

A. M. D. G.

# ANDHRA LOYOLA COLLEGE

VIJAYAWADA



*Fifth Issue of College Magazine*

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## CONTENTS

	Page
Editorial	
Principal's Report 1959-60	1
University Examination Results - April 1959	9
List of Academic Prize Winners	24
Department of Physical Education	27
Fifth Annual College Sports Meet	30
Students' Society Report for 1959-'60	32
Telugu Literary Association	33
Hindi Literary Society	34
Mathematics and Science Association	35
The Catholic Students' Society	35
Hostel Report	37
History, Economics, Politics and Commerce Association	40
National Cadet Corps	42
Socialism vs. Democracy	Y. Venkateswara Rao, IV B. A. 44
Three Great Diamonds of South India	K. C. Pattabhi Raman, IV B. Sc. (Che.) 47
Co-operative Farming	
Pros and Cons.	G. Purnachandra Rao, IV B. A. 49
Volcanoes	P. P. H. Prasad, IV B. Sc. 52
Our Burning Food Problem	T. Sreedhara Rao, IV B. A. (Econs.) 54
The Three Year Degree Course and its consequences	N. M. Prasad, I B. Sc. (M. P. C.) 56
Family Planning	N. V. Subba Rao, IV B. A. 58
Bhilai Steel Plant	A. V. S. Satyanarayana Murty, Final B. Tech. (Metallurgy) 60
On Spinning A Yarn	Sri S. N. Ramaswamy, B. Sc. (Hons.) 63
Why I Like the Loyola System of Education	K. Anjaneya Murty, III Yr. B. E. 68
The Regulator Bridge Across the Krishna	G. Niranjana, Pre-University 70
Our Biology Excursion	Sri S. N. Ramaswamy, B. Sc. (Hons.) 72
Our Excursion Dairy	R. Narasimha Sastry, IV B. Sc. 75
Visit of His Eminence Cardinal Gracias To Andhra Loyola College	Sri K. Basaveswara Rao, M. A. 79
Extracts from the College Chronicle	81

## TELUGU SECTION

సంస్కృతి	శ్రీ మైలవరపు శ్రీనివాసశాస్త్రి, ఎం. ఏ. (అంధ్రోపన్యాసకుడు)	87
జానపద వాఙ్మయము	జి. వి. సుబ్బారావు, II B. A.	88
ఆంధ్ర విద్యార్థి	శ్రీ నాగళ్ళ గురుప్రసాదరావు, ఎం. ఏ.	90
సాహిత్యము - జీవనము	గుడిమెట్ల శ్రీరామారెడ్డి	93
కరుణాలయములు	వీణెం శ్రీరామ్	96
నమ్మ - నమ్మకపో	యం. ఏ. రావు, బి. యన్. రావు	97
భయం (గేయం)	జి. ప్రకాష్ రెడ్డి, II U. C., B. A.	99
మూకం కరోతి వాచాలమ్	బొమ్మారెడ్డి పోతురెడ్డి	100
దై వమూర్తి	కోటపాటి సత్యనారాయణ, II B. Sc.	103
మహాబలిపురం	డి. జగ్గారావు, పి. యు. సి.	104
అంతర్వాణి	విశారద, శ్రీ ఎన్. టి. పి. రాధాకృష్ణమాచార్య, ఎం. ఏ., ఆంగ్లశాఖ.	106
అందరు న్యాయమూర్తులే !	పి. నాగేశ్వరరావు, IV B. A. (ECON.)	107
ఖాళీ బోర్డు	జె. మోహనరావు, P. U. C.	110
సమాజము - సాహిత్యము	బి. అగస్తీస్, IV B. A.	112

## HINDI SECTION

భారతదేశ	శ్రీ కర్ణ రాజశేషగిరిరావ, ఎం. ఎ. స. హిత్యరత్న	1
आचार्य शुक्ल जी के निबन्ध	श्री उप्पुल्लरि	2
काश्मीर ' भारत का मुकुट प्रदेश '	श्री हनुमान गुप्ता 2 बि. ए.	6
मेरा एक स्वप्न	नंबूरि श्रीरामचंद्रभूति पि. यु. सी.	9
अतीत की स्मृतिरेखा	गुज्जर्लपूडि सांबशिवराव. 2 बि. ए.	11
भाषाओं का अध्ययन	आर. किसान सुभान सिंह, पि. यु. सि.	13
उपन्यास सम्राट	वी. लक्ष्मय्य सेह्री, 1 बि. यस सि.	15

## *Editorial*

One more academic year is drawing to a close and with the year's end comes the ritual of producing and sending forth the College Magazine. One would be mistaken, however, to consider this merely as a traditional and largely meaningless survival of the past. Were it so, at least the heavy expenditure involved in producing it would make a Magazine unjustifiable. No, a College Magazine or Annual, as ours is, has a very definite role in a complete scheme of education. Besides serving as a record of the year that has elapsed, it provides an incentive for young writers to put their thoughts on paper and to get the "feel of print". Some great English poets and writers like Max Beerbohm, Father Ronald Knox, Gerard Manley Hopkins, first discovered their literary talents by contributing to their School Magazines. Alas! few of the present day Indian students have the ambition of becoming real craftsmen in any language, even their own mother-tongue. They are too often satisfied if they can get their name in print, even if it be with a largely plagiarised article! However, a College Magazine does give encouragement to the few budding authors who might perhaps be hidden in the mass of students. It is our earnest hope that their number will increase.

The year 1959 has been marked by the clash of bitter controversy on the national scene. Cooperative Farming, State Trading in Cereals, Family Planning, the Food Problem, India's Policy of non-alignment, these topics have excited long and bitter dispute in the press and on the platform. The very fact that such public discussion is possible, and that bitter criticism of the Government is permitted, shows that India is essentially



a free country, unlike the regimented and totalitarian regimes which some would have us imitate. It is natural therefore that our young economists and politicians should express their views on these burning topics of the day. A few such articles, marked by some freshness of outlook, have been selected for publication. A specially welcome feature of this year's magazine is the contact it has established with Old Boys some of whom have sent in articles and photos for publication. Our cordial thanks are due to them.

### **The New Pilot**

Our College opened the sixth year of its life with a new Pilot at the helm. Rev. Fr. D. Gordon took over from Fr. T. Mathias as Principal in June 1959. Fr. Gordon is one of the top men of the Madura Province of the Society of Jesus which runs this College. He has been Rector and Principal of Loyola College, Madras, and then for a period of nearly six years the First Superior or "Provincial" of the entire Madura Province. This College is already heavily indebted to him; for it was on him, as Provincial, that the decision lay to open or not to open Andhra Loyola College; and to open it in 1954 or later. There is no doubt that Fr. Gordon's native foresight, initiative and breadth of vision guided him aright when he decided to lay the foundation stone of the College on December 8th, 1953, and to open it in July 1954, in spite of all obstacles and handicaps. It was Fr. Gordon again who selected and appointed the first Rector, Principal and other members of the Religious staff; and, throughout his term of office as Provincial, he fostered and cherished this infant College in many different ways. It is therefore peculiarly fitting that, when he laid down the mantle of his high office as Provincial, he should come to Vijayawada to guide the destinies of Andhra Loyola College as its second Principal.

Those who have observed Fr. Gordon in action in the course of this year, will surely have noticed that his characteristic quality is a deep affection and kindness for all those with whom he deals. This trait has already endeared him to the staff

and students and others with whom he has come into contact. Andhra Loyola College has still a long way to go before its growth and development are complete. It still has need of a man with intelligence and vision, courage and foresight to guide its future. In Fr. Gordon, the College has such a man; and it is certainly a privilege to have him as our Principal. We wish him a successful and satisfying tenure of office.

Other members of the crew have also left us to man different ships. Among them is Fr. B. J. Coyle, S. J., one of the pioneers, to whom the College owes a peculiar debt of gratitude, and Fr. M. D. Varkey, S. J., the efficient Vice-Principal.

### **Student Indiscipline**

One of the saddest things that has happened to our country since its independence is the growing irresponsibility and indiscipline of so many of its students. This year has been particularly bad with the closing down of two Universities of Uttar Pradesh, with outbreaks of lawlessness and wanton destruction in Delhi, Agra, Bangalore and Mysore. We too have witnessed one such demonstration when the students of a neighbouring College invaded ours and indulged in aggressive hooliganism in order to protest against Chinese aggression !

Politicians, whose own immature pronouncements and irresponsible actions are certainly one of the most important causes of this indiscipline among students, are fond of apportioning the blame to others, chiefly to teachers ! But it would be extremely naive to try to find one simple cause for a problem which is essentially complex. Let it be said, however, that indiscipline among students is not worse than the indiscipline which is rife in the country at large. Our students only share in the general lawlessness, lack of civic consciousness and self restraint, which is at present an unfortunate feature of Indian society from top to bottom, and against which every national leader inveighs. We can only hope that this is a passing phase through which the nation must go, in order finally to arrive at greater unity, dignity and a truly national spirit. But



we educators cannot wait for that time; we must do all we can to help the students for whom we are directly responsible to be in the vanguard of self-reform, to adopt a comportment and behaviour which will be worthy of them and will give bright promise for the future of the country.

