములో దత్తమండలాలు, ఉత్తర సర్కారులు, తెలంగాణాయను మూడుముక్కలుగా విభజింపబడినది. ఆ విధంగానున్న ఆంధ్ర

ప్రదేశ్ ఏకమై ముక్కోటి ఆంధ్రులకు ఆనందం చేకూర్చటం యేమంత ఆశ్చర్యజనకం.

ఆంధ్రప్రదేశ్ రాజధానీ నగరమునుకు తుబ్ షాహీ వంశస్థుడైన బదవ మహమ్మద్ కులీరాజు తన భార్యయైన 'భగవతి' జ్ఞాపకార్థం 'భాగ్యనగర్' అనే పేరుతో నిర్మించెను. ఈ నగరం మూసీ నది యొడ్డున నిర్మింపబడియుండెను. కాని 1908 వ సంవత్సరములో ఆ నదీమట్టి ఆగ్రహానికి గురియై భాగ్యనగరము తన భోగ్యభాగాలను కోల్పోయినది. ఆ కారణంగానే అప్పటి పాలకులు తమ రాజప్రాసాదములను 'కింగ్ కోత్' ప్రాంతములకు మార్చి నేడు మనకు కనిపిస్తున్న నువిశాలమయిన నుందర హైదరాబాద్ నగరముగా పునర్నిర్మించారు.

ప్రపంచ ప్రఖ్యాతినొంది, సాలార్ జంగ్ నవాబుచే కోట్లకొలది ధనము వెచ్చింపబడి ఖండఖండంత రములనుండి తేబడి ప్రత్యేక ప్రతిభ కలిగిన వస్తుసముదాయముతో ప్రజానీకమునకు మనఘోర్వల ప్రతిభను తెలియపర్చు సాలార్ జంగ్ మ్యూజియంతోను, నదికి ఉత్తరపు ఒడ్డున మొగలాయి సాంప్రదాయములో పెంచబడి చూచుట కతిరమణీయమయిన ఉద్యానవనము నడుమ దేదీప్యమానముగా వెలుగొందుచూ, వేలకొలది ప్రజానీకమునకు నేవచేయుచు, విశేష ప్రజానీకమునకు న్యాయము చేకూర్చుచున్న ఉస్మానియా జనరల్ ఆస్పత్రి, హైకోర్టుకు కలిగి, ప్రాచీన



Inter Senior Students - College Hostel. Section 'A'

నుందర శిల్పము వెల్లివిరియునటుల నూరడుగుల వెడల్పు, ఏబది అడుగులు ఎత్తు కలగిన చార్మినార్ తోను, విలువయిన ప్రాచీన గ్రంథములు కలగి అసఫియాస్టేట్ లైబ్రరీతోను, ప్లెక్ గార్డెనుతోను, గ్రీకు పద్ధతిలో నిర్మింపబడిన ఫలక్ నామా భవనము తోను, అనేకమంది విద్యార్థులకు జ్ఞానబోధచేయు నిపుణులయిన ఆచార్యులతోడ భాసిల్లి ఉస్మానియా విశ్వవిద్యాలయముతోను, అనేక విశేషములతోను భాగ్యనగరము భాసిల్లిచు, హిందూదేశములోని పెద్ద పట్టణములలో నారవ పట్టణముగా విలసిల్లుచుండెను. అట్టి భాగ్యనగరము మనకు రాజధానీ నగరమగుట మన భాగ్యము.

మహోన్నతములయిన పర్వతరాజములతో, ఆంధ్ర దేశాన్ని నందనోద్యాన వనముగా తయారు చేసే నాగార్జున సాగర్ లాంటి ప్రాజెక్టులతోను, తెలంగాణా ఖండమును కాలిమంజరీ మంజుల మొనర్చిన మంజీరామ తల్లితోను, మొగల్ పతాక ఎగిరేముందు జరిగిన వీరోచిత పోరాటంలో శిథిలమయిన గోల్కొండ కోటతోను, నాటక కళామూర్తులయిన కూచిపూడి నాటకవేత్తలతోను, భక్త రామదాసులవంటి భక్తుల తోను, పోతన, వేమనలవంటి కవులతోను, ప్రతిభా

వంతులయిన రాజకీయ వేత్తలతోను ఆంధ్రప్రదేశ్ ఆంధ్రులకు గర్వకారణముగా గోచరిస్తోంది. ఆంధ్ర ప్రదేశము అతి ప్రాచీన మయినది. అది మహాదార మయిన యశస్సుకలది. ఆంధ్రప్రదేశ్ బీటలు వారిన బీడభూమికాదు — సవధాన్యములు పండు సుక్షేత్రములు, నవరత్నములిచ్చు ఖనిజములు దానికిగలవు. కృష్ణ, గోదావరి, తుంగభద్ర, వెన్నా, నాగావళి, వంశధార మొదలయిన నదీమతల్లులు దానికి గలవు. ఆంధ్రుల పాండిత్యము జగద్విదితము - రాయప్రోలు లాంటి కవిపుంగవుల కవిత్వమే దానికి నిదర్శనము. ఆంధ్ర స్త్రీ పురుషుల పౌరుషము జగన్మాన్యము - ఖడ్గతిక్కన, రుద్రమదేవిలాంటి వీరోచిత లక్షణుల లక్షణములే దానికి నిదర్శనము. ప్రపంచములో మరే దేశము నిర్మించుకోలేని స్త్రీల ధైర్య సాహస గాధలను భారతదేశము ఆంధ్ర వీర నారీమణుల వీరత్వముతో నిర్మించుకొన్నది. తెలుగు జాతికి తేజోదర్శనాలయిన తెలంగాణా జిల్లాలను దర్పించగనే మూఢునకుగూడ ఆంధ్రజాతి చరిత్రలో వైభవోపేతమయిన ఒక మహాయుగాన్ని ఊపికి తెస్తుంది.

‘ఆ మహాదాంధ్ర రాజ్యలక్ష్మికి నా జోహారులు’.



పట్టు పట్టరాదు పట్టు విడువరాదు  
 పట్టెనేని బిగియఁ బట్టవలయు  
 పట్టు విడుచుటకన్నఁ బరఁగ చచ్చుట మేలు !



# బదు నిమిషములు

హిందీ మూలం :  
“ వి యో గీ ”

తెలుగు అనుసరణ :  
జి. శివశంకర్, III B. Sc.

[ఈ కథ ఒక భావతరంగ సాగరము. వనపతికి ఉరిశిక్ష విధించబడినది. ఆయనను తుదిసారి కలుసుకొనుటకు 5 నిమిషములు సమయ మియ్యబడినది. అప్పు డామె మనమునం దుద్భవించిన మనోభావములే ఈ వ్యాససారము.]

## 1

అంతే 5 నిమిషములు. ఆయన జైలు కటకటాల కావలివైపున గొలుసులతో బంధింపడి, — ఎంత అభాగ్యురాలను, నే నీవల పోలీసువారి పహారాలో నుంచొని వణుకుతో, అంతే, 5 నిమిషముల కలయిక. చూస్తూ చూస్తూండగానే అయిపోయినవి.

అయిపోయిన విషయాల నెందుకు జ్ఞాపకముచేసి కొందును. అవి నా హృదయములో బాకై పొడుచును. జరిగిపోయిన విషయములను ఎవరికి వినిపింపను. మనస్సు లగ్నముచేసి వినేవారే లేరు. ఎవరన్నా విన్నా 'చెల్లీ ఇదంతా నీ దురదృష్టము. భగవంతుని స్మరించు' అంటారు. అయ్యో—దురదృష్టవంతులకి, భగవంతు డెప్పుడైనా సాయము చేసాడా? మునిగి పోతున్నవానికి ఎప్పుడైనా చేయూత నిచ్చాడా? ఆకలితో వున్నవారి ఆకలి తీర్చాడా? ఏదేవారి కళ్ళనీళ్లు తుడవడానికి ఎప్పుడైనా దేవుడు వచ్చాడా? ఆయన స్వర్గంలోని సందనవనములో విహరిస్తూ వుంటాడు. ఆయన ఎప్పుడూ తన భార్య ఆజ్ఞాను సారుడు. లక్ష్మీదేవి ఎవరిని అనుగ్రహిస్తే ఆలానే వాడినే అనుగ్రహిస్తాడు. నాబోటి దరిద్రునితో

ఆయన కేం సంబంధము? వారి దౌర్భాగ్యమే చీద వారి భగవంతుడు. నా దౌర్భాగ్యముచేత నేను వెంచ బడి పోషింపబడినాను. ఇంకా నేను ఆ భగవంతుడిని ఎందుకు పిలవాలి? ఆ దౌర్భాగ్యాన్నే పిలుస్తాను. అది వస్తుంది. కొత్త కొత్త, పెద్దపెద్ద పర్వతాలను అది నామీద పడేస్తుంది. అదే నా అదృష్టము.

ఒకసారి ఆ దౌర్భాగ్యమును పిలిచేసరికి ఒక చీద గ్రాడ్యుయేట్ తో వివాహము చేసింది. రెండోసారి పిలిచేసరికి ఇద్దరు పుత్రుల్ని ప్రసాదించింది. మూడో సారి పిలిచేసరికి, నా జీవిత సర్వస్వము, మునిగి పోతున్న నాకు ఆ గడ్డిపోచ సహాయము, హత్యా నేరము మోపబడి ఉరిశిక్ష విధించినది. అంతా అయి పోయింది. ఇంకా ఆ దౌర్భాగ్యమును పిలిచేపని నాకేముంది.

బీదతనమే అన్ని అపరాధములకు మూలమయితే ఆయనకు ఉరిశిక్ష విధించండి, తుపాకి గుండుతో ఆయన శిరము నెగరకొట్టండి, ఆయనను కుక్కలచేత తొక్కించండి, కాని “ఆయన హంతకుడు కాడు, దరిద్రుడు. అపరాధికాడు, ఆకలిగొన్నవాడు; గూండా

కాను, ఆపదగ్రస్తుడు" అంటాను నేను, ఆయనను పాపి అనకండి, ఆకలిగొన్న వాడే అనండి.

ఆయన ఏం చేశాడు? ఆయన ఏం పాపము చేశాడు? ఏం చేయలేదు. లేదు. పాపపు పొట్టకొరకు, దరిద్ర కుటుంబముకొరకు, నిర్భాగ్యులు బిడ్డలకొరకై ఏదో ప్రయత్నము చేశాడు. చట్టము ఈ ప్రయత్నానినే, దుర్భాగ్యము ఈ చేష్టనే, 'హత్య' అన్నది. ఉరిశిక్ష విధించింది. 'పరవాలేదు' - నే సాహసపూర్వకముగా చెబుతున్నాను - 'ఫరవాలేదు.' ఆయన చచ్చుగాక - ఉరికంటబమువై వేణీ తీయబడుగాక - నాకు సంతోషమే - కానీ ఆయన అపరాధికాడు. వందసార్లు, వెయ్యిసార్లు అంటాను - ఆయన పాపికాడు - ఆయన దరిద్రుడు, నిర్భాగ్యుడు, కానీ మానవుడు.

ఆకలివల్ల చెడు స్నేహాల కలవాటుపడ్డాడు. దొంగ తనము చేశాడు, హత్య చేశాడు, లూటీ చేశాడు. అన్నీ చేశాడు, కానీ అంతా పొట్టకొసమే. నైతికంగా ఆయన అపరాధి - పాపి, - దొంగ, - హంతకుడు. కొంచెం ఆలోచించండి - ఈ నైతికత్వమనేది బీద వారికి మాత్రమేనా? సుబ్బయ్య శ్రేష్ఠి గారు అందరి సర్వస్వాన్ని తాకట్టువెట్టించుకొని అంతా జప్త చేయించుకొని నేలము వేయిస్తున్నాడు. ఇండువల్ల వందలకొలది పిల్లలు మలమల మాడటములేదా? ఇది పాముకాదా? నా పతి చేసిన చిన్న అపరాధము మాత్రమేనా పాపము. కానీయండి - ఆయనను ఈ ప్రపంచమునుండి వేరుచేయండి. కానీ ఇంతటితో ఈ పాపపు ద్వారాలు మూసుకుపోతాయా? లేదు - ఎంతమాత్రము లేదంటాను.

2

నిన్న నాకు ప్రభుత్వమునుండి ఒక ఉత్తరము వచ్చినది! నాపతి నన్నొకసారి కలుసుకోవాలను కున్నాడట - తుది కలయిక. ఆయన ఎట్లుండి ఉరి తీయబడతారు. తన భార్యపిల్లలను చూడాలనేదే ఆయన అంతిమ కోరిక. నేను నా పతియొక్క అంతిమ దర్శనానికై వెళ్ళాను. నేను నాపతియొక్క జీవిత శవాన్ని చూడడానికి వెళ్ళాను. నేను ఎవరినైతే చూడడానికి వెడుతున్నానో ఆయన కాలసర్పపు ఉడిలో ఉన్నారని, ఆయన ఉరిత్రాడు అప్పుడే పేన బడినది అనీ, ఆయన శవపేటికి అప్పుడే తయారు చేయబడినది అనీ నాకు తెలుసు. కానీ 'అశ్చర్యం' - ఆయన నేడు సజీవుడు మనందరిమల్లె. కానీ రేపు -

మీరు ఆలోచించండి—మీకు అందరికంటే ప్రിയమైనవాడు కాలపాశముచే బంధింపబడినాడు. వానిని చూడడానికి మీరు వెడతారు. మీరు ఎవరినైతే యిప్పుడు చూడడానికి వెడుతున్నారో రేపు ఉదయమే ఆయనయొక్క ఉరిత్రాటిలో ఒరిసిన గొంతు కతో శవము మీకు ఇవ్వబడుతుంది. నేను చట్టాన్ని దోషి అనను. నేను న్యాయముమీద దండెత్తను. కాని మానుష్యత్వాన్ని అడుగుతాను — "మాట్లాడు చెల్లె! మాట్లాడు న్యాయం మూగది, చెవిటిది, గుడ్డిది, దాని ఎదురుగా నేది ఉంచబడుతుందో అది పరీక్ష చేయబడుతుంది. కానీ నీకు హృదయం ఉంది - నీవు నా పక్షాన మాట్లాడవూ."