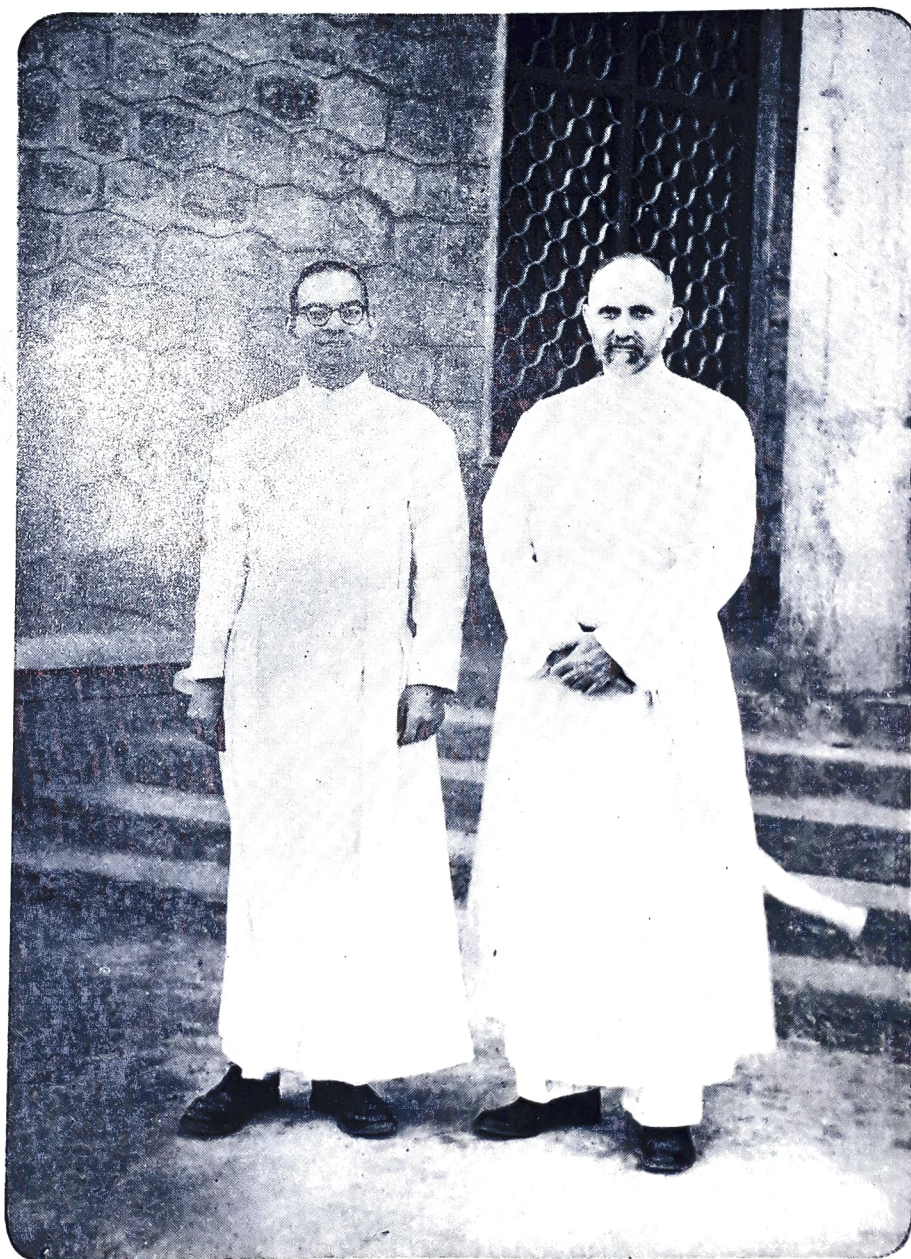
India is now facing the severest crisis of her short history of Independence - external aggression on her frontiers, coupled with the super-human problems of human uplift which continue to beset her from within. The whole free world realises that it has a vital stake in India's struggle to maintain her independence and to uplift her people through the methods of freedom and democracy. This is the real significance of the triumphant visit recently paid to this country by the President of the most powerful Democracy in the world - Dwight D. Eisenhower. This again gives the real meaning of the conferences going on among the advanced countries of the West and Japan to devise ways of helping India, so as to ensure the success of her Third Five-Year Plan. All this is most reassuring and encouraging; but at the same time, let nobody imagine that others can solve our problems for us. It is only by self-sacrifice, self-discipline, hard work, that a nation can lift itself. Totalitarianism and regimentation, whether of left or right, come in only when a people lack the moral fibre to impose discipline on themselves.

We pray God to grant our beloved young men, the future hope of our country, a deep and anguished realization of the problems facing the nation; an appreciation of their responsibility for the future solution of these problems, and an invincible determination to make themselves by hard work and self-denial worthy sons of Mother India.

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*Real failure comes only when we forget our ideals, objectives and principles and begin to wander away from the road which leads to their realisation.*

— Jawaharlal Nehru.



FR. T. A. MATHIAS,  
First Principal  
1954—1959

FR. D. GORDON,  
Second Principal  
1959—



# PRINCIPAL'S REPORT 1959-'60

*\* Mr. President, Ladies and Gentlemen,*

Ever since the inception of this College a figure familiar to all of you has occupied this rostrum and presented the annual report of Andhra Loyola College. This year a person, still strange perhaps to many of you, takes his place. Whatever may be my difficulty in discharging this customary duty of a Principal, I am at least free, when describing the progress of the College under Fr. Mathias, from the fear of blowing my own trumpet. It is therefore with unalloyed pleasure that I place before you, our friends and well-wishers, today the Report of the College during the sixth year of its foundation.

## **Growth achieved and planned**

One advantage that a growing Institution has over long established ones is that there is always something new to record at the end of each year in the way of construction and development. The outstanding building achievement of the year is the large Library and Reading Room on the upper floor of the northern block of the College. Though temporary, till the planned Library and Auditorium are built, they will provide ample accommodation for our modest stock of books and, I trust, sufficient space for our voracious crowd of young readers. Another building completed and put to use early in the year, is the fine Recreation Hall of the Hostel, which satisfies a long-felt need.

No sooner are buildings completed than we must think of new ones. Adequate Laboratories for Botany and

Zoology have been sanctioned, as reported last year; the building material has been gathered, and we expect actual construction work to start as soon as the summer vacation begins. Lest the Hostel seem to be engaging all our attention, we have submitted to Government plans for a large Non-Resident Students' Centre, consisting of a Canteen and Recreation-cum-Study Hall for the use of our dayscholars, who have patiently put up with makeshift arrangements all these years. We expect to have this ready in the course of the year 1960-'61. Meanwhile the construction of the second Hostel block continues as funds permit.

Putting up new buildings is only part of our commitments. This year vigorous action was taken to complete acquisition of the 100 acres of land, which has been our target from the beginning. Rev. Fr. Rector, assuming the burden of Procurator of the Institution, in addition to all his other cares and responsibilities, has acquired the land needed for the cricket field, which is so boldly delineated in our site plan, as well as bits and pieces here and there to rationalise our boundaries. Finally, we are negotiating the purchase of a piece of land suitable for the construction of staff quarters. Those of you who have seen the admirable quarters built by Loyola College, Madras, for its teaching staff, will appreciate the foresight that underlies this transaction.

## **Teaching Staff**

The worth of a College does not lie in its grounds, buildings and equipment,

*\* Hon'ble Sir, S. B. P. Pattabhi Rama Rao, Minister for Education, Andhra Pradesh, President.*



however spacious and magnificent they may be. Like any other human Institution its excellence lies in the quality of its personnel, the members of the staff and the students. We have been blessed from the start with a devoted band of teachers, both energetic and efficient. I refer particularly to the core of lecturers, carefully chosen by my predecessor from the large number of good applicants that a kind Providence sent us in reply to our first advertisements. They have remained with us for four, five and even six years and we hope they will remain for ever. Tutors and Demonstrators come and go. This is natural and the University Grants Commission even seems to take it for granted; but it is imperative for the continuity of tradition in an educational institution, especially a young one like ours which is still building a tradition, that the senior members of the staff continue. The enthusiasm of our staff is matched by their loyalty to the College to which they remain attached in spite of better prospects possibly obtainable elsewhere. I sincerely hope that it will not be long before a way will be found to implement the scheme of the University Grants Commission for raising teachers' salaries, and thus giving our staff that modest improvement in their status which they richly deserve.

Fortunately I have few important changes to mention in our lay staff this year and only one affecting the senior lecturers. Mr. Sree Ramulu, who joined us in the very beginning of the College, left during the vacation for an important teaching post. I take this occasion to express our appreciation of his valued services during the time he was with us and to wish him all success in his new position.

The record is very different regarding the religious staff. Coupled with the transfer last year of almost half the Jesuit Community, came the change in every single office: Rector, Minister and Procurator, Principal and Vice-Principal, Warden and Assistant Warden, all within the space of a few months. These changes would be cataclysmic in any College, much more so in a new Institution with a comparatively small religious staff. We are still getting over the shock. The transfer of Rev. Fr. Deviah and the appointment of Rev. Fr. Baliah as Rector are matters already recorded in last year's Report. The next most important change was the replacement of Rev. Fr. T. Mathias at his own request by the present incumbent, at the beginning of this academic year. Though Fr. Mathias is present and I must spare his modesty, still I would be lacking in historical veracity if I did not record, at least briefly his achievement in so firmly establishing this College, that in the brief space of five years, it has already become a byword for discipline, efficiency of teaching, and excellent public relations throughout the University and the State. The choice of staff, the methods of teaching and coaching, the disciplinary rules, the equipment of the Laboratories and Library, the planning of development, and the organisation of numerous extra-curricular activities, have all been attended to with meticulous care. When I took charge of the helm, all I had to do was to allow the ship to continue its smooth course under its acquired momentum. Still I must confess that it was no small comfort to me to learn that Fr. Mathias would continue for a while on the staff of this College to help me with his valuable experience, before being taken away to shoulder heavier responsibilities elsewhere.



Andhra Loyola College will always owe a heavy debt of gratitude to him.

Another important change was that of Rev. Fr. M. D. Varkey, who had occupied the responsible positions of Assistant Warden of the Hostel, Vice-Principal, Head of the Economics Department, and, latterly, Minister of the Jesuit Community. A man of principle and hard work, thorough in everything he put his hand to, Fr. Varkey, as Vice-Principal, made an excellent team with Fr. Mathias. The orderly progress and distinguished achievements of the College are in due measure owing to him also. While we miss him dearly and thank him heartily for all he did when he was in our midst, we wish him success in the responsible work now entrusted to him, as Warden of the New Hostel in St. Joseph's College, Tiruchirapalli.

Yet another great change, and one of peculiar significance for our youngsters, was the transfer of Rev. Fr. B. J. Coyle, our popular Professor of English, Library Warden, Choir and Band Master, Museum Director, and holder of so many other offices for which his energy and versatility marked him out. As a member of the religious staff from the very beginning, Fr. Coyle was associated with the early travails of our infancy, being at one time Warden of the Hostellers when they were accommodated in the tobacco barns of Mogulrajapuram. The unique devotion he brought to his painstaking coaching of the Intermediate and Pre-University students in English will never be forgotten by his beneficiaries, and I await with some anxiety our Pre-University English results, this year, because the present batch has not had the advantage of his individual tuition. While expressing our warm gratitude

to him for all he was to Andhra Loyola as one of the Founding Fathers, we cannot help envying the students of Loyola College, Madras, who can now exploit his unfailing kindness.

In his place we have been fortunate to secure the services of Rev. Fr. S. Arulsami, as Head of the English Department. Fr. Arulsami enjoys unrivalled experience as a University educator, having been Principal of two Jesuit Colleges at Palamcottah and Madras, Professor of English for nearly 30 years, and till quite recently, Member of the Syndicate of Madras University. Our good fortune, however is short-lived, because he has been lent to us for the space of just one year.

Last among the Fathers to leave us was Fr. Oswald Mathias, who had yet to complete the final year of his Jesuit training. During the short time he was in the College, Fr. Oswald proved himself to be an excellent teacher, while he edified all by his hard work and kind though firm handling of the hostellers in his charge.

After the Fathers came the turn of the Brothers. Br. F. Tiruchelvam and Br. P. John, who had both endeared themselves to generations of students by their kindness and serviceability, were transferred to other houses. We often think of them with gratitude and affection. In their stead we have received two valuable replacements Brothers Susai Arul and Gnanapragasam, fresh with the credit of experience and achievements elsewhere, the former as Assistant to the Procurator and General Accountant, the latter as Superintendent of machinery and building and jack of all trades. We wish them both a long and happy career in Andhra Loyola.



## Students and General Discipline.

I may now say a word about our students who are not only by far the numerical majority in this Institution, but who are also the reason for its very existence. Before I came to the College I had been told what to expect of them and I must say that those expectations have been realised up to the hilt. The students of Andhra are generous, affectionate, quick to respond and, generally speaking, unsophisticated and full of good will. But they also have the defects of their good qualities. They are easy-going, not particularly fond of hard work; in fact they do not seem to see the need for it, as if mankind were still dwelling in an earthly paradise, continually at leisure. I am convinced that this is the reason why they do not shine as they ought in the national field, or share the plums of office in due proportion with young men of other states. For instance, it has been remarked that comparatively few candidates from Andhra are selected for the I. A. S. and other Central Services, including the Armed Forces. Yet our boys are mentally as alert as students from any other part of India, and physically perhaps healthier than most. How can we explain the fact that they do not figure prominently in public office and the professions on an all-India basis, except because they do not exert themselves enough?

It is precisely to train the young men of these parts to greater effort and steadiness of purpose that this College was founded. It is the basic reason for that renowned Jesuit idea of discipline which we are trying to inculcate into the young minds under our care. Success in any field comes only to the persevering worker, to the one who is able to control his

natural inclination to laziness and love of comfort. Perhaps in this lush country (I am referring to the coastal districts of Andhra along the rivers), where the land is naturally fertile and yields its fruits with less human sweat, the need for hard work is less felt than in more difficult climes. All the greater need then to teach our boys the value of punctuality, regular hours of study, steady application to work, self-denial when confronted with temptation, and all the other ingredients which go to make up a fine character.

It is our firm hope that we are making distinct progress in this direction. I do not measure that progress merely by the results of the public examination, gratifying as they are, but rather by the regular attendance at classes, the good behaviour of our students at all times, their readiness to amend themselves when corrected, to put themselves out when asked to serve a common cause. In this connection I must appeal to parents to cooperate with us when we seem to be harsh in exacting full attendance, and constant application to study. It is cruel kindness to indulge a boy's natural aversion to work and discipline, and to accustom him to easy-going ways which will spoil his future career. You can imagine then our feeling of frustration when we find fond parents conniving with their sons by supporting their patently false reasons for leave of absence. Can they not understand that a little judicious pressure here and there will train their children to resist laziness, to make use of all their talents and opportunities, and will lead them to a fuller and happier life when they become men?

But we have to contend with more powerful forces than the weakness of a



few parents. The admissions into technical courses are made so late in the school year that the work of the first term in the first University class, especially in the B. Sc. courses, is completely upset. I envy the Jesuit Principals of Colleges in a neighbouring University when they complain that the starting of serious work in the first University class was impeded for the whole month of July, because students who had joined College were constantly leaving for professional courses, while others who had failed to secure a seat in some coveted course or other, came to join the science classes late. In Andhra serious work is impeded for full 3 months, July, August and September. I have issued Transfer Certificates to students from both first and second year Degree classes even in October, because they had just secured admission in Professional Colleges or the University Colleges in Waltair. The obvious result of this inordinate delay is that students who have passed the Pre-University Examination well do not settle down for fully 3 months, hoping to gain admission into a technical or honours course. During these three months those who were exemplary and regular in the Pre-University develop into vagabonds and, even after the professional admissions are over, they are unable to concentrate on their studies, because they have missed classes for a whole term. Is it too much to ask the authorities of the professional and University Colleges to finalise their admissions by the end of July and thus prevent this large scale demoralisation?

Let me end this 'homiletic' part of my Report with a word in appreciation of our students. We are not only fond but also proud of them. As I have said earlier, they have responded generously

to our efforts to help them and, with the added cooperation of parents and other educational authorities, I am sure they will be a credit to themselves, to their families, and to the nation.

### Examination Results.

A word may now be said about the results in the University Examinations. The percentage of passes in the Pre-University was 85, which is both the highest for any Institution this year and also an absolute record in Andhra for either Pre-University or Intermediate. What I find more commendable is the number of first and second classes. Andhra Loyola obtained 92 first classes, almost  $\frac{1}{4}$  of the first classes in the whole University, and 210 second classes. T. Nityananda Sarvabhowma won a University Medal and K. Krishna Rao a University Prize. In the Degree Examinations the results ranged from tolerable to good. To mention a few high lights: B. Datta Guru came first in the University in B. Sc. Physics, winning the Tamma Sambayya Medal. B. Sc. Chemistry, with Mathematics and Physics as Subsidiaries, scored the excellent figure of 93% full passes, with 6 first classes out of 14. In the B. A. Mathematics scored the excellent figure of cent per cent passes, while Economics, sometimes referred to as the Cinderella of the Degree courses, came out again with a creditable 85% of passes in Part III. If I do not dwell longer on these results, gratifying or otherwise, it is because I do not wish to give the impression that this College is to be judged by that criterion alone. Good results are the natural consequence of discipline and hard work. If we concentrate on the latter we shall have not only good results in the Examinations,



but other gains also of much greater worth.

### **Extra-curricular activities.**

The numerous College Associations have been functioning as busily as usual. The election of officers took place shortly after the reopening, beginning with the choosing of the Chairman and Secretary of the College Students' Society. C. Narayanaswamy Reddy was elected Chairman and B. Ch. Satyanarayana, Secretary. They set to work at once and in a quiet, unobtrusive way have been responsible for several successful functions, notably the Cultural Week and the Mock Parliament, both on a slightly larger scale than last year and as interesting. The other office-bearers have done equally good work and I duly thank them all for their loyalty and serviceableness.

The Games and Sports Department carried on bravely in spite of inconveniently spaced out rains, which began at the end of June and lasted till the middle of November. We have still to build up teams and athletes of University and Inter-University standard; but a happy feature of physical training in this College is the big attendance, not only at regular classes for the juniors, but also at all games every evening. The intra-mural tournaments in particular attracted a great number of entries and the matches were of a high standard. The proximity of a large Hostel no doubt helps, as well as the considerable distance from the town and the absence of counter-attractions. When the Non-Resident Students' Centre is built and the dayscholars have a common room with baths attached at their disposal, I am confident that they will avail themselves still more of the facilities

the College offers for all sorts of games.

We entered for all the Zonal University tournaments, and emerged victors in basket-ball and runners-up in hockey and volley-ball. Not being able to find enough local teams to give us the necessary practice, we have tried sending a bus-load of players to Guntur on a Sunday to engage the clubs and Colleges there. In this way we have had a number of hockey, football, cricket, basket-ball and volley-ball matches. If these useful encounters could be arranged on a return basis, we ought to be able to get the necessary practice to build up strong College teams. One of our players, B. Jesupadam, is in the University basket-ball team, and another, K. Nageswara Rao is in the University volley-ball team.

The College N. C. C. Infantry Unit began work early with a full complement of 170 cadets and 4 officers. In the course of the first term we were visited by Sqn. Leader White from Hqrs-Hyderabad, who explained to the boys the nature and purpose of the N.C.C. Air Wing. Immediately afterwards 50 cadets were recruited to the Air Wing Unit and began training under Pilot Officer N. Gopala Rao, who had undergone his Pre-Commission training last year precisely for the purpose. Both branches of the N. C. C. have been working with vigour. I have often visited them during early morning parade and noted with satisfaction the good attendance. Fr. Vice-Principal might profitably consider employing military methods of dealing with latecomers to ensure better attendance at College classes.

The Infantry Wing of the N. C. C. had its usual annual camp in Kotappa-konda and, despite the long distance, Fr. Rector and I visited our boys under



canvas, on the occasion of Parents' Day. We were shown round the Loyola Company tents by Lt. V. Surya Prakasa Rao, the enthusiastic Company Commander. We were both much impressed by the tidiness of all the tents and Fr. Rector wryly remarked that if he had been able to secure half that neatness in the Hostel rooms, when he was Warden, he would have been well content.

There is no doubt that the N. C. C. has an excellent character-forming effect when guided by officers of understanding and sympathy. Fortunately we have such officers, both in the regular army deputed to help us and among our own staff members. To one and all I wish to express publicly our appreciation for a job well done.

Other events that deserve mention are the successes of our young debators in elocution contests both at home and abroad. The Andhra student seems particularly gifted for public speaking and dramatic performance. V. Kamesam has distinguished himself as a fine speaker in English, winning the individual prize for the best speaker both in Kakinada at the Engineering College contest and in Vijayawada at the competition organised by the Rotary Club. The Telugu Debating team, consisting of B. Ganapati, ably seconded by N. Satyanarayana, have acquitted themselves equally well, taking the cup for the best team in Kakinada, while the former has proved himself the best speaker in Telugu in numerous contests. At the Inter-Collegiate Dramatic Competition held by the Hindu College, Guntur, J. Satyanarayana won the cup for the best actor, while P. Sadasivan took first prize among the Degree class

students at the Inter-Collegiate Elocution Contest in Hindi conducted by the Government in Vijayawada.

There are just two other items I wish to record because they are the harbingers of a new development; the first is the collection which the students spontaneously made among themselves when they heard of the suffering caused by the Godavari floods. Five hundred rupees were raised on the spot and sent to the Collector of the District. The other event is the attendance by a group of enthusiasts at the Social Service Camp organised by the All India Catholic University Federation at Bhavanisagar in Coimbatore District. They came back tired but full of their experiences. I mention these two items together because they prove that we have among our students the material for a successful Social Service League, which is the only extra-curricular activity that is yet wanting. I should like to make a beginning next year with adult education classes for which there is a demand among the workers living in our neighbourhood.

### Thanksgiving

Ladies and Gentlemen, I have come to the end of this rather lengthy Report and all that remains is to thank those who are responsible for the modest successes we have enumerated. First of all, we thank Almighty God who, through our heavenly patron, St. Ignatius Loyola, has showered on us all the blessings received during the year. Secondly, I must thank again our devoted teaching staff, especially the old-timers, whose hearty cooperation has won for the College its enviable reputation. I wish to thank specially those who have contributed to the success of this evening's



function and of so many other similar functions in the course of the year, spending their leisure hours, sometimes till late at night, training speakers and actors and doing all the back-breaking work behind the scenes, which is too often taken for granted. I would like to make special mention of the office staff, a small band of painstaking, loyal workers, who frequently remain after office hours finishing their day's work, so as to be ready with a clean slate for the morrow. I wonder how many people realise the part played by the Accountant and clerks in ensuring the smooth running of a large educational Institution. Then let me thank again the students of this College, whose generous response to the care lavished on them is our reward and consolation. Next, I must record with gratitude those genuine friends of the College, whether present today or absent, who are ever at hand to render a service, more anxious to help than we are to trouble them. If I name nobody in particular, it is to avoid comparisons, and because they would prefer to re-

main anonymous; but it is only right that on an occasion like this we pay public tribute to their goodness. Lastly, Sir, I must thank you for consenting to preside over today's function. We see in you an old and trusted friend of this College, who knows all about it from the day of its birth. It is indeed a fortunate circumstance that places you at the head of a department which brings us into closer relations with you, and a matter of great happiness to us that you continue to control the destinies of Education in this State in the new Cabinet just formed. I take this occasion to congratulate you in the name of all present on this vote of public confidence in your administration and to wish you many years of distinguished service to the people, especially the young people, of Andhra Pradesh. I assure you we deeply appreciate the privilege of having you here today in our midst and are anxious to hear the advice you are going to give our students. I request you therefore to kindly address the gathering.