నేను వెళ్ళాను ఆలోచిస్తూ, ఒకసారి ఆయన చరణములను ముద్దుపెట్టుకొన్నా, ఒకసారి ఆయన హృదయమున హత్తుకొని "నా దైవపతి! పరలోకమున నాకోసము నిరీక్షిస్తూ ఉండవూ! మరచిపోకేం. ఈ అభాగ్యురాలే నీ యొక్క నవయవ్వనాన్ని నిప్పులో కలిపింది. నీ యావనామృతమున విషము కలిపినది. అవన్నీ మరచిపోవా, నన్ను క్షమించవా. వీడు నీ బిడ్డ వీనిని ముద్దులిడుము - ఒకసారి వీనిని పితృవాత్సల్య సాగరముగోముంచి లేవనెత్తవా? వీడు నీ తాకట్టు సొమ్ము నుమా-" అని వేడుకొననా! నేను జైలువైపుకు సాగిపోజొచ్చాను. ఒడిలో పిల్లలు - గోపి "అమ్మా ఎక్కడికే వెడుతున్నాము?" అని అడిగాడు గోపి. ఏమని సమాధానము చెప్పను. ఏమని సమాధానము చెప్పి వాని లేతహృదయమును సమాధాన పరతును? "బిడ్డా, నాన్నగారిని చూడడానికి రావూ? వారు నిన్ను చూస్తారు" అన్నాను.

"అమ్మా, నాన్నగారు చాలా గోజులనుండి ఇంటికి రావటములేదే ఈ సారి బొమ్మ లడుగుతాను, డబ్బు లడుగుతాను, ఇంకా ఎన్నో అడుగుతానుగా, చెల్లికి ఒక్కటికూడా యివ్వను. మా నాన్నగా, చెల్లి నాన్న గారు మా నాన్నే" అన్నాడు గోపి సంతోషంతో. నా హృదయము వేయి ముక్కలైంది. ఓయి అభాగ్య బిడ్డడా! నీ తండ్రి కాలసర్పపు ఒడిలో నున్నాడు. ఇంకా ఆయన జీవితదినములువేళ్ళతో లెక్కించవచ్చు. ఆయన పంజరములో బంధించబడిన పక్షి. "బిడ్డా భగవంతుని తలచుకో" అన్నాను ధైర్యముచేసి.

"నాన్న ఎప్పుడొస్తాడే, నేను వెంట తెస్తానుగా! నీవు వప్పుకోవాలమ్మా మరి. నాకు నాన్నగారు జయ

గోవిందు కున్నటువంటి నైకిలు తెస్తారుగా! అమ్మా వాడే వాడినైకిలు నన్ను ముట్టుకోనీడే. విరిగిపోతుం దంటాడే. ముట్టుకుంటేనే విరుగు తుందమ్మా. ఉట్టి పిళినారేవాడు. చెల్లని గూడముట్టుకో నీయనుగా - అదే నా పలక పగలకొట్టింది. నే నాన్నతో చెపుతా నుగా దాని సంకతి" అన్నాడుగోపి చెంగు లాగుతూ.

3

“తీనుకు వెళ్ళండి” అని ఆజ్ఞ ఇచ్చాడు జైలరు. ఒక సిపాయి వారిని తీసుకొని వెంటవచ్చాడు. రెండు వైపులా కొట్లు- లావాటి ఊచలు. వానిలో బంధించి ఉన్నారు. ఈశ్వర నిర్మిత మానవులు ఒకటి, రెండు - కాదు నూరు- విదు నూరు. ప్రపంచములోనే నే నొక్క దానినే అభాగ్యురాలను కాను-వేలకొలది లక్షలకొలది.

ఒక చీకటి కొట్టు ముందర నుంచొనపెట్ట బడ్డాను. గోపి భయపడి నా కాళ్ళను కావులించు కున్నాడు. వాడు వణుకుతున్నాడు, ముడుచుకు పోతున్నాడు.

“ప్రకాశ్” అని పిలచాడు సిపాయి.

నేను నాల్గు దిశలా చూసాను. అది ఉరి గృహము తన జీవితాంతిమం ఘడియలలో ఘోరీలు యిచ్చుటే ఉంటారు. ఈ గృహమునకే మాట్లాడే శక్తే ఉన్న ట్లయితే ఈ ప్రపంచమునకెల్ల ఉత్కృష్టమైన సాహిత్యము వెలువడి యుండేదే. ఈ గృహముయొక్క ఇటుకఇటుక నిట్టూర్పులతో వేడెక్కి యున్నది. ఈ కొట్లో ఎందరి కళ్ళనీరు ప్రవహించాయి. వాని నన్ని టినీ కూడబెట్టి ఈ ప్రపంచములోని సభ్యతాభిమాను లంతా అందులో ముణిగిపోయి ఉండేవారే. ఈ గృహ మును మృత్యువు ఆవహించి కూర్చున్నది గాబోలు. హారే, హారే గృహమునుండి ఎవరో బయటకువచ్చు ధ్వని అయింది. ఒక బక్క చిక్కిన అర్ధమృత అభాగ్య యువకుడు దర్వాజాలోకివచ్చి నిలబడ్డాడు. ఈతడే ఆ అంధకూపములో ఉంటున్న ‘ప్రకాశ్’- నా అంధ కార భవిష్యత్తుకు చివరి వెలుగు, నా బిడ్డలకువెలుగు.

“విదు నిమిషాల సమయము, మాట్లాడుకో వచ్చు; ఆలస్యంకాకూడదు తొందరగా” అన్నాడు సిపాయి.

నన్ను దూరముగా నుంచొనమని ఆజ్ఞాపించబడినది. నేను లైదీ కేదై నా యిస్తానని గాబోలు వారి భయము. ఆయన ముఖమంతా వెంట్రుకలతో కప్పబడి ఉంది, తలనిండా చిమ్ముకొనియున్న వెంట్రుకలు పొడూగాటి గడ్డము, మీసము కనపడుతున్నాయి నాకు. కళ్ళు

తోకుకు పోయినాయి. శరీరమంతా ఎండి కుప్పిరించి పోయింది. “గోపి, నాన్నగారికి నమస్కరించు.” అన్నాను. గోపి-అభయూభయూ-ఎరుగనిగోపి నమస్కరించాడు. నేను నమస్కరించాను. ఆయన ఆ తట్టున కనపడీ కనపడని వెలుగులో నుంచొని యున్నాడు. “ను...భీ...భ...వా” అన్నాడు ఎండిపోయిన కంఠముతో. “ఇదే అంతిమ కలయిక, చివరి ఆశీర్వాదము, చివరి సంభాషణ. అంతే, రేపు ఉదయమే నా శవాన్ని తీసుకెడతావుగా-నేను జేలరుతో చెప్పానులే” అన్నాడు. నేను శిరమువంచి నిలచుండి పోయాను.

“నాన్న గారూ, రా రా” అన్నాడు గోపి. ఎందుకో నా హృదయము పగిలిపోయినంతపని అయింది. “బిడ్డా, నేను పరలోక యాత్రికుణ్ణి. నీవుబాగా చదువుకో, అమ్మని కష్టపెట్టకేం” అన్నారు. ఆయన కళ్ళనుండి అశ్రుధారలు ప్రవహిస్తున్నట్లు చూచాను. ఆయన ఊచలు పట్టుకొని నుంచొన్నాడు- రాయివలె. “నాన్న గారూ చెల్లి నాపలక పగులకొట్టింది, నాకింకాటి కొని పెట్టవూ.” అని చెల్లిపై ఫిర్యాదుచేసాడు గోపి తండ్రితో.

“విన్నావుగా- గోపికి ఒక పలక కొనిపెట్టు వాడిది పగిలి పోయిందట” అన్నారు. ఒక దీప్లు నిశ్వాసాన్ని విడుస్తూ.

నేనేం మాట్లాడను! నా చెవులు చెవిటివయి పోయినట్లనిపించిందినాకు. కళ్ళముందు చీకటివ్యాపించి నట్లయింది.

“మంచిగా ఉండండి. పిల్లల్ని ప్రేమతో చూడు గోపిని చదివించు. నేను వెళ్ళిపోతున్నాను. కాని గోపిని తాకట్టు పెట్టి పోతున్నాను నుమా! చింతించకు. వీంజరగాలో అది జరిగింది” అన్నారు ఆయన మళ్ళీ.

“మరి.....మరి”—అన్నాను.

కంఠం గద్గదమైంది—కళ్ళనుండి హృదయ రక్తిము అశ్రుధారల్లా ప్రవహిస్తు నట్లుంది.

“అయిపోయినాయి అయిదునిమిషములు” అన్నాడు సిపాయి.

“మంచిది, శేలవు’ ఒక్కసారి నా వైపునుండి గోపాలుని ముద్దులిడండి- నే చూస్తాను. పరమాత్ముడు నీకు ధైర్యమిచ్చుగాక. మళ్ళీ వచ్చే జన్మలో కలుగు కొందాం.” అన్నది ఆమె.

“తొందరగా, లైముఅయిపోయింది. పద” అన్నాడు సిపాయి గదమాయించి.



“The Ploughman homewards plods his weary way.”

# ప్రిన్సిపాలుగారికి ప్రేమలేఖ

“ఏమైనా సరే తనూ ఒక కథ వ్రాయాలి, కవినై పోవాలి” అని చాల రోజులనుంచి అనుకొంటున్నాడు రామం. కాని కాలం కలసిరాలేదు. నిన్న కాలేజీలో నోటీసుబోర్డులో మాస్టర్ను విషయము చూచిన తరువాత ఈ కోరిక మరి విజృంభించినది.

ఆ రోజునుంచి క్రిష్టమస్ శైలవలు మొదలు. ఉదయం, శుభ్రముగా స్నానంచేసి టిఫిను చేసాక కాగితం కలము తీసుకొని, తన గదిలో కూర్చొన్నాడు రామం. కథ వ్రాయటానికి ఉపక్రమించాడు. కాని ఏమి వ్రాయాలా? బుర్రకి తట్టడంలేదు. దేనిని గురించి వ్రాయాలి? ట్రాజడీ వ్రాయాలా? కామెడీ వ్రాయాలా? లేక ఏదైనా లవ్ స్టోరీ వ్రాయాలా? ఈ లోగా గుర్తుకొచ్చింది ఇది డిటెక్టివ్ కథలయ్యగం అని. తను ఇప్పటి వరకు చదివిన డిటెక్టివ్ కథలు పది, పదులకు తక్కువగాలేవు. డిటెక్టివ్ కథలు గురించి ఆలోచించటం మొదలు పెట్టాడు. కథలో డిటెక్టివ్ను, అసిస్టెంటును ఎవరిని ఎంచుకోవాలి? అనే సమస్య ఎదురయింది. డిటెక్టివ్ కాళిదాసును అసిస్టెంటు మిస్. చంచలను తీసుకోవాలా? డిటెక్టివ్ అశ్వధామ అసిస్టెంటు మిస్. సురేఖను తీసుకోవాలా? డిటెక్టివ్ వాలి అసిస్టెంటు గిరిని తీసుకోవాలా? డిటెక్టివ్ పరుశురామ్ను తీసుకోవాలా? డిటెక్టివ్ భీమసింగ్ను తీసుకోవాలా, లేక తనే ఒక క్రొత్త డిటెక్టివ్ను అసిస్టెంటును సృష్టించాలా అనే సమస్యతో అతని మెదడు వేడెక్కిపోయింది. చివరకు డిటెక్టివ్ కథమీద గూడ ఆశ వదులు కొన్నాడు.

ఆలోచించగా, ఆలోచించగా చివరకు ఒక అమోఘమైన ఆలోచన తట్టింది. ముఖ్యముగా తనకు కావలసింది, తన పేరుతో కథ మాస్టర్నులో పడటం.

అందుకు కథ తను వ్రాస్తే ఏం? మరొకరు వ్రాస్తే ఏం? కాబట్టి తన స్నేహితుడు మోహన్ వద్దకు వెళ్ళి ఒక కథ వ్రాసిపెట్టమందా మనుకున్నాడు. మోహన్ అప్పు డప్పుడు ఆంధ్రపత్రికకు, ప్రభకు, కథలు వ్రాస్తూ ఉంటాడు. కాని వాడు తనకు కథ వ్రాసి ఇచ్చినట్లు పిల్లలకు తెలిసిందంటే ఇంకేమైనా ఉందా? తన పరువుకాస్తా పోదూ? అయినా అసలు తనకు పరువు అనేది ఉండేమిటి? ఏమైనా సరే పరువు లేక పోతే పోయిందిగాని లేనిపోని అప్రతిష్ట వచ్చి పడుతుంది. మరునాటినుండి తను క్లాసులో తల ఎత్తుకు తిరగటానికి వీలులేదు. కాబట్టి ఆ ప్రయత్నముగూడ విరమించుకొన్నాడు.

చివరిసారి ఆలోచించుదాము ఏమైనా ఆలోచన వస్తుందేమో ననుకొన్నాడు. అలాగే ఒక మాంచి ఆలోచన వచ్చింది. ఈ వెబ్సైట్ తన పేరు మాస్టర్నులో పడిందే అనుకొన్నాడు. అలమారా దగ్గరకు వెళ్ళి చాలా పాత ఆంధ్రపత్రిక ఒకటి తీసుకొన్నాడు. పరీక్ష చేశాడు. అది చాలా పాతదే అని ధృవపరుచుకొని దాన్ని ఆమూల్యంగా చదివిపారేశాడు. దానిలో ఒక కథ తనకు నచ్చింది. అందులో నవరసాలు, అంటే, ట్రాజడీ, కామెడీ, లవ్, డిటెక్టివ్ అన్ని ఉన్నాయి. దానినుండి ఒక ఫెయిర్ కాఫీ, ఎవరైనా అడుగుతే తనే వ్రాశానంటానికి నిదర్శనంగా ఒక రఫ్ కాపీని తయారుచేశాడు.

రచనలు పోస్టులోనైనా పంపవచ్చునని, నోటీసు బోర్డులో వుంది. కాబట్టి తన రచన ఇప్పుడే పంపేస్తే గాని తన ఆత్మత తీరదనుకొన్నాడు. పోస్టు చేయడానికి కవరు కావాలి. జేబులు తడుముకొన్నాడు. కానీ గూడలేదు. నాన్న నడుగుదామంటే పని జరగదు.