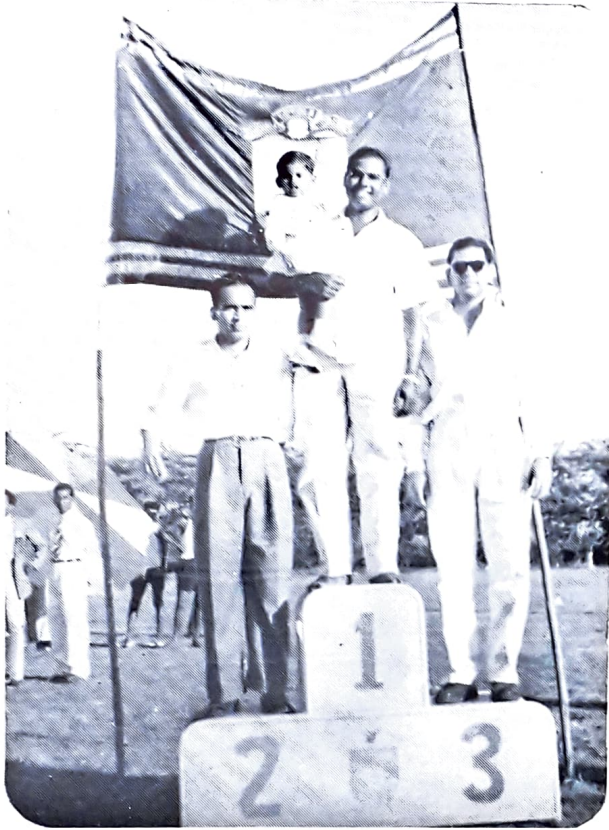
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*The only way of having an excellent reputation is to be an excellent man. We can deceive some people all the time and all the people some of the time; but we cannot deceive all the people all the time.*

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# SPORTS DAY

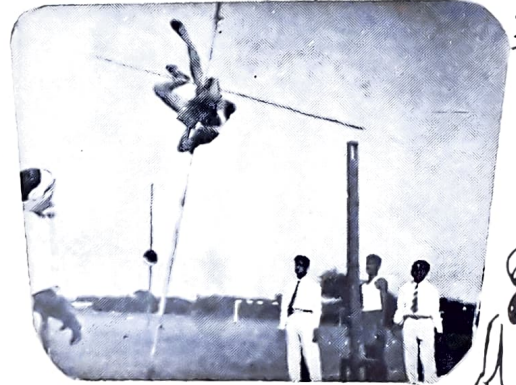


1. Visitors Race Winners

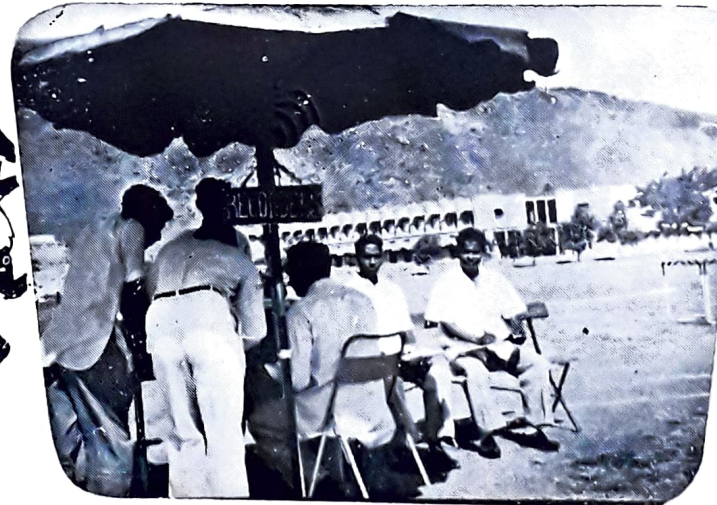


2. Staff Vs. Students

- (1) by L. Bhaskara Rao, IV B. A.  
 (2) by N. Vayunandana Rao, II U. C.  
 (4) by Sri V. Suryanarayana  
 (3) & (5) by P. Babuji, II U. C.



3



4



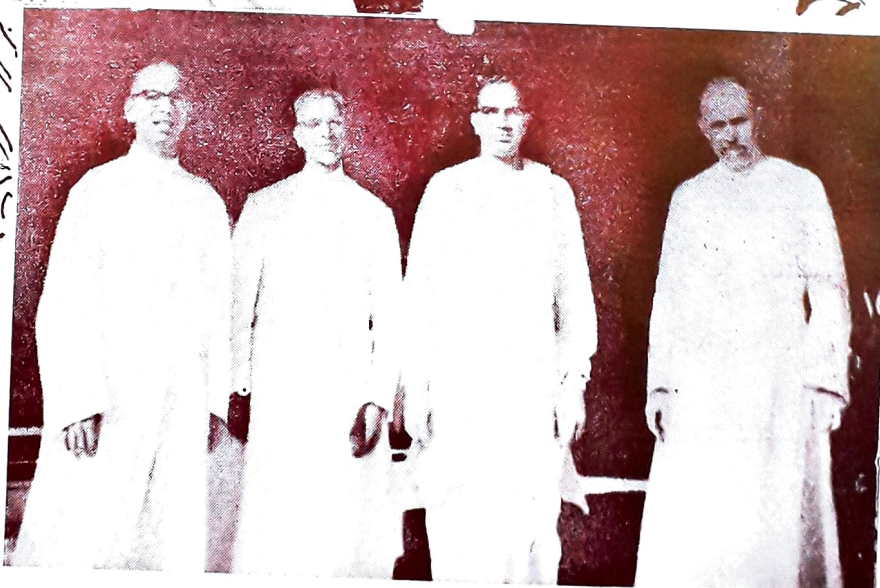
5. Fancy Dress



# College & Sports Day



**SRI S. B. P. PATTABHI RAMA RAO**  
*Minister for Education*



**WITH**  
**Fr. MATHIAS**  
**Fr. RECTOR**  
**Fr. PRINCIPAL**



# University Examination Results - April 1959

## A B S T R A C T

### Pre-University

Whole Examination :	Number appeared :	562
	Number passed :	475
	Percentage :	84.52%

### Percentage of full passes in various sections

Section 1	Mathematics, Physical Sciences, Logic	97.72%
Section 2	Mathematics, Physical Sciences, Indian History, Civics and Indian Administration	77.92%
Section 3 & 4	Mathematics, Physical Sciences, Accounts and Commerce	92.39%
Section 5	Natural Sciences, Physical Sciences, Logic	92.22%
Section 6	Natural Sciences, Physical Sciences, Indian History, Civics and Indian Administration	68.83%
Section 7	Physical Sciences, Logic, Indian History, Civics and Indian Administration	43.75%
Section 8	Economics & Geography, Accounts & Commerce ; Physical Sciences	80.76%
Part I Only (English)	498 out of 565	88.14%
Part II Only (Telugu & Hindi)	545 out of 565	96.46%
Part III Only (Optional Subjects)	503 out of 561	91.59%

### B. A.

Number appeared :	78	Full Passes :	54	Percentage :	69.23
Part I			74 out of 86		86.47%
Part II			71 out of 91		78.89%
Part III - Mathematics			22 out of 22		100.00%
Histories			3 out of 3		100.00%
Economics			47 out of 55		85.45%

### B. Sc. Part I - English

Appeared :	149	Passed :	105	Percentage :	70.47
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### B. Sc. - Part II - Physics Main

Number appeared :	35	Full passes :	22	Percentage :	62.87
		Main		Subsidiaries	
First Classes		8		5	
Second Classes		11		10	
Third Classes		7		8	

### **Chemistry Main - Mathematics & Physics Sub.**

Number appeared : 15      Full Passes : 14      Percentage : 93.33

	Main	Subsidiaries
First Classes	8	6
Second Classes	5	7
Third Classes	3	3

### **Chemistry Main - Botany & Zoology Sub.**

Number appeared : 38      Full Passes - 29      Percentage : 76.31

	Main	Subsidiaries
First Classes	1	2
Second Classes	20	9
Third Classes	11	21

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*Opening wide the palm of his hand, Maksumi said: "The human heart is made to be like this, large and open to the world; then a man commits a sin, and he becomes like this (Maksumi closed one finger of his hand); then he commits a second sin and he becomes like this (he closed a second finger); then a third and a fourth and he becomes like this (Maksumi closed the third and fourth finger); then he commits a fifth sin (Maksumi closed all the fingers of his hand) and his heart becomes small and sealed up like this!"*

*(Interview with the Japanese Sage Maksumi)*

# DETAILED RESULTS

## PRE-UNIVERSITY

### I Mathematics, Physical Science & Logic

#### FIRST CLASS

1. Anantasayanam Reddy, P.
2. Anjaneyulu, K.
3. Chandra Sekhara Reddy, B.
4. Chinadorayya, D.
5. Hanuma Reddy, A.
6. Jayakumar, U.
7. Jogeswara Rao, E. R.
8. Kotayya, K.
9. Lokeswara Rao, M.
10. Madhusudana Reddy, T.
11. Manohar, R.
12. Nagi Reddy, G.
13. Nagi Reddy, P.
14. Pulla Reddy, K.
15. Rajagopala Rao, N.
16. Rama Krishna, K.
17. Reddeyya, G.
18. Seshadri Reddy, R.
19. Subba Rao, A.
20. Subbaraya Sarma, G.
21. Suryanarayana, A.
22. Venkata Reddy, P.
23. Venkateswarlu, M.
24. Ramamohana Rao, R. V.
25. Siva Kumar, K.
26. Vinayakumar, G.

#### SECOND CLASS

1. Adinarayana, J.
2. Anjaneyulu, T. S. R.
3. Dwarakanath, V. S.
4. Girija Shankar, M.
5. Govardhana Rao, R.
6. Janardhana Rao, D.
7. Joshi, A.
8. Koteswara Rao, G.
9. Krishna Murthy, S.
10. Linga Murthy, K.
11. Madhusudana Rao, M.
12. Mrutyunjaya Prasad, N.
13. Narasimha Murthy, N.

14. Narisi Reddy, T.
15. Nirmala Prasad, V.
16. Purnachandra Rao, P.
17. Ramakrishna Rao, Y.
18. Rama Mohana Gandhi, A.
19. Rama Mohana Rao, Guttikonda.
20. Ramasubbayya, S.
21. Ravindranath, P.
22. Samuel Dyvadarana Baby, G.
23. Satyanarayana, A. R.
24. Sivaprasada Rao, B.
25. Siva Reddy, T. V.
26. Srirama Murthy, M.
27. Sriranga Rao, P.
28. Venkata Rao, P.
29. Venkata Ratnam, G.
30. Venkateswara Rao, Katragadda.
31. Venkateswara Rao, Kosaraju.
32. Basavayya, S.
33. Niyanta, G.
34. Murali Prasad, Y.
35. Rajarami Reddy, M.
36. Srinivasula Reddy, P.

#### THIRD CLASS

1. Gopinatha Rao, P.
2. Jacob, J.
3. Mallikarjuna Rao, R.
4. Nagalakshmayya, M.
5. Raja Rao, K.
6. Rajayya, Y.
7. Ramachandrayya, N.
8. Rama Mohan Rao, Gadde.
9. Raman, A. V.
10. Rama Rao, K.
11. Rama Rao, U.
12. Sambasiva Rao, K.
13. Satyanarayana, G.
14. Seshayya, R. V.
15. Shadananda Rao, Y.
16. Subba Rao, P. V. P.
17. Sudhirbabu, M.
18. Vijayasaraadhi, C.
19. Viraraghava Reddy, C.



**II Mathematics, Physical Science, Indian History, Civics and Indian Administration.**

**FIRST CLASS**

1. George Selvaraj, S.
2. Parasurama Reddy, G.
3. Prabhakara Reddy, P.
4. Sitarama Sastry, B. V.
5. Sitaramayya, D.
6. Venkateswarlu, M.
7. Venkataratnam, S.

**SECOND CLASS**

1. Adishesu, G.
2. Harinadha Babu, P.
3. Krishna Reddy, B. G.
4. Mallikharjuna Rao, P.
5. Muniswamy, C.
6. Murali, A.
7. Nageswara Rao, P.
8. Radhakrishna Dayal, K.
9. Rajarama Mohan Roy, C.
10. Ramakrishna, G.
11. Sanyasi Raju, P. T.
12. Satyanarayana, J.
13. Satyanarayana Reddy, A.
14. Sriramakrishnamurthy, P.
15. Srirama Rao, C.
16. Subba Rao, Chalasani.
17. Surender Reddy, K.
18. Venkatakrishna Rao, K.
19. Venkatasubba Reddy, S.
20. Appi Reddy, N.
21. Palaksha Reddy, B.
22. Rama Rao, T.

**THIRD CLASS**

1. Basavasankaram, M.
2. Bhiravaswamy, G.
3. Chandra Sekhara Prasad, R. V. L.
4. Durga Prasad, N. B.
5. Hanumantha Rao, P.
6. Koteswara Rao, A.

7. Lakshmi Das, S.
8. Lakshmi Narayana, V.
9. Pitcheswara Rao, S.
10. Prasada Rao, J. D. K. V.
11. Rajagopala Reddy, K.
12. Rajendraprasad Rao, G.
13. Ramakrishna Rao, C.
14. Ramana Reddy, B. S. J. V.
15. Ravindranath, S.
16. Satyanarayana Rao, V. V. V.
17. Seshagiri Rao, P.
18. Sethumadhava Rao, P.
19. Sitaramayya Gupta, K.
20. Sridharan, M.
21. Srimannarayana Murthy, A.
22. Srinivasachari, B. T.
23. Srinivasa Reddy, D.
24. Subrahmanya Gupta, B. B.
25. Suryanarayana, S.
26. Venkatanagi Reddy, S.
27. Virraju, N.
28. Abdul Khader Jeelam, H.
29. Somasekharam, V.
30. Vasudeva Upadhyaya, P.
31. Muhammad Amuruddin Hussain.

**III Mathematics, Physical Science and Accounts & Commercial Knowledge**

**FIRST CLASS**

1. Akbar Ali Shah,
2. Ankineedu (Alias Ankappa)
3. Basavayya, C.
4. Bhaskaranarayana, A.
5. Bhavani Prasad, N. U. B. D.
6. Chalapati Rao, K.
7. Gnanayya, U.
8. Gopichand, K.
9. Haranath, K.
10. Krishna Murthy, T.
11. Muhammad Iqbal.
12. Nageswara Rao, D.
13. Nageswara Rao, R.
14. Nagi Reddy, S.
15. Nara Reddy, A.
16. Narasimham, K.
17. Narayana Rao, M.

# College PERSONALITIES

STUDENTS'  
SOCIETY



C. Narayanaswamy Reddy, Chairman



B. Satyanarayana, Secretary

NATIONAL  
CADET CORPS



S. Ganeswara Reddy



K. Koteswara Rao

Under Officers



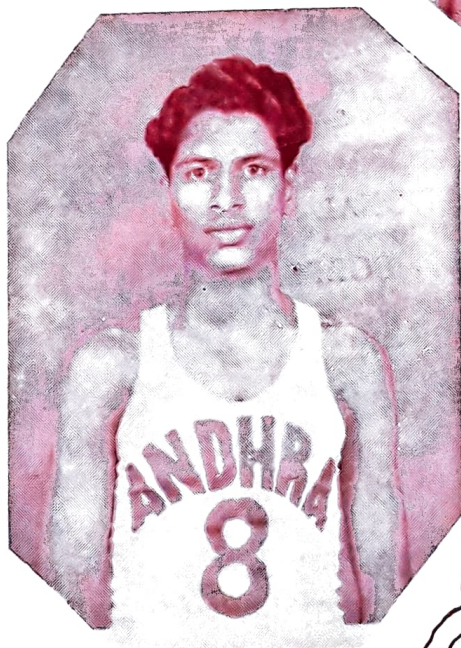
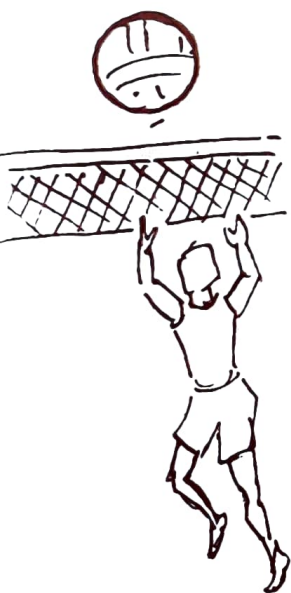
# Champions



2



1.



3



1. K. Manohara Rao,  
College Athletic Champion.
2. M. Jesupadam,  
University & State Player.  
Basket-ball.
3. K. Nageswara Rao,  
University Player, Valley-ball.
4. N. Ramesh,  
General Captain.



18. Nityananda Sarvabhowma, T.
19. Prakasa Rao, B. D.
20. Radhakrishna, P. V.
21. Rajarama Mohana Roy, M.
22. Raja Rao, C.
23. Rajeswara Rao, C. S.
24. Ramachandrarao, A.
25. Ramakrishna Prasad, C.
26. Ramakrishna Rao, A.
27. Ramakrishna Rao, K.
28. Rama Murthy Reddy, K.
29. Ranganadha Babu, G.
30. Ranga Reddy, T.
31. Sambasiva Rao, C.
32. Sambasiva Reddy, S.
33. Srinivasa Rao, K.
34. Subba Rao, S. V.
35. Suryaprakasa Rao, M. K.
36. Tirupalayya, B.
37. Trivikrama Rao, S.
38. Venkatapati Rao, G.
39. Venkataramana, D. S.
40. Venkata Rao, M.
41. Venkata Rao, V.
42. Venkata Reddy, S.
43. Venkateswara Rao, Kosaraju.
44. Vekatesawara Sarma, B.
45. Viraswamy, D.
46. Balasubrahmanyam, P. S.
47. Durga Rao, K.
48. Ghan Syamadas, T.
49. Janardhana Rao, K. B.
50. Joseph Thomas, M.
51. Krishna Rao, M. T. R.
52. Sadasiva Rao, Y. V. K.
53. Satyanarayana Gupta, L.
54. Sivarama Reddy, V.
55. Vidyadhara Rao, T.
56. Muhammad Abdul Hye.
6. Gopalakrishna Prasad, Y. R.
7. Gurunadha Prasad, P.
8. Harinadha Babu, B.
9. Jagadis Prasad, R.
10. Jagannadha Rao, V.
11. Kamalakara Rao, T.
12. Kesava Rao, J.
13. Kishore Babu, J.
14. Lakshmoji Rao, C.
15. Mallikharjuna Rao, S.
16. Manga Raju, T.
17. Mohana Rao, K.
18. Mohana Rao, V.
19. Nageswara Rao, T.
20. Nancharayya, M. V.
21. Padmanabha Rao, G. D.
22. Panduranga Rao, E.
23. Prema Kumar, T.
24. Radhakrishnamurthy, M.
25. Radhakrishnamurthy, T.
26. Rajasekhara Rao, S.
27. Ramabrahmam, S.
28. Ramachandrudu, B.
29. Ramakrishna, Y.
30. Rama Mohana Rao, B.
31. Ramana Rao, A. P. V.
32. Rangacharlu, A. N.
33. Ratnasekhara Rao, G.
34. Satyanarayana Rao, A.
35. Shanmukha Swamy, C.
36. Sitarama Murthy, H. V.
37. Sitarama Prasad, G.
38. Sivaramakrishna Prasad, N.
39. Sivaramayya, N.
40. Somayajulu, B. R.
41. Subrahmanyam, G.
42. Subrahmanya Sarma, K.
43. Sudarsanam Chetti, A.
44. Suryanarayana Murthy, S.
45. Varaprasad, M. B. N. V.
46. Venkatapathi Raju, J.
47. Venkataramana Murthy, P.
48. Venkateswara Rao, Alla.
49. Venkateswara Rao, Kancharla.
50. Venkateswarlu, S.
51. Vijaya Mohan, B.

## SECOND CLASS

1. Amma Rao, V.
2. Anantham, T.
3. Anjayya, G.
4. Chitti Raju, V.
5. Ganapati Rao, I.
47. Venkataramana Murthy, P.
48. Venkateswara Rao, Alla.
49. Venkateswara Rao, Kancharla.
50. Venkateswarlu, S.
51. Vijaya Mohan, B.



52. Vijayapal, A.
53. Lakshminarasimha Murthy, Y.
54. Lalalajapati Rao, N.
55. Syed Abdul Allam.

### THIRD CLASS

1. Ananda Kumar, B.
2. Anand Swarup, M.
3. Anjaneya Sastry, B.
4. Ankayya, C. N. C.
5. Bhaskara Rao, A.
6. Bhaskara Rao, C.
7. Chandramouli, C.
8. Chiranjeeva Rao, B.
9. Ganga Prasad, Y. K. R.
10. Koti Reddy, J.
11. Krishna Prasad, M. S. V. G.
12. Lakshminarayana Reddy, V.
13. Madhava Rao, R.
14. Madhusudhana Rao, M.
15. Mohana Rao, P.
16. Nageswara Rao, K. V.
17. Nandi Reddy, S.
18. Natarajeswara Rao, V.
19. Prasada Rao, Kancharla.
20. Prasada Rao, Kothapalli.
21. Prasada Rao, N. V. P. K. R.
22. Prasanna Kumar, P. S.
23. Rajendra Prasad, S. B.
24. Ramakota Reddy, Y.
25. Rangaswamy, Y.
26. Ravindra Babu, A.
27. Sambasiva Rao, G.
28. Sastradhara Reddy, P.
29. Satyanarayana, K.
30. Satyanarayana Murthy, K.
31. Satyanarayana Raju, S. V. V.
32. Seshagiri Rao, P. R.
33. Sita Reddy, B.
34. Sivasankara Rao, C.
35. Srirama Reddy, G.
36. Subba Rao, P.
37. Subba Rao, T. C.
38. Vasudeva Rao, V.
39. Venkatapati, J.
40. Venkata Rao, P.