అమ్మదగ్గరకు నిదానంగా చేరాడు. ఉత్తరం వ్రాయటానికి ఒక వేడ ఇమ్మన్నాడు. ఎవరికని అడిగింది. తను నిజం చెబితే, చదవకుండా కథలు వ్రాస్తున్నావా? అని తిడుతుందని భయమేసింది. అందుకని మామయ్యకు ఉత్తరం వ్రాయాలన్నాడు.

మామయ్య అనేమాట వింటేప్పటికీ అమ్మకి సంతోషముకలిగి ఏమేం వ్రాయాలో ఒక సాఫల్యంబోధించి ఒక వేడ ఇచ్చింది. తను అనవసరంగా అబద్ధం చెప్పి పరిస్థితులు యిలా వివమింపచేసుకొన్నందుకు తన్నుతాను నిందించుకొని, అమ్మ ఇంకొక వేడ ఇయ్యనే నూ న్నేహితుడికి ఉత్తరం రాయాలి అని అడిగాడు. ఉత్తరము వ్రాయటానికి వేడ ఎందుకు మూడుకాన్లు వెడతే కార్డుముక్క వస్తుందయ్యె అని ఒక అణా ఇచ్చింది. తను ఏ ఘడియలో కథ వ్రాయటానికి ఉపక్రమించాడో గాని అన్నీ విన్నూలే. సరేలే చచ్చినవాడి వెళ్లికి వచ్చినట్లు కట్టుంచాలనుకొని ఆ మూడు అణాలు తీసుకొని, తన గదిలోకి వెళ్ళిపోయాడు.

మిగిలిన అణా ఇప్పుడు ఎలా సంపాదించాలా అనే ఆలోచనలో పడ్డాడు. తన వెట్టిలో ఏమైనా చిల్లరడబ్బులున్నాయేమోనని వెదకడం మొదలుపెట్టాడు. ఎలా అయితేనేం, వెట్టె అడుగుని ఒక పావలా కనిపించింది. అది అక్కడికి ఎలా వచ్చిందంటే ఇది వరలోనన్నదగ్గర వెన్నిలు కొంటానికి అని ఒక పావలా తీసుకొన్నాడు తాను. తరువాత వెన్నిలు అవసరం లేకపోయింది. సరే ఎందుకైనా పనికి వస్తుందిలే అని దానిని వెల్లో వేశాడు. అది ఇప్పుడు అక్కరకు వచ్చింది. సరే మామయ్యకు ఉత్తరం వ్రాయుట తూర్తిచేశాడు. ఈ లోపుగా వాళ్ళ మామయ్య కూతురు నుజాత గుర్తుకు వచ్చింది. నుజాతకు ఉత్తరం వ్రాసి చాల రోజు లయింది. కాబట్టి ఆమెకూడ ఒక ఉత్తరము వ్రాయాలనుకొన్నాడు. తాను కవిత్యం అంతా ఉపయోగించి ఒక దిట్టమయిన లవ్ లెటరు తయారుచేశాడు. మూడు కవర్లు తీసుకొచ్చి వాటిలో ఉత్తరాలుఉంచి అంటించాడు. తన రచన కాలేజీలో ఎవరికి పంపాలో తెలియలేదు. ప్రిన్సిపాలు

గార్కి వ్రాస్తే ఆయనే ఎవరికి ఇయ్యాలో వారికి అందజేస్తారని తలంచి ఒక కవరుమీద ఆయన అడ్రసు, మిగిలిన రెండింటిమీద వాళ్ళమామయ్య అడ్రసు వ్రాశాడు. వాటిని పోస్టుచేసి తృప్తిగా ఒక నిట్టూర్పు విడిచినాడు.

సెలవలు ఇట్టే గడిచిపోయాయి. అది కాలేజీ తిరిగి తెలిచోను. తా నా రోజు కాలేజీకి బయలుదేరాడు. ఒకటే ఆలోచనలు : తను క్లాసులోనికి వెళ్తాడు. కథ వ్రాశానని స్నేహితులతో చెప్తాడు. కాని వారు నమ్మరు. ఎందుకు నమ్ముతారు? తనకు ఎప్పుడైనా తెలుగులో రిర కు మించి మార్కులు వస్తేగా? తన కథ మార్కెసులో పడుతుంది. అప్పుడు వాళ్ళు తెల్ల మొహాలు వేస్తారు. తెలుగు లెక్కరయగారు తన్నంతో పొగుడుతారు. ఇలా ఆలోచించుకొంటూ కాలేజీకి చేరాడు. రోజూ కాలేజీకి రావటంతోనే నోటీసు బోర్డు చూడడం అలవాటు. ఆ ప్రకారం నోటీసుబోర్డు దగ్గరకు వెళ్ళాడు.

అచట తన్నెరిగిన వాళ్ళంతా ఒకటే నవ్వుటం. కారణం తనకు తెలియదు. నోటీసు బోర్డుచూచేటప్పు టికి వై ప్రాణాలు వైనే ఎగిరిపోయినయి. నోటీసు బోర్డులో తను వాళ్ళ మామయ్య కూతురుకు వ్రాసిన ప్రేమలేఖ దానిక్రింద "ప్రిన్సిపాల్ కు ప్రేమలేఖ" అని వ్రాసి, దానిక్రింద అర్థంబుగా ప్రిన్సిపాలును కలుసుకోవలెను అని ఉంది.

అప్పుడు తెలుగు కొన్నాడు. తను ఒకదాని మీద వ్రాయవలసిన అడ్రసు మరొక దానిమీద వ్రాశానని. తనకు ఏమి చెయ్యాలో తోచలేదు. తలమాత్రము గిర్రన తిరిగి పోతుంది. అలాగే ప్రిన్సిపాలుగారి గది ప్రవేశించాడు. అక్కడ జరిగినదంతా చెప్పి ఊమాపణ చెప్పుకొని బయటపడ్డాడు. ఆ రోజు నుంచి మళ్ళీ తనుగూడ కథవ్రాయాలి, ఒక కవిత పోవాలి అనే ఆలోచన తన బురదరిదావులకైనా రానీయలేను. కాని "ప్రిన్సిపాలు గారికి ప్రేమలేఖ" అనేది మాత్రం తన "నిక్ నేమ్"గా స్థిరపడిపోయింది.

— యం. రామచంద్రరావు,  
ఇంటర్ (జూనియరు)

## IN MEMORIAM



**Y. BULLI ABBAI — 1936 - 1956**

The death of **Y. Bulli Abbai** came as a great shock to all in the College.....to Staff and to students. He was absent only for a few days and then we heard of his sudden demise. He was a good, hard working and obedient student; what more was wanting to make his life a success! as a member of the College N. C. C. Platoon, he gave always a good example to others, by his devotion to duty and regularity at parades. He was most attentive in his studies.

God saw fit to call him away from this world when he might have been a great consolation to his mother. God is the Father of us all. He loves us all and does for each one of us what He knows to be best, though we in our limited intelligence may think otherwise. **Bulli Abbai** is now safe with God, waiting for that happy day when we shall all meet him once more in Heaven, our Father's home.

We offer our deep feelings of respect and condolence to his dear Mother and relatives.

# भूदान यज्ञ

ओ. तिरुमल रेड्डी, 1. यु. सि.

पुराने जमाने में मुनि लोककल्याण के लिए यज्ञ किया करते थे। उसी तरह आज भी विनोबा जी ने पीड़ित प्रजा के कल्याण के लिए भूदान यज्ञ का प्रारंभ किया।

भूदान यज्ञ का प्रारंभ होकर पाँच वर्ष हो गये। इसका प्रारंभ 18 अप्रैल 1951 को पोंचपल्ली में हुआ। हमारा देश किसानों से भरा हुआ है। खेतीबारी ही भारत देश का मूलाधार और मूल धन है। बहुत से किसान ऐसे हैं जिनके पास निजी खेत नहीं है। कुछ लोग ऐसे हैं जिनके पास बहुत जमीन है, पर वे स्वयं उसमें काम नहीं करते। समाज में समत्व का नाश इसलिए हुआ कि जो खेतीबारी को अपना पेशा बनाते हैं उनको जमीन का अधिकार नहीं; जो खेत में हल भी नहीं चला सकते ऐसे अमीरों के पास बहुत से खेत रहते हैं। अगर पूँजीपति लोग थोड़ा हिस्सा गरीब किसान को देंगे तो वह उस खेत को सस्यश्यामल कर देगा। इस से देश समृद्ध बनेगा। विनोबा जी इसी दृष्टि से अमीरों को

यह उपदेश दे रहे हैं कि अपने पास जितने खेत हैं उनमें  $\frac{1}{6}$  हिस्सा दान करना चाहिए।

“अपनी सारी सेवा का समर्पण समाज के लिये होना चाहिये” यही भूदान यज्ञ का प्रथम सूत्र है। विनोबा जी का उपदेश है कि भगवान की कृपा से हमें जो मिलता है उसे समाज को समर्पण करके प्रसाद रूप में जो मिलता है उसका अनुभव करना चाहिए।

आज समाज छोटे छोटे भागों में विभाजित हुआ है। समाज में सम भावना विस्तार होना चाहिए। बडप्पन की भावना छोड़कर अपने को समाज सेवा के लिए समर्पण करना ही भूदान यज्ञ का मुख्य उद्देश्य है। अगर मानव इस तरह का विचार करेगा आज के भेद भाव और लडाइयों का निर्मूलन हो जायगा। बडप्पन की भावना या स्वामी - सेवक का भेदभाव ही इन लडाइयों का कारण है। इससे व्यक्ति व्यक्ति में ही नहीं, समाज समाज में और देश देश में भी संघर्षण फैल जाते हैं।



हमें पहचानना चाहिये कि संसार का खेत संसार के सब लोगों का है। भगवान की सृष्टि में हवा, पानी आदि जो भी प्राकृतिक चीजें हैं उन पर सभी का समान अधिकार है। उसी प्रकार जमीन पर सभी मानवों का समान अधिकार है। इस तरह उपदेश देते हुए पैदल गाँव गाँव फिरकर विनोबा जी भूदान का ग्रहण कर रहे हैं और उसे भूमिहीन कृषकों में बाँट देते हैं।

आज का भारत राज्यपालित नहीं, प्रजा राज्य है। अगर किसी देश में कोई काम किया जाता है। उसका फल सारे संसार में फैल जाता है, यह सुविधा आजकल हमें मिलती है। इसलिए हमें कोई पुण्यकार्य करना चाहिए और उसका प्रभाव सारे भारत पर डालना चाहिए। भूदान यज्ञ में हमको यह अवकाश मिलता है। इसमें अबतक ज्यादा फल न मिलने पर भी जो कार्य किया गया है, वह प्रेम से जन शक्ति से और बल प्रयोग रहित किया गया है। यही भाव विप्लव कहा जाता है। इसी यज्ञ द्वारा 45 लाख बीघोंका खेत मिला है। इसका प्रभाव दुनियाँ पर पडा है। यह ऐसा कार्य है जो कानूनों के बल पर नहीं बल्कि सद्भावना और प्रेम से होता है। समाजवाद या साम्यवाद के सिद्धांत जो भयंकर क्रांति के रूप में फूट निकलते हैं, वे इस प्रेम

भावना से कार्यान्वित किये जा सकते हैं और समाज में शांति बनी रहेगी। यही विनोबा जी का कहना है। विश्व की जनता इसे सहानुभूति से देख रही है। विविध देशों से बहुत लोग आकर विनोबा जी से मिलते हैं। स्वीडन से किस्टर नामक स्त्री और अमेरिका से किलेस्टिरिया नामक दार्शनिक भूदान यज्ञ का अच्छी तरह अवगाहन करने आये हैं।

भूदान एवं संपत्तिदान का स्वीकार करने के लिये विनोबाजी पैदल होकर प्रचार कर रहे हैं। प्रख्यात समाजवादी नेता जयप्रकाशनारायण अपनी सती प्रभावती देवी के साथ इस यज्ञ में अपने हाथ बाँट रहे हैं। हर एक धनवान को अपनी संपत्ति में  $\frac{1}{6}$  हिस्सा दान करके विनोबा जी की मनः शांति करनी चाहिये। यह यज्ञ राजशासन से संबन्धित नहीं है।

पहले पहल इस यज्ञ की स्थापना भारत में हुई और इसका असर सारे संसार पर पडा। जिस तरह पाल-पोसनेवाली माँ की स्वस्थ रक्षा का भार बेटे पर होता है उसी तरह कर्मभूमि भारत का आदर सत्कार विश्व में बढ़ाने का बोझ भारतीयों पर है। और इस यज्ञ का पूर्ण रूप से सफल करने के लिए (हमें) भारतीयों को अपनी जान तक न्योछावर करनी चाहिये।





M. P. C. II U. C., Section 'B'

# भारत पर अंग्रेजी शासन का प्रभाव

दामा नागय्या, 2. यु. सि.