41. Venkata Reddy, P.
42. Venkateswara Rao, Atluri.
43. Venugopal Das, T.
44. Viraraghava Rao, B.
45. Hanumantha Prasad, M.
46. Kameswara Rao, S.

### IV. Physical Science, Biological Science and Logic.

#### FIRST CLASS

1. Govardhana Rao, K.
2. Krishna Rao, K.
3. Nagarajachar, J.

#### SECOND CLASS

1. Ananda Rao, K.
2. Anjaneyulu, C.
3. Appayya, C.
4. Ayyappa Reddy, K.
5. Chandra Mohan, Y.
6. Dorasami Reddy, P.
7. Gopalakrishna Murthy, M.
8. Hemachandrudu, K.
9. Hemaprasada Rao, Y.
10. Krishna Rao, D.
11. Madhusudhan Rao, K.
12. Malla Reddy, M.
13. Mruthyunjaya Prasad, A.
14. Nageswara Rao, D.
15. Prasad Choudary, K. L. R. B.
16. Punyakumar Gandhi, M.
17. Radhakrishna Rao, B.
18. Rama Mohan Raju, P.
19. Ramana Reddy, M. V.
20. Rama Rao, Y. V.
21. Ramasubba Reddy, V.
22. Ranga Rao, R.
23. Ratnakar, C.
24. Saiprasad, T.
25. Sambayya, K.
26. Satyanarayana Rao, K.
27. Sivaramakrishna Babu, P.
28. Srinivasan, G.
29. Stanley Babu, T.

30. Subba Rao, C.
31. Subba Rao, G.
32. Venkatakrishnayya, D.
33. Venkatappalacharyulu, B.
34. Viraraghavulu, D.
35. Harikumar, R.
36. Radhakrishna Reddy, K.
37. Rama Mohan, C.
38. Sitarami Reddy, B. G. V.
39. Udayabhaskara Rao, S.

### THIRD CLASS

1. Ankamma, Choudary, K.
2. Babu Rao, K.
3. Bali Reddy, C.
4. Basavayya, G.
5. Bhishama Rao, G.
6. Gopala Reddy, V.
7. Hussain Reddy, R.
8. Kalavardhan, S.
9. Lakshmikanta Rao, C.
10. Lakshminarayana, P.
11. Madhusudhana Rao, T.
12. Mahendranath, K.
13. Manoharam, B. C.
14. Murali, C.
15. Panduragna Rao, P.
16. Papayya Reddy, B.
17. Perayya Chetti, D.
18. Prakasa Reddy, B. G.
19. Prasada Rao, P. S.
20. Rameschandra Babu, V.
21. Ranga Raju, D.
22. Rayal Reddy, M.
23. Satyanarayana, V.
24. Seshapani, B.
25. Sitarama Raju, G.
26. Subba Rao, S. V.
27. Subba Reddy, C.
28. Subba Reddy, D. R.
29. Surendranath, K.
30. Venkataraman, K.
31. Vidya Sagar, N.
32. Viranna, C.
33. Gopayya, S.

34. Muralidhara, B.
35. Rama Rao, T.
36. Sitarami Reddy, B.
37. Venkatakonda Reddy, C.
38. Venkatakrishna Sai, C.
39. Muhamamad Aslam.

## V Physical Science, Biology, Indian History & Civics

### SECOND CLASS

1. Lila Prasad, M.
2. Nageswara Rao, G.
3. Narayana Murthy, T.
4. Prabhakara Rao, V.
5. Sambasiva Rao, T.
6. Srinivasa Bhupathi, C.

### THIRD CLASS

1. Ammanna Choudary, P.
2. Anthony, C.
3. Balagangadhara Rao, M.
4. Bhakthavatchala Reddy, D.
5. Bhaskara Rao, D.
6. Dhananjaya, C.
7. Gopalakrishna, D.
8. Gopalakrishnayya, K.
9. Hanumanta Rao, C.
10. Harinath, L.
11. Jayasundar, K.
12. Krishna Rao, A. T. S. R.
13. Krupakar Solomon, P.
14. Narasimham, P.
15. Pandurangaswamy, M.
16. Prasada Rao, A.
17. Radhakrishna, G.
18. Ramachandra Rao, P. S.
19. Ramachandra Rao, S.
20. Ramakrishna Reddy, P.
21. Rama Mohan, T.
22. Rama Murthy, M. V.
23. Ramesh Babu, K.
24. Ramesh Babu, T.
25. Ramesh Babu, V.
26. Ranga Rao, M.
27. Ranga Rao, P.



28. Ravindranath, R.
29. Rohini Kumar, M.
30. Sadasiva Reddy, M.
31. Sambasiva Rao, A.
32. Sambasiva Rao, M.
33. Sambhi Reddy, C.
34. Sankra Choudary, S.
35. Satyanarayana Gupta, V.
36. Satyanarayana Rao, Y.
37. Sivanageswara Rao, I.
38. Sivaram, V. S. V. N.
39. Venkatappayya, Y.
40. Venkateswarlu, K.
41. Venkateswarlu, Yalavarthi.
42. Venkayya, M.
43. Visweswaralingam, M.
44. Manzoor Ahmed.
45. Muhammad Abdul Majud Khan.
46. Shaik Abdul Shukkor.
47. Solomon Raju, M. T.

**VI Logic, Indian History, & Civics Physical Science.**

**SECOND CLASS**

1. Somi Reddy, K.
2. Akter Pasha.

**THIRD CLASS**

1. Balarmakrishna Rao, E.
2. Brahmananda Reddy, A.
3. Mastan Chowdary, C.
4. Moisu, T.
5. Nageswara Rao, M.
6. Narasinga Rao, A.
7. Narasimha Rao, M.
8. Rama Rao, K. V.
9. Venkata Reddy, C.
10. Virayya Chowdary, G.
11. Subrahmanyam, A. V.

**VII. Economics & Geography, Accounts & Commerce, Physical Science.**

**SECOND CLASS**

1. Nageswara Rao, Jangala.

2. Rameswara Sastry, K.
3. Satyanarayana Pratap, V.
4. Suryanarayana, K.
5. Muralidhara Rao, H. T.

**THIRD CLASS**

1. Babu Rao, K.
2. Chanchala, C.
3. Chandrasekha Rao, A.
4. Jeevaratnam, R.
5. Koteswara Rao, G.
6. Krishnamohana Sastry, G.
7. Krishna Rao, K. V.
8. Prafullachandra Sarma, M.
9. Ramulu, V.
10. Srinivasulu, K.
11. Sriramachandra Rao, B.
12. Venkata Rao, V.
13. Venkateswara Rao, C.
14. Venkateswara Reddy, Y.
15. Vittoba Chowdary, B.
16. Mahammad Abdul Latef.

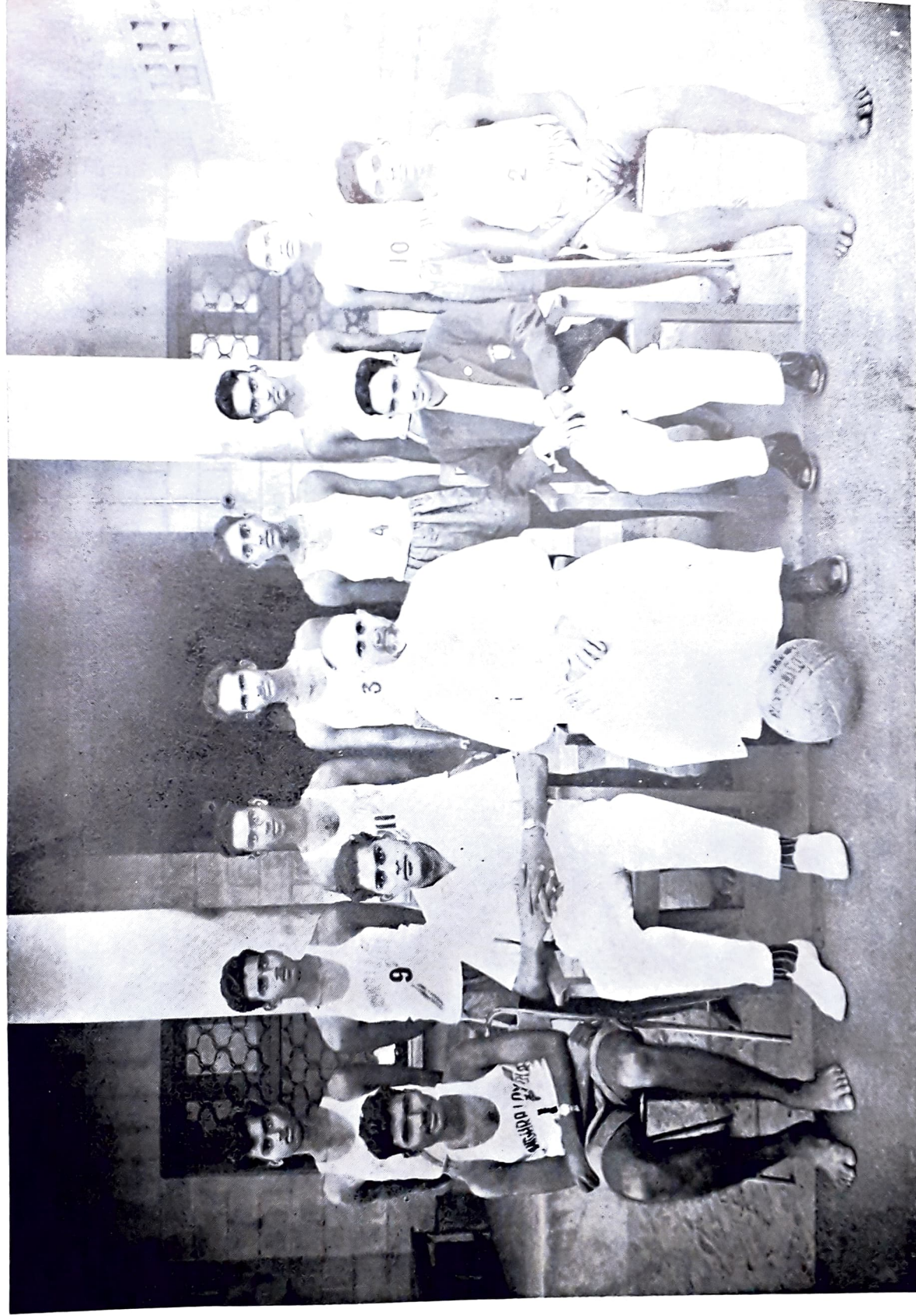
**Passed in Parts only.**

**Passed in Part I and II only.**

1. Bhaskara Reddy, S.
2. Eliah Peter, E.
3. Jaganmohana Rao, Y. T.
4. Koteswara Rao, K.
5. Lakshminagabhushana, D.
6. Subba Rao, Chennupati,
7. Syed Mohiuddin Ahmed Khan.
8. Kameswara Rao, C.
9. Venkateswara Rao, M.
10. Venkateswara Rao, P.
11. Sambasiva Rao, Y. V. V. S.
12. Balaji Singh, B.
13. Subba Rao, C. V.
14. Subba Reddy, B.
15. Umasankar, P.
16. Venkata Rao, P.
17. Vijaya Benjamin, T.
18. Virupaksha, Reddy, K.