पहले पहल सोलहवीं सदी में अंग्रेज भारत में व्यापारी बनकर आये, ईस्ट इंडिया कंपनी की स्थापना की, धीरे धीरे अपना अधिकार जमाया । और सन् अठारह सौ सत्तावन के पश्चात् समस्त भारत के शासक बन बैठे । अंग्रेजी शासन काल में भारत की धन दौलत ओझल हो जाने लगी । परंतु इस संपत्ति को हमारे देश से बाहर ले जाने की व्यवस्था महमद गजनी जैसे की नहीं थी । भारत की जनता पर अंग्रेजों ने जादू कर दिया और जितने दिन भारत में रहे, बहुत ठाठ के साथ शासन किया । यदि हम एक ओर से देखते तो बहुत बुराइयाँ समझ में आती हैं, परंतु दूसरी ओर से देखने से हमें यह मालूम होता है कि अंग्रेजी शासनकाल भारत की एक देन है ।

अंग्रेजों ने भारत में कुछ सामाजिक व्यवस्थाओं का सुधार किया । हिन्दू समाज में सती प्रथा प्रचलित थी । अंग्रेजी शासनकाल में सरकारी नियम के जरिये यह कलंक दूर किया गया । शारदा बिल द्वारा बाल विवाह बंद किये

गये । इस काल में वैज्ञानिक प्रगति के कारण मानव जीवन प्रगतिशील बन गया और समाज के वे प्राचीन बंधन जिन में समाज शताब्दियों से जकड़ा पड़ा था, आप से आप खुलते चले गये । समाज छुआछूत को अपने कंधों से हलका करने लगा । स्कूलों में पढ़नेवाले विद्यार्थी जाति पांति के भेद भावों से मुक्त होकर एक साथ भोजन करने लगे । समाज अपने रूढ़िवाद से बदलकर प्रगतिशील बन उन्नति के पथ पर बढ़ने लगा । विजातीय विवाहों की ओर भी समाज ने पग बढ़ाया, परंतु इस क्षेत्र में अधिक प्रगति नहीं मिलती । प्राचीन श्रृंखलाएँ टूटीं और नवीन प्रगतियों का उदय हुआ है । इसी काल में ब्रह्म समाज और आर्यसमाज ने भी सामाजिक सुधार किये हैं जो बहुत महत्वपूर्ण हैं । अंग्रेजी शासन काल में स्त्री शिक्षा का प्रचार हुआ और समाज में स्त्री की इज्जत बढ़ने लगी ।

इस काल में भारत की शिक्षा का विकास हुआ । शिक्षा के अनेकों क्षेत्रों में उन्नति हुई, परंतु जिस दिशा में विशेष शिक्षा दी गयी, वह थी भारत

के नव युवकों को अंग्रेजी क्लर्क बनाने की शिक्षा। यह थी भारत को एक प्रकार से गुलाम बनाने की शिक्षा जिसके फल स्वरूप भारत उन्नीस सौ सैंतालीस तक दास बना रहा। भारत में जगह जगह विद्यालय खुले और उन में भी विविध प्रकार की शिक्षा के केन्द्र खुले। साइन्स, डाक्ट्री, टेक्नीकल, गणित, कानून, अर्थ शास्त्र, कामर्स, खेती-बारी, इतिहास वगैरह अनेकों दिशाओं में शिक्षा देने के लिए विश्वविद्यालयों में हर तरह की सुविधाएँ सरकार से की गयी। सैनिक स्कूलों में बहुत लाभदायक शिक्षा दी जाती थी। इंजनीयरिंग के कालेजों में भवन निर्माण के भी केन्द्र स्थापित किये गये जिन में पढकर बहुत से विद्यार्थी कुशल बनकर भारत के लिए लाभदायक सिद्ध हुए। इस प्रकार अंग्रेजी सरकार ने भारत की शिक्षा के प्रसार में हाथ बँटाया।

संसार की वैज्ञानिक प्रगति से अंग्रेजी शासकों ने भारत को पिछड़ा हुआ नहीं रहने दिया। जब यूरोप में रेलों का आविष्कार हुआ तो अठारह सौ तिरपन में, गवर्नर जनरल डलहौसी ने भारत में रेलों की स्थापना की। यह सच है कि प्रारंभ में रेलवे विभाग सिर्फ अंग्रेजी सैनिक सुविधा के लिए चालू किया गया था, परंतु धीरे धीरे इसका प्रयोग जनता के लिए किया गया। और इस से भारत के व्यापार की समुचित उन्नति हुई। भारत में मोटरें अर्थात्, हवाई जहाज आये, रेडियो आया, ताप का प्रयोग हुआ। ये अंग्रेजी शासनकाल की देन हैं जिन्होंने भारत में भी एक वैज्ञानिक प्रगति का संचार किया।

मानव जीवन में एक नवीन स्फूर्ति आयी। इस वैज्ञानिक विकास से मानव के ज्ञान का भी विकास हुआ और इन तीव्र गति से चलनेवाले यंत्रों की मदद से संसार मानव के लिए कुटुंब बन गया इसी प्रकार भारत ने अनेकों विद्याओं में उन्नति और प्रगति की।

अंग्रेजी शासन काल में ही भारत देश में खेती वारी की अभिवृद्धि की गयी। आजकल की हमारी शासन रीति में भी अंग्रेजी शासन का असर पूर्ण रूप से है।

पुराने जमाने में यदि किसी आदमी हैजा वगैरह रोगों का शिकार बनता तो उसे मरना ही पडता था। अंध विश्वासी लोग समझते थे कि कुछ संक्रामक रोग देवी देवताओं के प्रकोप से होते हैं और चिकित्सा करने के बदले मंत्र तंत्र, झाड़-फूँक करके और पशु बलि देकर तसल्ली पाते थे। आजकल हर तरह के रोग के लिए दवाएँ हैं और संसार सुरक्षित से रहता है।

अंग्रेजी शासन काल में भारतीय कलाओं का पर्याप्त विकास हुआ। भवन कला के क्षेत्र में जो विकास मुगल काल में दिखाई देता है, वह अंग्रेजी शासनकाल में नहीं हुआ। मूर्तिकला क्षेत्र में भी अधिक विकास नहीं दिखाई देता। इस काल में जो सबसे अधिक उन्नति हुई है, वह काव्य कला की है। काव्यकला में नाटक, कविता, उपन्यास, कहानी इत्यादि सभी क्षेत्रों में उन्नति हुई है और एक से एक सुंदर ग्रंथ लिखा गया। भारत के बड़े बड़े रवींद्रनाथ जैसे कवियों

ने अंग्रेजी कविता का अनुकरण किया। चित्र कला का भी इस काल में बहुत विकास हुआ है। सिनेमा के आविष्कार ने चित्रकला को पर्याप्त प्रोत्साहन दिया है। इसी जमाने में भारत में बहुत से चित्रकारों ने जन्म लिया है और उनका आदर सत्कार भी हुआ। संगीत कला का विकास रेडियो के आविष्कार की वजह से पर्याप्त मात्रा में मिलता है। आजकल के सभ्य समाज में तो संगीत का विशेष स्थान है।

अंग्रेजी शासनकाल में भारत ने राजनैतिक क्षेत्र में भी प्रगति की, कांग्रेस के नेतृत्व में भारत आगे बढ़ा। भारत के जो व्यक्ति विलायत में गये, उन्होंने ने भारत की पराधीनता का अनुभव किया, जिसके फलस्वरूप भारत में भी जागृति का संचार हुआ। भारत में प्रजातन्त्र का आगमन अंग्रेजी शासन की ही देन है। एक ओर से अंग्रेजों ने भारत की धन दौलत का हरण किया है और दूसरी ओर से भारत को बहुत कुछ दिया

है। भारत के वैज्ञानिक, सामाजिक, धार्मिक और राजनैतिक विकास में बंधन डालकर उन्हें समुन्नत करने में सहयोग दिया है। भारत में शासक बनकर भी भारत की उन्नति में यथायोग्य सहयोग ही दिया है। इस शासन का सब से बड़ा अवगुण यही है कि इसकी बागडोर का संचालन इंग्लैंड में बैठकर किया गया। यदि इसकी बागडोर का भी संचालन भारत में ही बैठकर किया गया तो संभवतः भारत की स्वतंत्रता उन परिस्थितियों में आज के भारत में रहनेवाले अंग्रेजों के नागरिक अधिकार, अधिक सुरक्षित और स्थाई होते। कुछ काल तक आपस में जो कटुता आई, वह शायद न आती और जो इतने दिन तक हिन्दू मुसलमानों की आपसी फूट बनी रही, वह भी न रहती। यह भी संभव था कि उन परिस्थितियों में भारत को विभाजित होना न पड़ता। अंग्रेजी शासन का असर हम पर ऐसा पड़ा है कि आज भी हम उनकी कुछ आदतों को दूर करना नहीं चाहते।



# वीरेश लिंगम पंतुलु

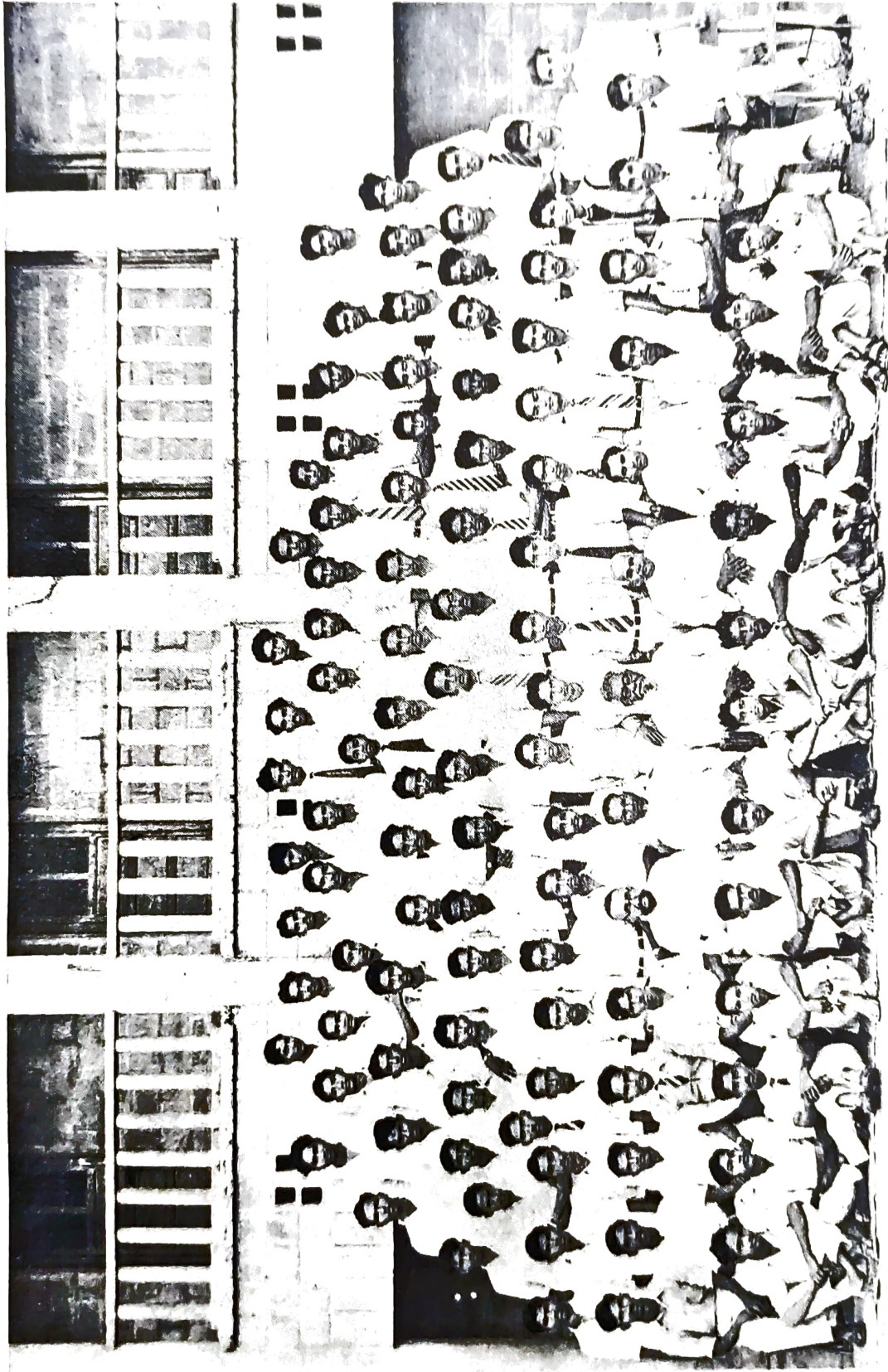
पोतिनेनि कोटेश्वर राव, 1 यु. सि.

आंध्र प्रदेश में गोदावरी नदी के किनारे पर राजमहेन्द्रवर नामक एक बड़ा शहर है। वह कई महापुरुषों का जन्म स्थान है। वहाँ कवि और पंडित भी पैदा हुए हैं। नन्नया नामक एक महाकवि ने तेलुगु में भारत की रचना की। यहाँ कई समाज सुधारक भी पैदा हुए। उनमें वीरेशलिंगम पंतुलु जी एक थे। इनका जन्म अप्रैल सन् 1848 में हुआ। पुत्रामा और सुब्रह्मण्यम इनके माता पिता थे। छोटी ही उम्र में पिता का देहान्त हो जाने से वीरेशलिंगम जी को एक बंधु के पास रहना पड़ा। इनको बचपन से ही पढ़ने में बड़ा शौक था। खासकर तेलुगु को ये बहुत पसंद करते थे।

बड़े होने के बाद संस्कृत में भी इनका प्रवेश हुआ। चौदह साल की उम्र में ये ऐसे होशियार हो गये कि आप संस्कृत और आन्ध्र में चाहे जो पूछ लीजिये वे जवाब दे सकते थे। पद्य और गद्य दोनों में भी ये रचना करने लगे। उस जमाने में अंभेजी का खास स्थान था। पंतुलु जी ने भी उसको पढ़ना चाहा। बहुत जल्द

सरकारी पाठशाला में प्रवेश किया। कुछ साल में ही ये मेट्रिक पास हो गये। परिवार की हालत खराब होने के कारण धवलेश्वरम की पाठशाला में नौकरी करनी पड़ी। अपनी प्रतिभा से कुछ ही दिनों में सरकारी कलाशाला में एक बड़ी नौकरी मिल गई। तब समाज में असासता, दुराचार प्रचलित थे। उनको देखकर बहुत दुख हुआ। इसलिए पंतुलु जी ने विवेकवर्धनी नामक एक अखबार का प्रकाशन किया। जो लोग दुराचार करेंगे उन पर ये आलोचना करने से इन्किलाब किया। इसलिए धोखेबाज लोग पंतुलु जी से डरने लगे।

उस जमाने में छोटे छोटे लडके लडकियों की ही शादी होती थीं। इनको पंतुलु जी ने रोकना चाहा और विधवाओं की शादियाँ करनी चाही। यह बड़ा मुश्किल काम है। पंतुलु जी को दो चार आदमियों ने ही सहायता दी। लेकिन यह डरपोक न था। इन्होंने अपने धन से विधवा शरणालय का स्थापन किया। यह आज भी चल रहा है।



Inter Senior Students - College Hostel. Section 'B'

मूर्तिपूजा इनको पसंद न थी । इसलिए अपने आशय के अनुसार ब्रह्मसमाज के अनुयायी बने । इसलिए सब पंडित और ब्राह्मणों को इनपर बडा गुस्सा आया । लेकिन क्या कर सकेंगे ? पंतुलु जी को समाज से बहिष्कृत किया ।

इन्होंने भाषा की भी अभिवृद्धि करनी चाही । “अभिज्ञान शाकुंतल” नामक एक संस्कृत नाटक का तेलुगु में अनुवाद किया । यह तेलुगु में प्रथम नाटक है जो संस्कृत से तेलुगु में अनुवाद किया गया ।

‘संधि’ और ‘विग्रह’ नामक नीतिचंद्रिका के विभागों को भी अनुवाद किया । हम बता सकेंगे कि लेख रचना तेलुगु लोगों को इन्होंने ही सिखाया । अंग्रेजी से बडीबडी किताबों को भी तेलुगु में अनुवाद किया ।

लेकिन अपने काम पूरा किये बिना ही सत्ताईस में 1919 में मद्रास में मर गये ।

पंतुलु जी की आत्मा अमर रहेगी ।





# Hostel Report 1956 - '57

The year 1957 is dear to us, hostellers, as it saw the completion of this grand edifice, now getting the final touches. As double room is the order of the day, it will accommodate in June, 600 students. And when the girders now lying on the ground near this stage reach their proper places, the hostel will stand complete, with its own bath rooms and flush, mess halls, kitchens and Canteen, paying thus a silent tribute to the numerous donors who so generously helped in its construction. Our sincere gratitude to them all.