**Passed in Part II & III Only**

1. Srinivasulu Chetti, G.
2. Sitaram, P.



BASKET - BALL TEAM (University Finalists)





CAPTAINS & VICE-CAPTAINS — COLLEGE TEAMS

3. Chandramouli, P.
4. Chandrasekhara Rao, V.
5. Parandharamayya, Y.
6. Pothi Reddy, B.
7. Rangacharyulu, K.
8. Chalapathi Rao, R.
9. Pulla Reddy, A.
10. Shaik Abdul Jaffar.
11. Souri Reddy, A.
12. Anandamuralidhar, V.
13. Chandramohan, R.
14. Madhava Varma, G.
15. Mrutyunjaya Rao, V.
16. Sundara Rao, G.
17. Varakrishna Ram, D.
18. Krishnamurthy, P.
19. Ramakrishna Reddy, M.
20. Nageswara Rao, Jasthi.
21. Sanjiva Rayudu, B. C.

**Passed in Part I Only**

1. Hussain, K.
2. Srinivasa Rao, B.
3. Venkateswarlu, S.
4. Raghavayya, P.
5. Ranganathan, S. H.

**Passed in Part II Only**

1. Santayya, S.
2. Markandeya, A.
3. Raghavendra Rao, S.
4. Sowmitri Prasad, P.
5. Subba Rao, V.

6. Suryanarayana Reddy, V.
7. Venkateswara Rao, M.
8. Ananda Viswamohan, C.
9. Parvateesam, T.
10. Subrahmanya Gupta, C. V.
11. Mohana Rao, P. M. K.
12. Ananda Rao, S.
13. Anjaneyulu, T. S.
14. Parthasaradhi, A.
15. Parthasaradhi, M.
16. Ram Mohan Rao, C.
17. Ramananda Reddy, P.
18. Subba Rao, P.
19. Vankateswarlu, Yarra.
20. Ammeswara Rao, K.
21. Elias Reddy, G.
22. Janakiramayya, G.
23. Kondayya, M.
24. Madhusudhana Reddy, V.
25. Sourayya, V.
26. Syamala Rao, V.
27. Ahobala Rao, N.
28. Gopala Rao, C.
29. Umamaheswara Rao, D.

**Passed in Part III Only**

1. Narasimha Rao, N.
2. Venkata Reddy, A.
3. Bhaskara Rao, K.
4. Bhaskara Reddy, T.
5. Bose Babu, M.
6. Gopichand, M.
7. Koteswara Rao, M.
8. Kutumba Rao, D. V.

**B. Sc. PART I ENGLISH**

1. Atchayya, K.
2. Babu Rao, Y.
3. Balagangadhara Rao, S.
4. Balakrishna, S. S.
5. Bapa Rao, J.
6. Bhaskara Rao, K.
7. Bhupalam Reddy, Y.
8. Butchi Babu, D.
9. Chalapati Rao, N.
10. Chandra Kishore, V.
11. Chandrasekhar, B. I.
12. David George, A.
13. Devendranath, N.
14. Egnesijs, B.
15. Ganeswara Reddy, S.
16. Gangadhara Rao, Kadiyala.
17. Gangadhara Rao, Koka.
18. Ganapati Rao, N.



19. Ghantayya Sarma, K.
20. Gnananandam, N.
21. Gopalachari, B. T.
22. Govardhana Rao, D.
23. Guruva Reddy, B.
24. Hampi Reddy, K.
25. Haragopal, M.
26. Jayakanta Raju, G.
27. Joseph, N.
28. Joseph, V.
29. Kamalakar, C.
30. Kameswara Rao, T.
31. Khaja Mastan, S.
32. Kodandarami Reddy, M.
33. Koteswara Rao, B.
34. Koteswara Rao, G.
35. Koteswara Rao, K.
36. Koteswara Rao, V. V.
37. Koti Reddy, K.
38. Koti Reddy, S.
39. Krishna Murthy, M. L.
40. Krishna Rao, D.
41. Krishna Rao, G.
42. Krishna Rao, P. V. R.
43. Krishna Reddy, A.
44. Kurias, J. Kadavan.
45. Lakshminarayana, K.
46. Madhusudana Rao, M.
47. Manohar Rao, P. S.
48. Nagabhushanam, P.
49. Nagabhushana Sastry, D.
50. Nageswara Rao, P.
51. Nageswara Rao, R.
52. Narasimha Rao, A.
53. Narasimha Rao, K.
54. Narasimha Rao, M.
55. Narasimha Sastry, R.
56. Narayana Reddy, L.
57. Panduranga Rao, M.
58. Panakala Gupta, P.
59. Parama Hamsa, A. V. R. K.
60. Pattabhiraman, K. C.
61. Prasada Rao, C.
62. Purnachandra Rao, S.
63. Purnachandra Rao, V.
64. Radhkrishna Rao, A.
65. Radhakrishnayya, N.
66. Raghuramayya, K.
67. Rajagopala Prasad, T.
68. Rajagopala Rao, D.
69. Raja Rao, K. G.
70. Rajendra Vara Prasad, B. B.
71. Ramachandra Rao, K.
72. Ramagiri Rao, K.
73. Ramakrishna, K.
74. Rama Mohana Rao, V.
75. Rama Murthy Sarma, T. S.
76. Ramalingeswara Rao, P.
77. Rama Muni Reddy, Y.
78. Ramananda Sekhar, K.
79. Ramaprasad Bismil, C.
80. Ramana Rao, B. V.
81. Rama Rao, A.
82. Rama Rao, N. V. R.
83. Rangaswamy, K.
84. Sai Vittal, G.
85. Sankara Rao, V. R. B.
86. Satyanarayana, C.
87. Satyanarayana, Narra.
88. Satyanarayana Sarma, L.
89. Seshagiri Rao, T.
90. Seshagiri Rao, J. V.
91. Siva Prasad, M. D.
92. Stalin, G.
93. Subba Reddy, S. V.
94. Tulasi Das, T. K.
95. Umamaheswara Rao, K.
96. Venkatasivayya, R.
97. Venkatadri, G.
98. Venkataramayya, G.
99. Venkateswara Sarma, D.
100. Venkataramana (alias) Prakasam, K.
101. Venkataratnam, S.
102. Venkateswara Rao, Kolli.
103. Venkateswarlu, R.
104. Venugopala, P.
105. Vidyadhi, N.

**B. Sc., - PART II**

**Physics Main - Full Passes**

**FIRST CLASS**

	Class	
	Main.	Sub.
1. Adinarayana, L.	1	1
2. Dattaguru, B.	1	1
3. Jagan Mohan Rao, K.	1	3
4. Madhava Rao, K.	1	2
5. Muralikrishna, C.	1	1
6. Narayana Rao, K.	1	3
7. Prataparudra Sastri, K.	1	1
8. Ravikumara Sastry, G.	1	2

**SECOND CLASS**

1. Amaralingeswara Rao, V.	2	3
2. Bapayya, Y.	2	2
3. Bhaskara Rao, B.	2	1
4. Harigopala Rao, D.	2	2
5. Panduranga Rao, G.	2	2
6. Peter Thomas, P.	2	2
7. Prasada Rao, K. S. K.	2	3
8. Rama Rao, M. S. V.	2	2
9. Sundara Rao, K. V.	2	2
10. Umamaheswara Rao, K.	2	3
11. Venkatappayya, P.	2	2

**THIRD CLASS**

1. Narasimha Rao, A.	3	2
2. Radhakrishnamurthy, T.	3	3
3. Sitaramayya, C.	3	3

**Passed in Main only.**

1. Papa Rao, M.	3	—
2. Radhakrishna Rao, D.	3	—
3. Subba Reddy, A.	3	—
4. Vijaya Kumar, B. J.	3	—

**Passed in Subsidiaries only.**

1. Suryaprakasa Rao, M.	—	3
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**Chemistry main, Mathematics & Physics - sub.**

**FIRST CLASS**

	Class	
	Main.	Sub.
1. Atchayya, K.	1	1
2. Bhaskara Rao, G.	1	1
3. Jagannadha Rao, N.	1	1
4. Janakirama Rao, L.	1	1
5. Narasimha Rao, J.	1	2
6. Sankara Rao, G.	1	1
7. Venkateswaran, S.	1	2
8. Venkateswara Rao, K.	1	2

**SECOND CLASS**

1. Bhaskara Rao, P.	2	2
2. Madhusudhana Rao, V.	2	2
3. Prasada Rao, J. L. N.	2	2
4. Sambasiva Sastry, S.	2	2
5. Venkata Rao, C.	2	1

**THIRD CLASS**

1. Krishna Murthy, B.C.V.	3	3
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**Chemistry main, Botany & Zoology - sub.**

**FIRST CLASS**

1. Krishna Rao, K. V.	1	2
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**SECOND CLASS**

1. Balachandra, K.	2	3
2. Chandra Mohan Rao, K.	2	3
3. Dinakara Reddy, V.	2	2
4. Jayadeva Prasad, K.	2	3
5. Jogi Reddy, N.	2	3
6. Mohan Rao, P. V.	2	3
7. Nageswara Rao, M.	2	2
8. Narasimha Rao, D. V.	2	3
9. Narasimha Rao, K. L.	2	1
10. Paddayya, J.	2	3
11. Paul, B.	2	2
12. Premabrahmam, C.	2	2
13. Ramananda Rao, P.	2	3
14. Radhakrishna Murthy, D.	2	3
15. Rajabhanu Rao, P.	2	2



		Class	
		Main.	Sub.
16.	Satyanarayana, R.	2	3
17.	Srikrishna, K.	2	3
18.	Srinivasa Sastry, N.	2	2
19.	Upendra Rao, A.	2	3
20.	Viziasaradhi, D.	2	3

### THIRD CLASS

1.	Bhaskara Rao, O.	3	3
2.	Dakshina Murthy, C.	3	2
3.	Narasimha Rao, M. L.	3	3
4.	Ramakrishna Rao, P.	3	1
5.	Subba Rao, C.	3	3
6.	Subba Rao, Gandu.	3	2
7.	Subrahmanyam, Kambampati	3	3

		Class	
		Main.	Sub.
8.	Upendranath, N.	3	3

### Passed in Main only.

1.	Abdul Rawoof.	3	—
2.	Balarama Murthy, Kasaraju	3	—
3.	Chinnapa Reddy, Y.	3	—

### Passed in Subsidiaries only.

1.	Ranjit Kumar.	—	3
2.	Vijayasaradhi Prasad, M.	—	3
3.	Joseph Anthony, K.	—	3

## B. A. DEGREE EXAMINATION

### PART I - ENGLISH

#### SECOND CLASS

1. Mallayya Pantulu, I.

#### THIRD CLASS

1. Anki Reddy, K. C.
2. Bapu Rao, A.
3. Chandramouleswara Rao, S.
4. Chandrasekhara Rao, K.
5. Gopichand, K.
6. Lakskmi Reddy, G. C.
7. Narasimha Rao, C. V.
8. Prabhakara Virgil, C. D.
9. Ramabrahmam, M. S.
10. Ramakoteswara Rao, R.
11. Rama Sarma, Y. V.
12. Sambasiva Rao, Katragadda.
13. Sriramachandra Rao, G.
14. Srirama Sastry, V.
15. Subba Rao, A. V.
16. Subbayya, K.
17. Subrahmanya Sarma, P. V.
18. Vedadri B. V. N. A.
19. Venkatasubba Rao, Bandaru.
20. Mani, K. S.