Speaking of hostel construction, special mention must be made of Parvathani Bushayya Garu and Katragadda Madhusudana Rao Garu who by their self-sacrificing zeal and devoted service for this college, undertook many a begging trip to find donors to complete the hostel rooms. After foraging Guntur and Krishna, they are actually besieging the two Godaveries. May God bless their efforts with continued success.

This is also the proper place to acknowledge our gratitude to Rev. Fr. Rector. His efforts to complete the hostel, to finish the mess halls, and make the hostellers content are too well known to need comment here. His latest gift is a bottle-cooler to make us more happy. We thank him for all that he has done to give us a happy home.

## Strength

At the reopening of the college in 1956, 400 boys sought admission into the

hostel though there were only 300 seats available. By the middle of August we were able to satisfy the demands of a few more. We numbered 500 at the beginning of October. Today we are actually 480, thanks to the desire of some of our Andhra youth to be rid of hostel discipline. It is easily noticeable that boys coming from around Vijayawada, particularly desire to be away from the hostel. That explains why Rayalaseema has a good number in the hostel. The hostellers hail from every corner of Andhra Pradesh and beyond; according to the Districts, Guntur has 164, Krishna 121, the two Godavaries 31, Nellore 17, Anantapur 4, Cuddapah 20, Kurnool 64, Chittoor 5, Hyderabad 7, Madras 6, Bellary, Orissa and New Delhi 1 each.

## Management

As in previous years, this year too there were a few changes in the hostel administration. Our "able assistant Warden", Fr. Kuriakose left us for higher studies in St. Mary's College, Kurseong. We really missed him, when we returned from our summer holidays last June. The fact that a stream of correspondence is flowing from Kurseong to Bezwada, is an eloquent tribute to his endearing ways, sympathetic encouragement and silent work. We wish him success in his new field of work. We welcome our new assistant Warden, Fr. Varkey, S. J., Professor

of Economics, and we assure him that we shall come up to his expectations by our willing co-operation. The hostel mess too has a new Manager. We had to lose the services of Rev. Br. Benjamin, a man of many parts, who had been transferred to Madura. He did his utmost to meet our demands for better food; he really made us happy. In his place we have now an experienced hand Rev. Br. Tiruchelvam under whose care we have nothing much to worry about as we are already feeling the effect of his generous hand. We wish him a long stay amidst us to keep our bodies healthy and strong.

### Studies

It is with justifiable pride that I announce the success of our hostel boys in the first public examination of our College. 138 hostellers appeared for the University Examination and 98 passed in full, with 31 first classes, thus securing 73% of passes. The Bi. P. C students have let us down as 28 of them have failed only in English. We should otherwise have had 90% success. Only two failed completely. The History boys have contributed most to the high percentage of success, and even Father Principal had to admit that the history boys have really done well. Though the hostel results are praiseworthy, still considering the facilities available and the care bestowed on the inmates, one would expect them to do much better. The present seniors should shake themselves up and make a determined effort to do better than their predecessors. Speaking of our predecessors, I must mention two signal facts, which redound to the glory of our Hostel:

- (1) Our hostel boy, Sri Talluri Krishnamurthy came first in the Andhra University in Bi. P. C. group.

- (2) 35 of our hostellers have been selected for HONS. courses in the University Colleges of Waltair.

### Games

Needless to say that our boys take more than ordinary interest in games and sports; in fact a few of them, perhaps even to the detriment of their studies, are seen playing for hours daily without any apparent fatigue. No wonder our record in sports has been meritorious. We annexed this year the College Championship Cup and won numerous other Cups and Medals. In fact most of the College Players in Games are in the Hostel.

### Excursion

Our South Indian Tour last April was really a huge success, and Our Boys regretted that the excursion did not last longer. Thanks to Rev. Fr. Coyle's foresight and planning, Our boys met with great hospitality wherever they went and they impressed not a little their hosts with their good behaviour. In fact we had excellent reports from the places they visited about their disciplined ways of acting. Thanks then to our boys who have brought such a good name to their college and hostel, both of which rejoice with parental pride at their great progress in this regard. The Hostel specially thanks Fr. Coyle for having taken a good number of Hostellers for the excursion, and we wish he does the same this year too.

### Conclusion

Before we conclude this report, we must express our deep gratitude to Almighty God for all His Blessings on us and Our Hostel. His help is visible to all those concerned with the Hostel Building and Management. A signal blessing has been God's special protection of Our Boys in the last three years.

# Hostel Day

We, Hostellers, had the pleasure of celebrating 'Hostel Day' for the third time on February 3rd. A successful day is not merely a day of enjoyment but a day when we invite our parents and well-wishers to come and spend the day with us in our home. Fr. Warden and Fr. Assistant Warden helped us very much to make our function a real success.

In the beginning of January we began a series of Games and Sports in which nearly all the members of the Hostel took part. The Hostel Sports were conducted with the free service rendered to us by our College Physical Directors, Sri V. Suryaprakasa Rao and Sri V. Suryanarayanan. Decorations in the Hostel premises were so captivating that all the guests were amazed. These decorations were all the work of the students themselves. The cooperation shown by one and all is something of which we can be proud.

In the evening we staged a Telugu Play, 'Inspector General'. Many of the actors were quite new to the stage, yet they did wonderfully well. For twenty days they had practised day in and day out. We invited all the Staff, both religious and lay, for dinner. Without a single exception they all attended and some of the students helped to serve the meals. The Reception Committee for welcoming the Guests did very good work. A tea-party was held for them all at 4-30 p. m. Since the members of the hostel had already finished their

own tea-party at 4.0 p. m. they were free to look after the guests.

At 5.30 p. m. our Chief Guest, The Hon'ble S. B. P. Pattabhi Rama Rao Minister of Education, Andhra Pradesh, entered the Hostel Quadrangle, led by Rev. Fr. Rector who conducted him to the stage. Rev. Fr. Rector, in a few choice words, welcomed him on behalf of the Hostel. The distribution of prizes for Hostel Games and Sports then took place. K. Sarjuna Rao was awarded first prize for good conduct in the hostel, B. Venkata Reddy the second prize. To Dinakara Reddy and his room-mate went the first prize for neatness and cleanliness in the rooms and to Mareswala Rao and his room-mate the second prize. After the distribution of prizes our president spoke to us in a very homely manner. He exhorted us to keep up that spirit of discipline so well begun, to cultivate good manners and also to concentrate on our studies. Ending on a humorous note, our Chief Guest asked those, who sooner or later would get a good dowry, not to forget their Alma Mater, which was still in need of funds to fulfil its plan. Our chief guest also congratulated us on our good results, but added that he would not be satisfied until they came up to the level of Madras Loyola. These two great institutions run by the Jesuit missionaries, experts in the field of education, help to produce the great men needed in the country today.



M. P. C. II U. C., Section 'C'

# N. C. C. Notes

BY

Lt. V. S. RAO, M. A.

The Annual Social Service N. C. C. Camp for the year was held at Aruku Valley during April - May, 56. As many as 35 of our College Cadets along with the O. C. attended the camp. The camp was situated in a beautiful spot in the Eastern Ghats at an altitude of 3000 feet above mean sea level. The climate was excellent and we were able to enjoy the marvellous scenery. In spite of the many difficulties of transport, the camp was well organised and the cadets had a varied and interesting experience, thanks to the untiring efforts of the Circle Commander, Lt. Col. P. L. N. Choudary.

The training for the N. C. C. Cadets of the College began in July. Many of the cadets of the previous year had passed the Intermediate Examinations and had left the college. There was a heavy rush for the ensuing vacancies. The expected second platoon was not granted and so many of the enthusiastic applicants were disappointed. Out of the eight cadets who appeared for the Intermediate Examinations, seven passed, two with first classes.

In spite of intermittent rain the training programme went on well and the cadets reaped the full benefit of it. The

keen interest that the cadets evinced in the training is very praiseworthy. They have developed very good physique and manners. It is easy to pick out an N. C. C. Cadet from among the students merely from his poise and carriage.

This year the annual Training Camp was held at Perecherla, Guntur District. Since many of our cadets were in the II U. C. they were unable to attend as they would have had to miss many classes. Only twenty cadets attended the camp which was very well organised and the cadets had all the facilities available in a camp. Our cadets did wonderful work in the way of maintaining cleanliness and in the decoration of their tents. Their conduct in the camp was exemplary.

Like last year the cadets have done good work for the success of the Sports and College Day. I thank them for their hard work in laying the track and decorating the field and working as volunteers throughout the sports meet. I hope that they will keep the same tradition of service and do their best in the years to come.

This year we sent our first batch for the 'B' Certificate examination. Twenty eight cadets were eligible to appear for the examination but as two were indisposed only

twenty six appeared. From their performance in the examination it is gathered that nearly 70% of them will get through. Judging from the standard of the examination 70% of passes is really a creditable achievement and that is in line with the spirit of our College. There are twenty five cadets appearing for the Intermediate Examination and it is to be hoped that their performance there will be as good. We wish them all good luck and May God bless them in their efforts.

Next year there may be many vacancies as many of our seniors leave the college for professional colleges. It is good news that the College will have an Air Wing also, during the coming year with one squadron, of which Sri Y. Raja Gopala Rao will be in charge. Our Unit which up to the present has been a part of 1st Andhra Battalion will be soon formed into an Independent Company together with S. R. R. & C. V. R. College of Vijayawada and V. S. R. College of Tenali. The Company Headquarters will be at Vijayawada and a regular Officer of the rank of Captain will be posted to look after the Company.

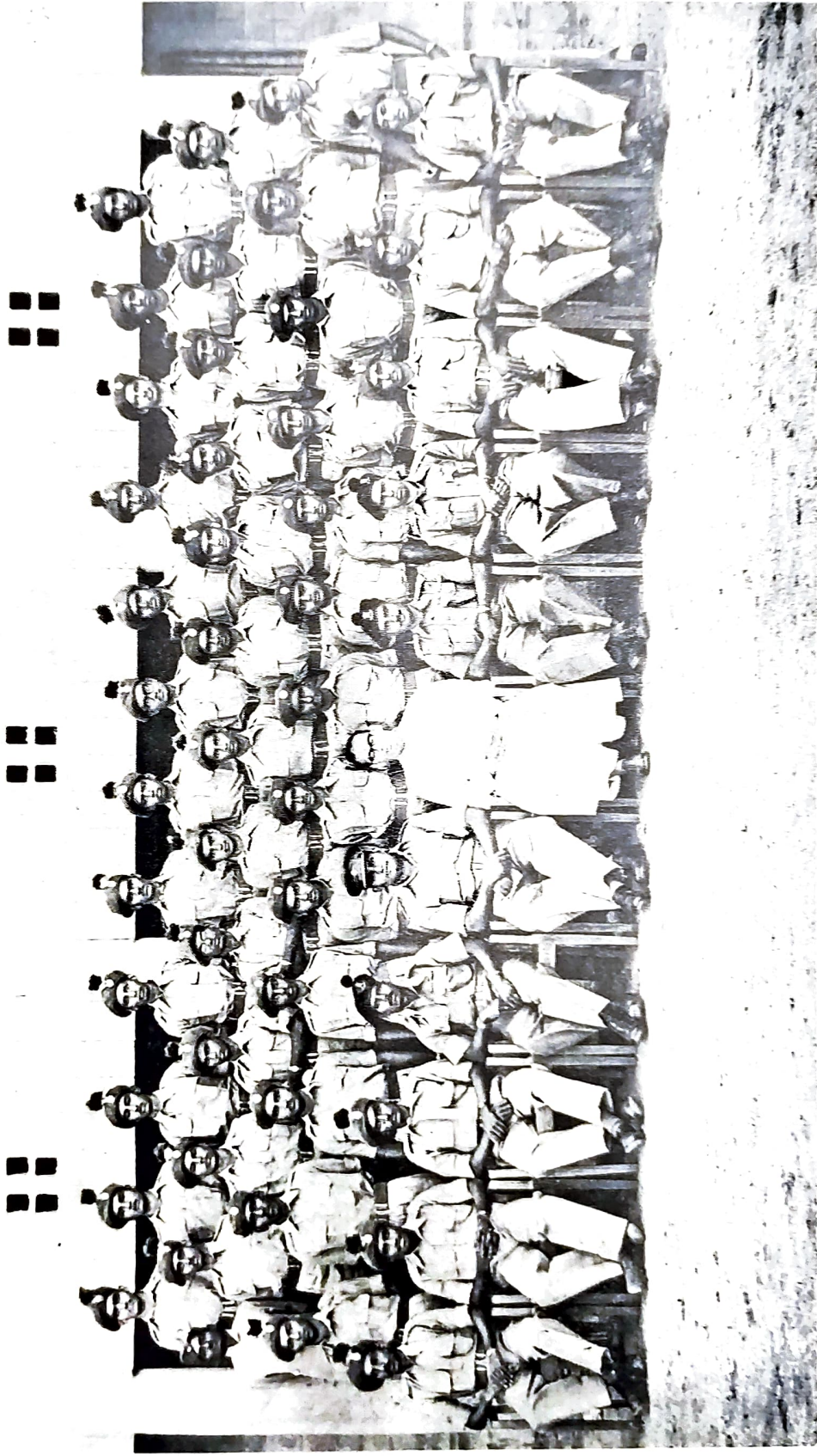
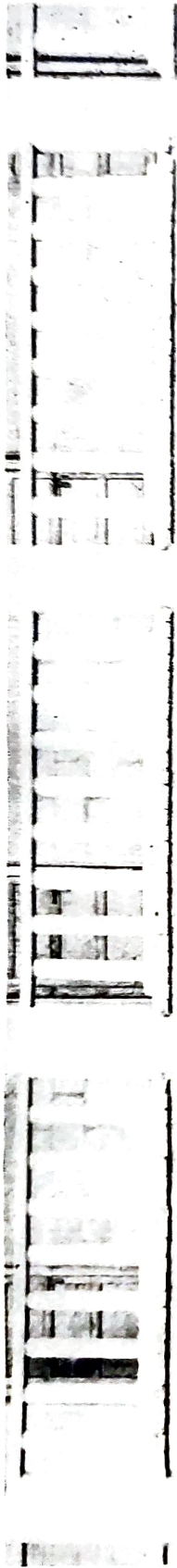
We regret very much that we had to lose Sub. K. K. Nair, CHM Karumbairam and CHM Pasha who were with the

unit from its inception (except CHM Pasha who joined us only this year), both of whom took immense pains both here in the College and in the Camps to make this unit one of the best. This unit will never forget their services wherever they may be. CHM Karumbairam was given a farewell tea-party on his being posted to Kashmir and the cadets presented to him a gold ring as a mark of their appreciation and affection.

The annual Social Service Camp for the present year will be held probably near Warangal and the cadets will get a wonderful experience there. Since the vacancies are limited many will be disappointed. The year comes to a close with a farewell party on Feb. 25th. The cadets want to make it a grand function as a token of their affection for their officer and instructors. We expect it to be a great success.

Finally, the Officer Commanding the unit (i. e. the writer) thanks Rev. Fr. Principal for his kind enthusiasm and guidance and the cadets for their whole-hearted cooperation during the past year in all N. C. C. activities. May they always live up to the motto of this institution, 'For God and Country.'





N. C. C. Platoon — (1956-'57)

Photo ; Matha Studios,

# *The Students' Society*

This year, 'The Students' Society' has developed in all ways. In the first year of the college, there was only a Telugu Association. The following year was added an English Literary Association and in this our third year of existence The Students' Society has a Telugu Literary Association, A Mathematic and Science Association, a History And Economics Association and an English Debating Club.

On August 2nd, N. Sheshagiri Rao and J. K. Kishore were elected Chairman and Secretary respectively. The elections for the separate associations were held in the same month and the results can be read in the reports of those associations.

Under the auspices of The Students' Society many interesting meetings were held, some of them of a general nature others of a more special interest to the individual associations. On the 4th of August, a meeting was held with Col. V. L. N. Chaudary Officer Commanding 12th Circle N. C. C., Andhra Pradesh, as chief Special Speaker. Major Tripuratnam, Officer in charge 1st Battalion N. C. C. also spoke. The subject chosen for the day was 'Discipline.' The meeting was presided over by Rev. Fr. T. A. Mathias, Principal, and a vote of thanks was proposed by Lt. V. Suryaprakasa Rao, N.C.C. Officer Andhra Loyola College.

August 20th saw Sri J. Satyanarayana, Head of the English Department, S.R.R. & C.V.R. College in our midst. He gave an excellent discourse on 'The Message of Asia'. Fr. Principal was again in the chair.

A meeting of more topical interest, perhaps, to the Students was held on September 21st, when Sri Jayanti Sudhakar Rousseau, Director of Rajkumari Amrit Kaur Sports Scheme spoke to us on 'Andhras and Athletics'. Sri N. Sheshgiri Rao, Chairman of The Students' Society presided over the meeting and Sri V. Suryaprakasa Rao, Physical Director of the College, gave a vote of thanks.

Mr. Kitchen, Director of World University Education, spoke to us on October 6th. his subject being 'Extra-curricular Activities.'

The most interesting and pleasing function of the Society was the Andhra Pradesh Symposium arranged in honour of the inauguration of Andhra Pradesh on November 1st, 1956. The meeting was presided over by Sri Satyanarayana, Secretary of the Rotary Club, Vijayawada. The speeches were excellent and therefore they are published elsewhere in this magazine. The famous Room 18 was not only filled to capacity but Staff and students overflowed into the corridors.



We are thinking of starting next year a Dramatic Association. Already it is 'in ovo' under the care of Sri Srinivasa Sastry, Telugu Lecturer.

Competitions for essay-writing and elocution were held as follows.

- (1) English Essay.
- (2) Telugu Essay.
- (3) English Elocution.
- (4) Telugu Elocution.
- (5) Quiz Competition.

We may conclude by stating humbly that The Students' Society satisfactorily

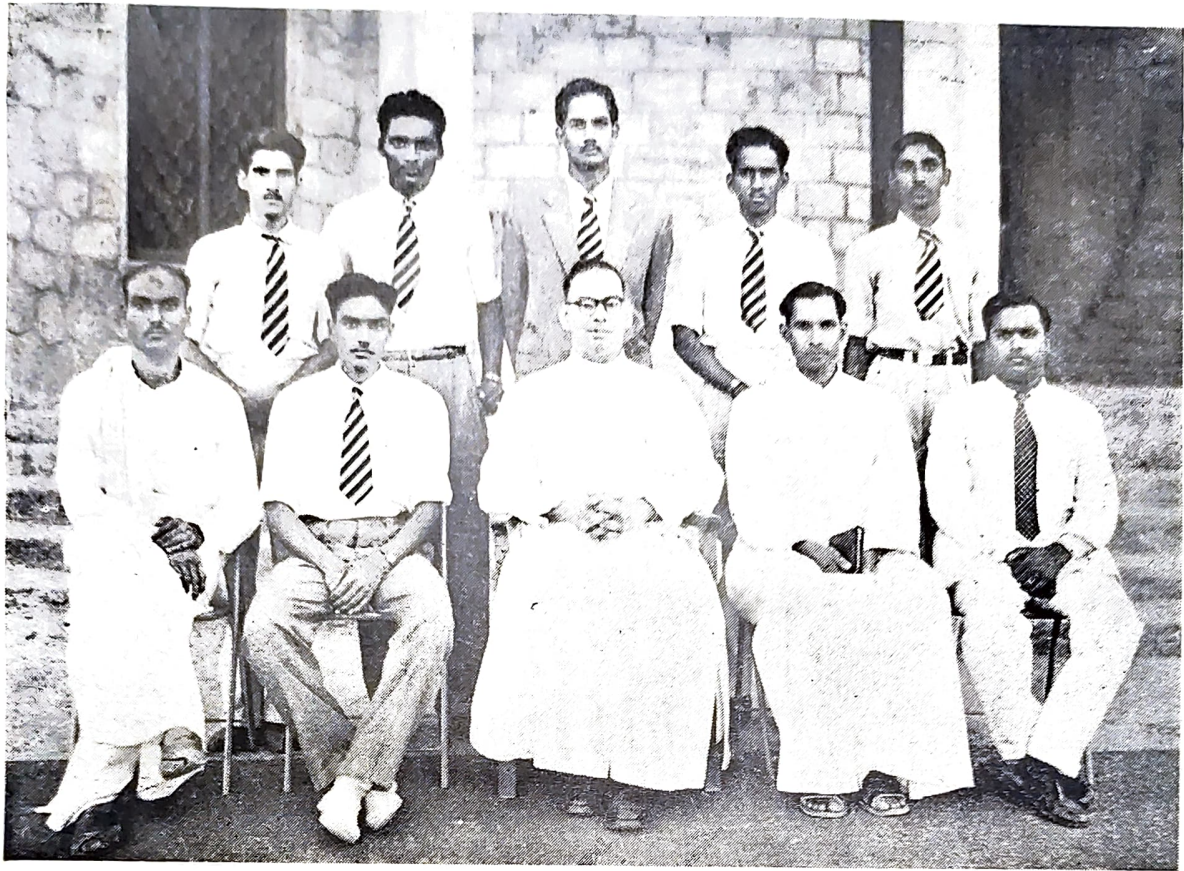
fulfilled its purpose during the course of the year. We request all the students of the College to take an active part in the various associations. We thank Rev. Fr. Principal from whom much advice and help was obtained, all members of the Staff who so willingly helped us and all those students who came either to speak or to listen. Those who listen are perhaps more important than those who speak for without an audience what would be the use of a speaker.

**N. Seshagiri Rao,**  
*Chairman.*

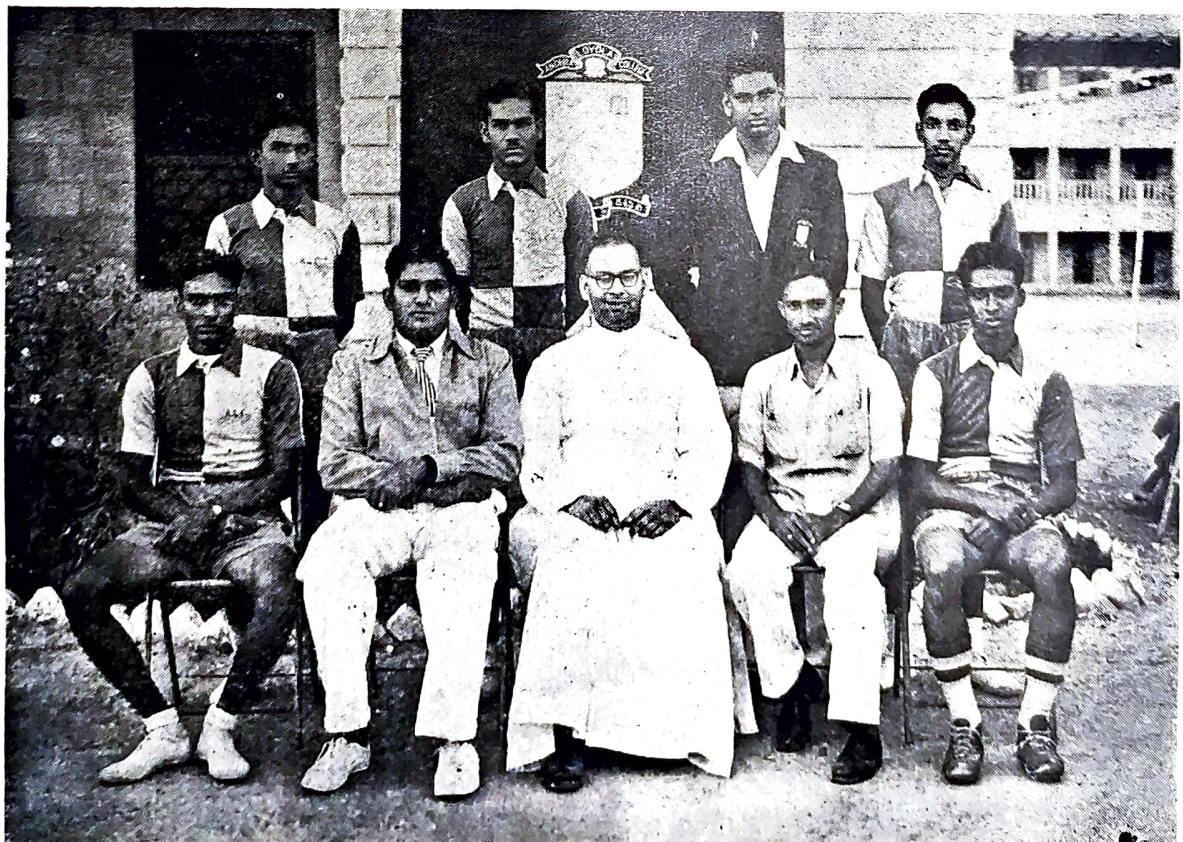


Boys flying kites haul in their white winged birds.  
You can't do that way when you're flying words.  
"Careful with fire," is good advice we know  
"Careful with words," is ten times doubly so.  
Thoughts unexpressed may sometimes fall back dead  
But God Himself can't kill them when they're said.

— WILL CARLETON.



**College Associations : Secretaries.**



**College Teams : Captains.**

# Mathematics and Science Association

During the first two years of the College's existence, we had only Telugu and English associations, but this year the introduction of the degree classes encouraged us to start a Mathematics and Science Association. This was done to foster the initiative of the students and to encourage them in the habit of speaking on scientific subjects. Lectures by prominent scientists and by members of the Staff, debates and elocution contests were the means used to attain that end.

The association opened this year with Sri V. V. Krishna Rao, M. Sc. as President and Sri K. V. Ramanaiah as Vice-president. Mr. V. Lakshmana Rao, III B. Sc. and D. Nagaiah, II U. C. were elected in August as secretaries. The inaugural meeting was held on August 23rd. Sri G. A. Narasimha Rao, Chief Engineer Irrigation, Andhra Pradesh gave a stirring address in which he stressed the true role of a student in his association. He also gave us a wealth of details about Dams and Barrages, a subject in which he is well versed. The meeting was presided over by Rev. Fr. Mathias, Principal. A vote of thanks was given by D. Nagaiah. The next meeting was held on November 12th when we had the pleasure of listening to Dr. Burghall, Chief Medical Officer of Saint Anne's Hospital, Vijayawada, speaking on the contribution of science to the progress of modern

surgery. Sri C. D. George was president. It was unfortunate that the next lecture had to be cancelled as the speaker was called away on other duty at the last moment.

On January 18th, we conducted an Essay Competition, open only to the Mathematics and Science Students only. Intermediate and Degree Class papers were considered separately. Four subjects were announced before hand. They were The Benefits of Scientific Education, The Contribution of Science to the Happiness of Human Life, Atomic Energy and finally is Scientific Progress an Evil or not? Out of these four subjects, the last two were selected and the students were asked to write an essay on one of them. The time given being two hours. S. J. Chinnoy III B. Sc, and Vasantkumar were awarded first and second prize respectively. Due to lack of time the Elocution contest could not be held.

In conclusion, I cannot assure you that this year's work was very brilliant, but it was a beginning. What we need is a little more cooperation from the students. I thank the President and the Vice-president and other staff members for all the help given. Lastly we thank Rev. Fr. Principal who in his abiding interest of both the students and the institution guided our infant association during the year.

D. Nagaiah, II U. C.

# History & Economic Association

The introduction of the Degree Courses in History and Economics enabled us to start our association. The aim of the association has been to study the current Social Political problems and to give utterance to our views on these through public speeches, debates and essays.

The association was formed with Rev. Fr. M. D. Varkey S. J., as President; J. Joji III U. C., and N. P. Thyagaraj I U. C., were elected Joint Secretaries for the year. The following were the activities of our Association during this year.

The Inaugural Address was delivered by Sri C. V. Narasimham, M. A., of S. R. R. & C. V. R. College, with Rev. Fr. Varkey S. J. in the Chair.

The following week we organised a debate in English. The subject was the "SUEZ PROBLEM". B. Venkata Reddy III U. C., supported by J. Joji, III U. C., ably argued in favour of the Nationalisation of the Canal, while N. Seshagiri Rao III U. C., and M. Peeran III U. C. opposed it. Sri K. Basaveswar Rao M. A., presided.

The next meeting on 19-10-'56, was a debate in English, Sri K. Kesava Rao B. A. (Hons) taking the chair. M. Jojaiah Choudary III B. A., moved the resolution: "Students must not take an active part in Politics." He was supported by N. Seshagiri Rao III B. A., the leader of the opposition was B. Venkata Reddy III B. A., and his supporter N. P. Thyagaraj I U. C. The motion was carried.

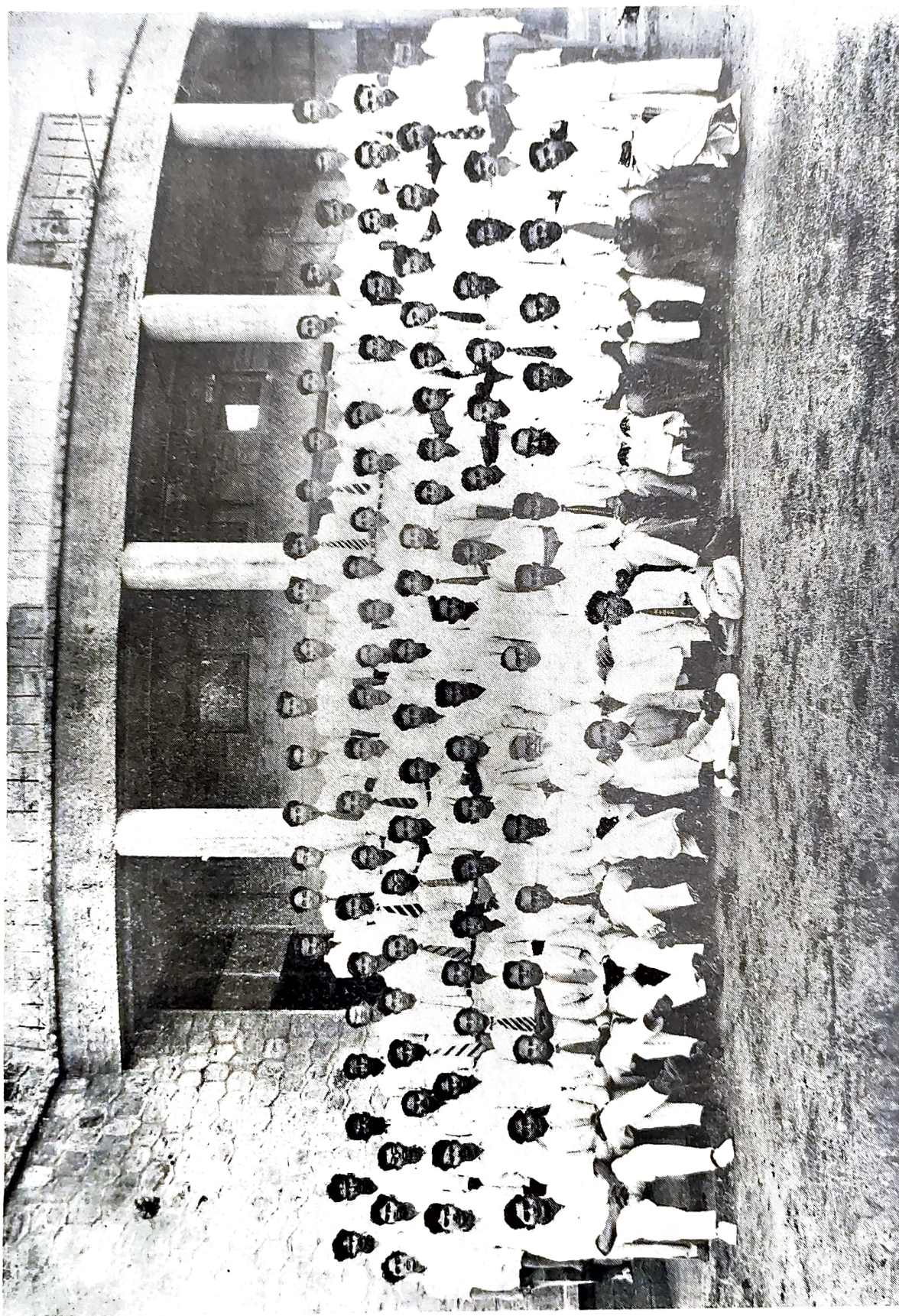
The high light of our year's activity however, was a debate in Telugu conducted on 26-10-'56. The subject of the contest

was, "The System of Dowry Should Be Abolished", a topic which has much practical consequence for our young graduates! The mover of the proposition was A. Prakasa Rayalu III U. C., supported by J. Peter Paul III U. C. The hall was packed to capacity, and the debate prolonged till late in the evening. A frank exchange of views dominated the proceedings, sometimes seriously, some times in lighter vein. The leader who came forward to argue in favour of Dowry System was N. Seshagiri Rao, III U. C., and his chief supporter T. Radha Krishna III U. C. As the debate proceeded, a never ending stream of speakers, including some of the members of the College Staff, took the floor. Finally the house resolved that the Dowry System should be abolished.

As the close of the term Sri Subba Rao the sub-Collector gave us a very instructive speech on the Second Five Year Plan. Rev. Fr. Varkey S. J., presided.

We conducted an essay competition in which a good number of students of both B. A. and Intermediate Sections participated. The First Prize was won by Abdul Khadar II U. C., for his essay on Rural Uplift; the Second Prize went to T. Radhakrishna III U. C., who wrote on India's Foreign Policy.

Our achievement has not been quite spectacular, we admit. Still it was good for a start. What we were able to do was due to the enthusiasm and earnest co-operation of all our members and the kind guidance given by the members of History and Economics Staff.



Bi. P. C. — H. U. C.

# Report of Physical Training Activities

Physical training is compulsory for the Intermediate Students both Junior and Senior. This training consists of both formal and free exercises, games and light manual labour. In spite of the heavy rain on certain days the training programme went on successfully. The students showed a keen interest in all the activities and there was an appreciable development in their physique and skill. An attempt was made in the beginning of the year to make the students dress smartly. We had to fight their shyness in tucking in their shirts and though we could not convince all, a good beginning has been made and we hope to achieve cent per cent success in the near future.

The year witnessed a varied and many sided activity. Though the work on the courts is far from complete the progress made during the year is more than was at first expected. At present we have the following courts available for use -

Football.....1	Volley Ball.....3	400 metres track.....1
Hockey.....1	Tennicoit.....2	Cricket Pitch.....1
Basket Ball.....2	Badminton.....3	

College teams for the various games were formed in the beginning of the year with all the promising players and the following were selected as captains -

P. Thomas.....Cricket	N. Sheshagiri Rao.....Kabaddi
Ather Pasha.....Football	G. J. Ch. Prasad.....Badminton
M. Jojaiah.....Volley Ball	S. Bernard.....Athletics
A. VenkataramaReddy...Basket Ball	

A series of friendly matches were played in different games with various institutions to help our students develop mutual acquaintance understanding. We played with the following institutions.

Institution	Game	Ground	Date
APET College, Vijayawada	Football	Away	21- 8-56
do.	Volley Ball	At Home	10-11-56
Hindu College, Guntur	Volley Ball	Away	10- 8-56

<i>Institution</i>	<i>Game</i>	<i>Ground</i>	<i>Date</i>
Hindu College, Masulipatam	Volley-Ball	At Home	29- 8-56
A. C. College, Guntur	Volley-Ball	At Home	29- 8-56
Gandhiji M. H. School, Vijayawada	Football	Away	16-11-56
S. R. R. & C. V. R. College	Football	At Home	5-11-56
Do.	Cricket	P.W.D. Grounds.	Oct.

The following students participated in the Madras Loyola College Table Tennis Tournaments.

P. S. Venkateswaran, B. N. Parker, G. Johnstone. The same students took part in the L. V. R. & Sons Club, Guntur. Open Table Tennis Tournaments and won the following events.

Non-medalist - Singles - P. S. Venkateswaran.

Non-medalist Doubles - P. S. Venkateswaran & B. N. Parker.

Medalist Doubles - B. N. Parker and P. S. Venkateswaran.

The selection of the Andhra University Kabaddi Team was done on our college grounds for the Inter-University Team. The team was coached and led by 2/Lt. V. Suryaprakasa Rao, our physical director and for the second time in the history of the Andhra University, the Inter-University shield was won by the Andhra Team.

Our college was represented at the Inter-collegiate 'C' Zone tournaments in the following games :

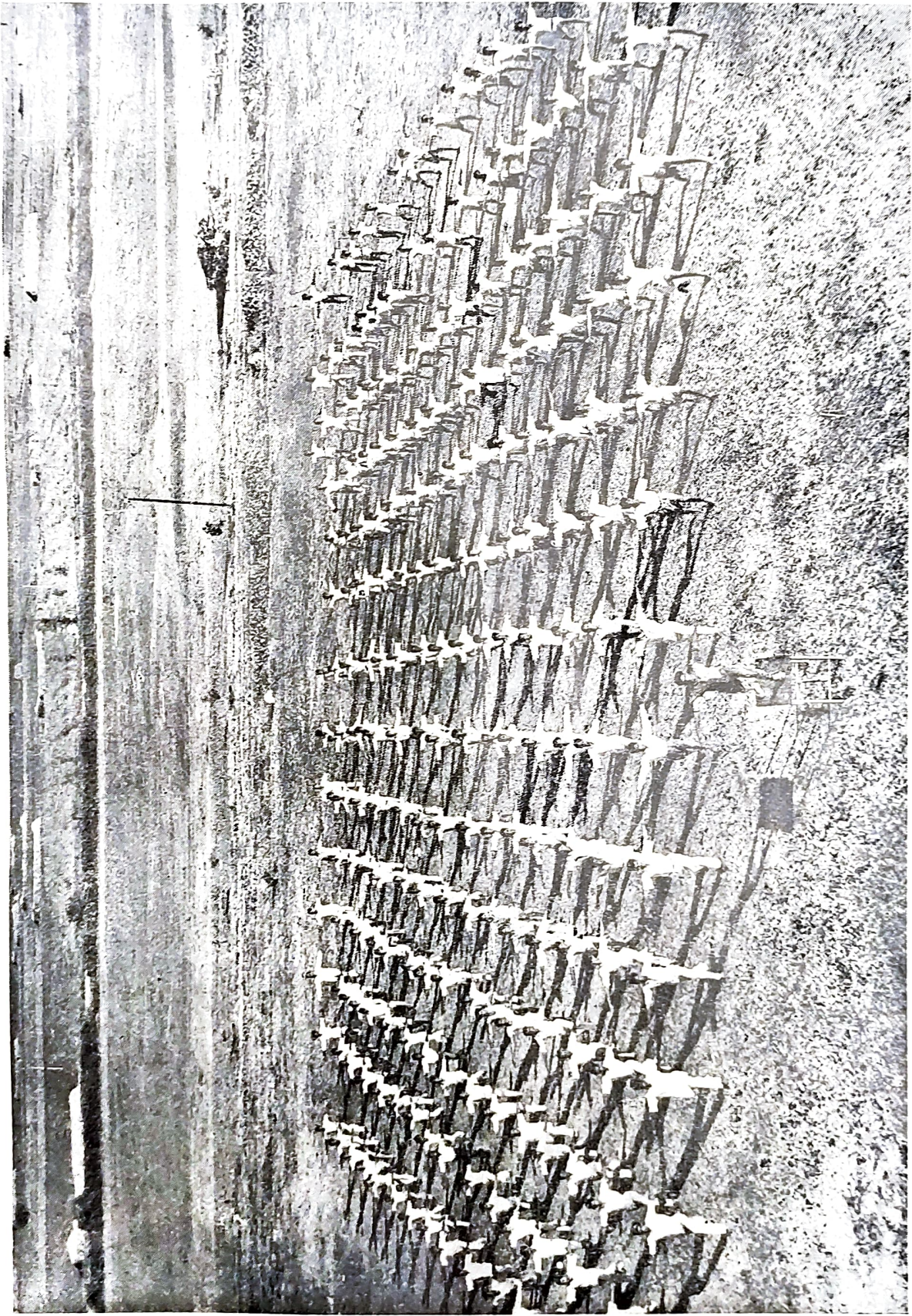
1. Foot ball.
2. Volley-ball.
3. Cricket.
4. Basket Ball.
5. Kabaddi;

The Cricket and Volley-ball teams reached the finals.

Two athletes and two Basket-ball players were deputed to undergo coaching at the special camps conducted by the State Associations. The Coaches of the camps, Mr. J. S. Rousseau and Ranbir Chopra visited the college and gave valuable tips to our students. They were very much impressed by our grounds.

With regard to the University teams our students, Ather Pasha and R. Pullaiah, were in the Foot-ball team and N. Seshagiri Rao and K. Sarjuna Rao were in Kabaddi team and S. Bernard was in the Athletic team.

The year came to a close with the college sports and games, in which nearly five hundred students participated. There were 9 Foot-ball teams, 22 Badminton teams, 10 Basket ball teams, 18 Volley-ball teams and 12 tennicoit teams.



Physical Exercise — 4-30 p. m.

Photo : Matha Studios.



The following sports events were conducted :

### FOR SENIORS

1. 100 Mts. 2. 200 Mts. 3. 400 Mts. 4. 800 Mts. 5. 1500 Mts. 6. Long jump. 7. High jump. 8. Pole vault. 9. Hop-step and Jump. 10. Shot put. 11. Discus throw. 12. Javelin throw, 13. 4 x 100 Mts. 14. 4 x 400 Mts. 15. 110 Mts. Hurdles. 16. Obstacle race.

### FOR JUNIORS

1. 100 Mts. 2. 200 Mts. 3. 800 Mts. 4. Long jump. 5. High jump. 6. Pole vault. 7. Shot put. 8. Javelin throw. 9. Cricket-ball throw. 10. 4 x 100 Mts. relay.

### COMMON EVENTS

1. Sack fight. 2. Musical chairs. 3. Fancy dress. 4. Sack race. 5. Three legged race and 1. Guests musical chairs. 2. Kids balloon-breaking. 3. Old boys' race. 4. Servents race.

Besides, the Staff members for the first time, had matches in Volley-ball, Badminton, Ring-tennis and Tug-of-war. They showed great interest not only in their matches but also in the conduct of all the matches and sports. Their help in making the sports meet a success needs special mention.

For the first time we sent a batch of seven athletes to participate in the Inter-Collegiate Sports Meet at Narasaraopet in which our star athletes S. Bernard and N. Seshagiri Rao did very well. The former came first in 100 & 200 Mts, while the latter came second in 3 events. We secured a total of 28 points and got 3rd place, which is quite creditable.

The third year of the college is now at an end and much progress has been made. Our standards, however, are still far from the ideal we have set before ourselves. Much more hard and patient work is needed to reach that ideal. We thank Rev. Fr. Rector and Rev. Fr. Principal for their great enthusiasm and untiring efforts in providing us with all the equipment and grounds of which we can really feel proud. With the grace of God and the valuable guidance of both Rev. Fr. Rector and Rev. Fr. Principal we hope to achieve a greater measure of success in the near future.

V. S. R.



# The Second Annual Sports Meet '56-57

## LIST OF WINNERS

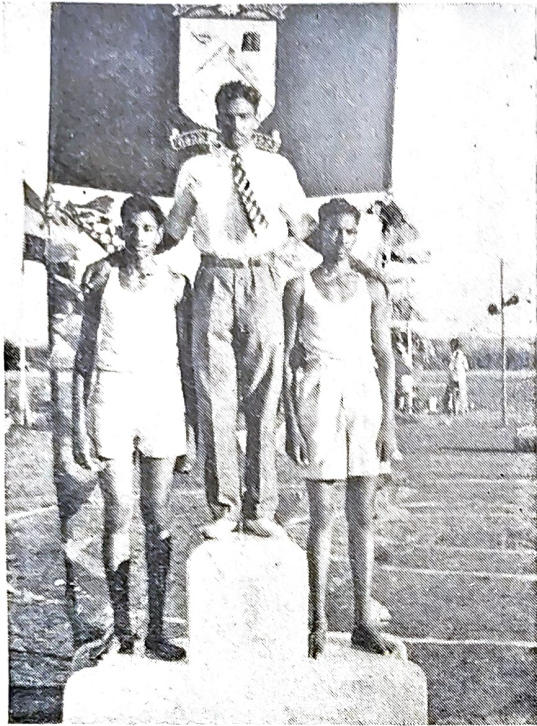
The Second Annual Sports Meet of the Andhra Loyola College was held on January 21st, 1957 under the distinguished presidentship of Sri N. Sanjeeva Reddy, Chief Minister of Andhra Pradesh. A varied programme was efficiently gone through with perfect punctuality. There was a large and distinguished gathering of the elite of the town and the surrounding villages. The Police Band was in attendance. The Senior Championship was won by N. Seshagiri Rao and S. Bernard bracketed, and the Junior championship by A. Joji Reddy.

### ANDHRA LOYOLA COLLEGE - ANNUAL SPORT MEET — SENIORS

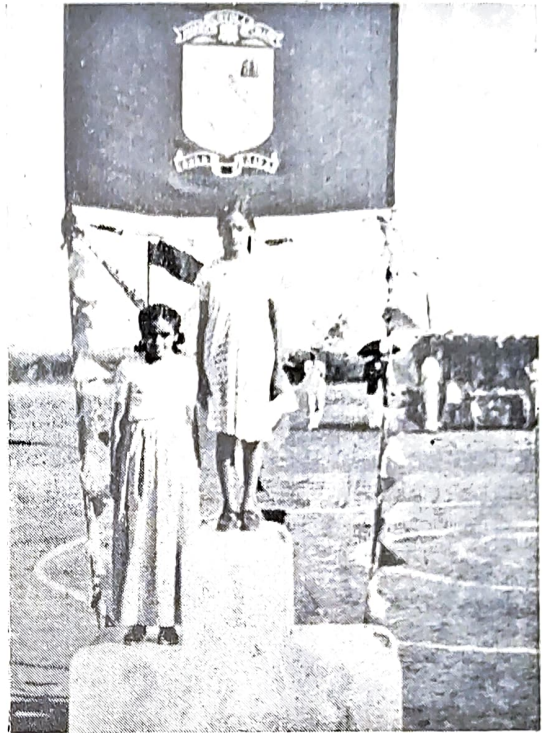
S. No.	Event	1st Place	2nd Place
1.	100 Metres	S. Bernard	M. D. Lambert
2.	200 „	S. Bernard	K. Raja Rao
3.	400 „	S. Bernard	N. Seshagiri Rao
4.	800 „	N. Seshagiri Rao	T. Mariadas
5.	1500 „	N. Seshagiri Rao	A. Venkatarami Reddy
6.	110 „ Hurdles	N. Seshagiri Rao	S. Bernard
7.	Long jump	M. Jayanna	J. Joji
8.	High jump	K. Pattabhiramayya	V. Veerabhadra Rao
9.	Pole Vault	K. Srinivasa Rao	K. S. Krishna
10.	Hop-step jump	S. Bernard	M. Jayanna
11.	Shot-put	V. Veerabhadra Rao	J. Joji
12.	Discus throw	V. Veerabhadra Rao	G. Narasimhaiah
13.	Javelin throw	N. Seshagiri Rao	V. Veerabhadra Rao
14.	4 x 100 Mts. Relay	S. Bernard & party	K. Raja Rao & party
15.	4 x 400 Mts. Relay	S. Bernard & party	V. Veerabhadra Rao & party

*Individual champions* : S. BERNARD AND N. SESHAGIRI RAO. Each 23 points.

# COLLEGE & SPORTS DAY



Winners of 1,500 Meters



Ballon Breakers

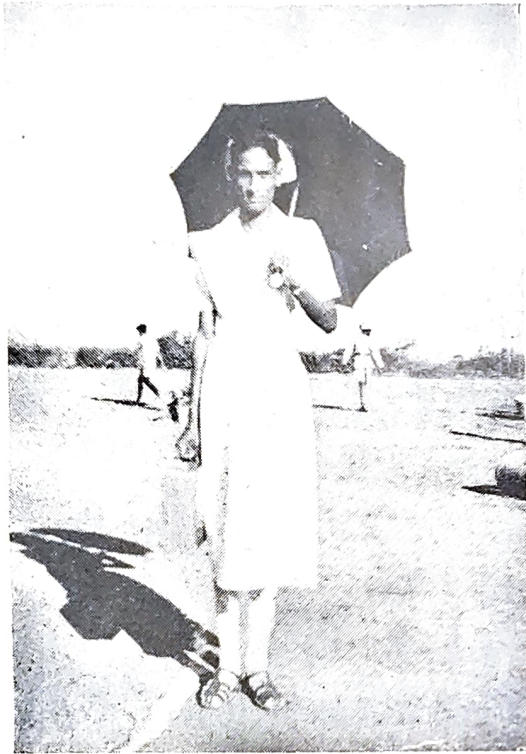


4 x 100 Relay Race Winners



Our Announcer

# COLLEGE DAY



1. The Nurse



2. The Madman

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3. The Bride



4. The Snake Charmer

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Photos : 1, 2 & 4. Matha Studio.

Photo : 3. A. R. Roy & Sons, Vza.

## JUNIORS

1. 100 Meters	P. Joji Reddi	L. G. Nathaniel
2. 200 ,,	B. J. Sarnath Seth	S. V. Paul
3. 800 ,,	B. J. Sarnath Seth	K. Rabindranath Seth
4. Long jump	P. Joji Reddy	L. James Nathaniel
5. High jump	S. Vincent Paul	B. J. Saranath Seth
6. Pole Vault	S. Vincent Paul	M. Subramanyeswara Rao
7. Shot Put	P. Joji Reddy	G. Balaramakrishnaiah
8. Javelin throw	P. Joji Reddy	M. S. Thomas
9. Cricket ball throw	P. Joji Reddy	G. Balaramakrishnaiah
10. 4 x 100 Mts. Relay	P. Sambasiva Rao & party	H. J. V. Gopalachari & party

*Individual Champion :* P. JOJI REDDI.

## COMMON EVENTS

1. Obstacle Race	M. D. Lambert	V. Basavaiah
2. Sack Fight	J. Joji	B. Hanumantha Rao
3. Musical Chairs	B. Parandamaiah	S. Vincent Paul
4. Fancy Dress	A. Peter Singh	N. Sivarama Prasad

## JUNIORS

1. Sack Race	S. Vincent Paul	G. Krishna Rao
2. Three legged race	J. V. Chari & S. V. Paul	P. J. Reddy & V. Kanthaprasad
3. Old Boy's race	G. Narasimha Rao	M. Subba Rao

## ATTENDERS' RACE

1. Hostel servants' race	G. Prakasa Reddy	A. Andiappan
2. College Attenders' race	G. Satyan (Marker)	G. Appa Rao

## KIDS RACE

1. Baloon breaking	K. Janaki	P. Madumathi
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## STUDENTS GAMES

S. No.	Event	1st Place
1.	Volley-ball	A. Venkatrami Reddy and partners
2.	Basket-ball	A. Venkatrami Reddy and partners
3.	Tennicoit	G. Balagangadhara and partners
4.	Tug-of-War	J. Joji and partners
	Tug-of-War (Staff vs Students)	Students.
6.	Guests Musical Chairs	G. Rosi Reddy 1st, K. Bhavani Sankar. 2nd prize.

## STAFF

1.	Volley-Ball	Maths, Histories, Economic and Commerce Dept.
2.	Badminton	Physics Department.
3.	Tennikoit	Maths. and Commerce Department.
4.	Tug-of-War	Physics Department.
5.	Musical chairs	N. Gopala Rao, first; K. P. Sarma, second.
6.	Staff 100 Mts. race	Mr. C. D. George, first, Mr. G. Bullaiah, second.

### RESULTS OF INTER-COLLEGIATE ZONAL TOURNAMENTS

Krishna and Godavari Zone – tournaments held at Ellore. Our Cricket, Football, Volley-Ball, Kabaddi Teams were all runners-up. Basket-ball team was knocked out in the first round.

### INTER COLLEGIATE SPORTS MEET AT NARASARAOPET 29th to 31 January.

#### RESULTS OF OUR ATHLETES

S. No.	Name	Event	Place	Points	Record				
1.	S. Bernard	100 Mts.	1st.	5	11.7 Secs.				
2.	S. Bernard	200 Mts.	1st.	5	24 secs.				
3.	N. Seshagirirao	800 Mts.	2nd.	3	—				
4.	N. Seshagirirao	200 Mts. Hurd.	2nd.	3	—				
5.	N. Seshagirirao	Javelin	2nd.	3	120' 1"				
6.	M. Jayanna	Long Jump	2nd	3	19' 7 $\frac{3}{4}$ "				
7.	Veerabhadrarao	Discus	3rd.	2	82' 5 $\frac{1}{2}$ "				
8.	(1) S. Bernard (2) N. Seshagirirao (3) A.V. Ramareddy (4) M. Jayanna	4 x 100 Mts. Relay	2nd.	3	—				
9.	(1) N. Seshagirirao (2) A.V. Ramareddy (3) M. Jayanna (4) V. Basavaiah					4 x 400 Mts. Relay	4th.	1	—

Total Points Scored                      28

**Team Championship 3rd Place**



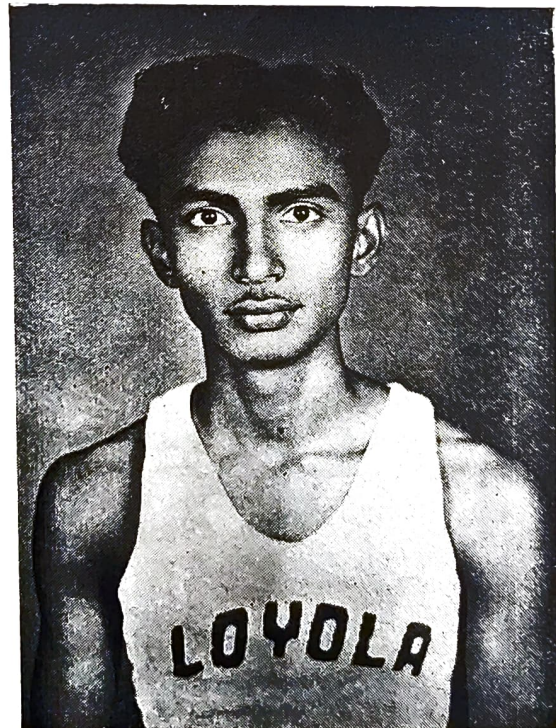
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University Representatives 1956-'57.



**Ather Pasha,**  
*State Football Player.*



**S. Bernard,**  
*College Champion and University Best Sprinter.*

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