21. Subhaschandra Choudari, V.
22. Madbusudhana Rao, C.
23. Sarjuna Rao, K.
24. Showri Reddy, G.
25. Ananda Rao, M.
26. Bali Reddy, B.
27. Bapi Raju, A.
28. Harinadh. K.
29. Joji Reddy, K.
30. Kameswara Rao, C.
31. Koteswara Rao, B. S. S. R.
32. Krishna Rao, B.
33. Krishna Rao, K. V.
34. Lokeswara Rao, M.
35. Lourdu Reddy, K. A.
36. Malyadri, C.
37. Marria Das, P.
38. Naga Raju, M.
39. Nagendra Babu, R.
40. Nancharayya, V. V.
41. Narayana, G. L.
42. Prabhudas, N.
43. Prasad, A.
44. Raghava Rao, N.
45. Raghupati Raju, U.
46. Raja Rao, P.

47. Ramakrishna Reddy, K.
48. Ramana Reddy, K.
49. Rayanna, P.
50. Seshadri Reddy, S.
51. Seshagiri Rao, K. V.
52. Seshagiri Rao, L.
53. Seshagiri Rao, S.
54. Sitaramayya, N.
55. Sivaramakrishnayya, M.
56. Sivaramayya, J.
57. Subba Reddy, K.
58. Suryanarayana Raju, M.
59. Tejomurthy, A.
60. Venkataratnam, K.
61. Venkateswara Rao, V.
62. Virabhadra Rao, P.
63. Virabhadra Rao, V.
64. Yesudasu, D.
65. Abdul Gaffar.
66. Rajeswara Rao, K.
67. Rayappa, K.
68. Nazeer Ahmed.
69. Sowdagar Muhammad Abdul  
Khadar
70. Balaswami Reddy, Y.
71. James Nathaniel, L.
72. Sriramulu, P. V.
73. Yesupadam, G.
74. Yesuratnam, S. D.

## PART II

### SECOND CLASS

1. Chandramouleswara Rao, S.
2. Mallayya Pantulu, I.
3. Tejomurthy, A.
4. Nazeer Ahmed.
5. Sowdagar Muhammad Abdul  
Khadar.

### THIRD CLASS

1. Ankayya, D.
2. Anki Reddy, K. C.
3. Bapu Rao, A.
4. Chandrasekhara Rao, K.
5. Gopichand, K.

6. Lakshmi Reddy, G. C.
7. Prabhakara Virgil, C. D.
8. Ramakoteswara Rao, R.
9. Rama Sarma, Y. V.
10. Sambasiva Rao, Katragadda.
11. Sriramachandra Rao, G.
12. Subba Rao, A. V.
13. Subbayya, K.
14. Subrahmanya Sarma, P. V.
15. Venkatasubba Rao, Bandaru.
16. Mani, K. S.
17. Subhaschandra Choudari, V.
18. Mir Hussain.
19. Madhusudhana Rao, C.
20. Ananda Rao, M.
21. Bapi Raju, A.
22. Bhaskara Rao, G. V.
23. Chinappa Reddy, C.
24. Durgaprasada Rao, R.
25. Harinadh, K.
26. Joji Reddy, K.
27. Kameswara Rao, C.
28. Krishna Rao, B.
29. Krishna Rao, K. V.
30. Lokeswara Rao, M.
31. Lourdu Reddy, K. A.
32. Malyadri, C.
33. Naga Raju, M.
34. Nagendra Babu, R.
35. Nancharayya, V. V.
36. Narayana, G. L.
37. Prasad, A.
38. Raghava Rao, N.
39. Raghupati Raju, U.
40. Raja Rao, P.
41. Ramakrishna Reddy, K.
42. Ramana Reddy, K.
43. Rayanna, P.
44. Seshadri Reddy, S.
45. Seshagiri Rao, L.
46. Seshagiri Rao, S.
47. Sitaramayya, N.
48. Sivaramakrishnayya, M.
49. Sivaramayya, J.
50. Subba Reddy, K.
51. Suryanarayana Raju, M.



52. Venkataratnam, K.
53. Venkateswara Rao, V.
54. Virabhadra Rao, P.
55. Virabhadra Rao, V.
56. Abdul Gaffar.
57. Rajeswara Rao, K.
58. Rayappa, K.
59. Ramachandra Raju, P. B.
60. Srinivasulu, E.
61. Balaswami Reddy, Y.
62. Gopala Rao, D. M. V.
63. James Nathaniel, L.
64. Jampa Reddy, B.
65. Sriramulu, P. V.
66. Yesupadam, G.
67. Yesuratnam S. D.

### **PART III**

#### **Group (I) Mathematics Main**

##### **FIRST CLASS**

1. Chandramouleswara Rao, S.
2. Mallayya Pantulu, I.
3. Prabhakara Virgil, O. D.
4. Sriramachandra Rao, G.
5. Subrahmanya Sarma, P. V.

##### **SECOND CLASS**

1. Anki Ruddy, K. C.
2. Lakshmi Reddy, G. C.
3. Narasimha Rao, C. V.
4. Ramakoteswara Rao, R.
5. Rama Sarma, Y. V.
6. Subbayya, K.
7. Venkatasubba Rao, Bandaru.

##### **THIRD CLASS**

1. Ankayya, D.
2. Bapu Rao, A.
3. Chandrasekhara Rao, D.
4. Gopichand, K.
5. Sambasiva Rao, Katragadda.
6. Srirama Sastry, V.
7. Subba Rao, A. V.

8. Vedadri, B. V. N. A.
9. Mani, K. S.
10. Mir Hussain.

#### **Group (IV) History and Economics**

##### **History Main.**

##### **THIRD CLASS**

1. Madhusudhana Rao, C.
2. Sarjuna Rao, K.
3. Showri Reddy, G.

#### **Group (V) History and Economics**

##### **Economics Main.**

##### **THIRD CLASS**

1. Ananda Rao, M.
2. Bali Reddy, B.
3. Bapi Raju, A.
4. Bhaskara Rao, G. V.
5. Chinappa Reddy, C.
6. Durgaprasada Rao, R.
7. Harinadh, K.
8. Joji Reddy, K.
9. Joseph Prasad, B.
10. Kameswara Rao, C.
11. Koteswara Rao, B. S. S. R.
12. Krishna Rao, B.
13. Krishna Rao, K. V.
14. Lokeswara Rao, M.
15. Lourdu Reddy, K. A.
16. Malyadri, C.
17. Marria Das, P.
18. Naga Raju, M.
19. Narayana, G. L.
20. Prabhudas, N.
21. Radhakrishna Rao, K.
22. Raghava Rao, N.
23. Raghupati Raju, U.
24. Raja Rao, P.
25. Ramakrisna Reddy, K.
26. Ramana Reddy, K.
27. Ranga Rao, K.
28. Rayanna, P.
29. Seshadri Reddy, S.
30. Seshagiri Rao, K. V.

- |                            |  |
|----------------------------|--|
| 31. Seshagiri Rao, L.      | 41. Virabhadra Rao, P.                 |
| 32. Seshagiri Rao, S.      | 42. Virabhadra Rao, V.                 |
| 33. Sitaramayya, N.        | 43. Yesudasu, D.                       |
| 34. Sivaramakrishnayya, M. | 44. Abdul Gaffar.                      |
| 35. Sivaramayya, J.        | 45. Rajeswara Rao, K.                  |
| 36. Subba Reddy, K.        | 46. Rayappa, K.                        |
| 37. Suryanarayana Raju, M. | 47. Nazeer Ahmed.                      |
| 38. Tejomurthy, A.         | 48. Sowdagar Muhammad Abdul<br>Khadar. |
| 39. Venkataratnam, K.      |  |
| 40. Venkateswara Rao, V.   | 49. Ramachandra Raju, P. B.            |

*It is impossible to write on a paper which is soaked with oil. So in the same way the soul which is soaked in selfishness and sensuality is incapable of communion with God through prayer.*

(Ramakrishna Paramahansa)



# List of Academic Prize Winners

## UNIVERSITY EXAMINATIONS

### Pre-University 1959

First in the whole Examination — A. Ramachandra Rao (762 marks out of 1,000).

Part I — English	T. Nityananda Sarvabhowma	First Prize
	M. Joseph Thomas	Second Prize
Part II — Telugu	T. Nityananda Sarvabhowma	First Prize
	A. Ramachandra Rao	Second Prize
Part II — Hindi	S. Basavayya	First Prize
	K. Sivakumar	Second Prize
Part III— M. P. L.	R. Seshadri Reddy	First Prize
	N. Rajagopala Rao	Second Prize
M. P. A.	A. Ramachandra Rao	First Prize
	L. Bhaskaranarayana	Second Prize
M. P. I.	S. George Selvaraj	First Prize
	S. Venkata Ratnam	Second Prize
Bi. P. L.	K. Krishna Rao	First Prize
	J. Nagarajachar	Second Prize
L. P. I.	Aktar Pasha	First Prize
	K. Somi Reddy	Second Prize
E. P. A	H. T. Muralidhara Rao	First Prize
	K. Kameswara Sastry	Second Prize

### B. A. & B. Sc. 1959

#### B. A. 1959

English	I. Mallayya Pantulu	First Prize
Telugu	S. Chandramouleswara Rao	First Prize
Hindi	K. Rayappa	First Prize
Mathematics	S. Chandramouleswara Rao	First Prize
History	C. Madhusudana Rao	First Prize
Economics	A. Tejomurthy	First Prize

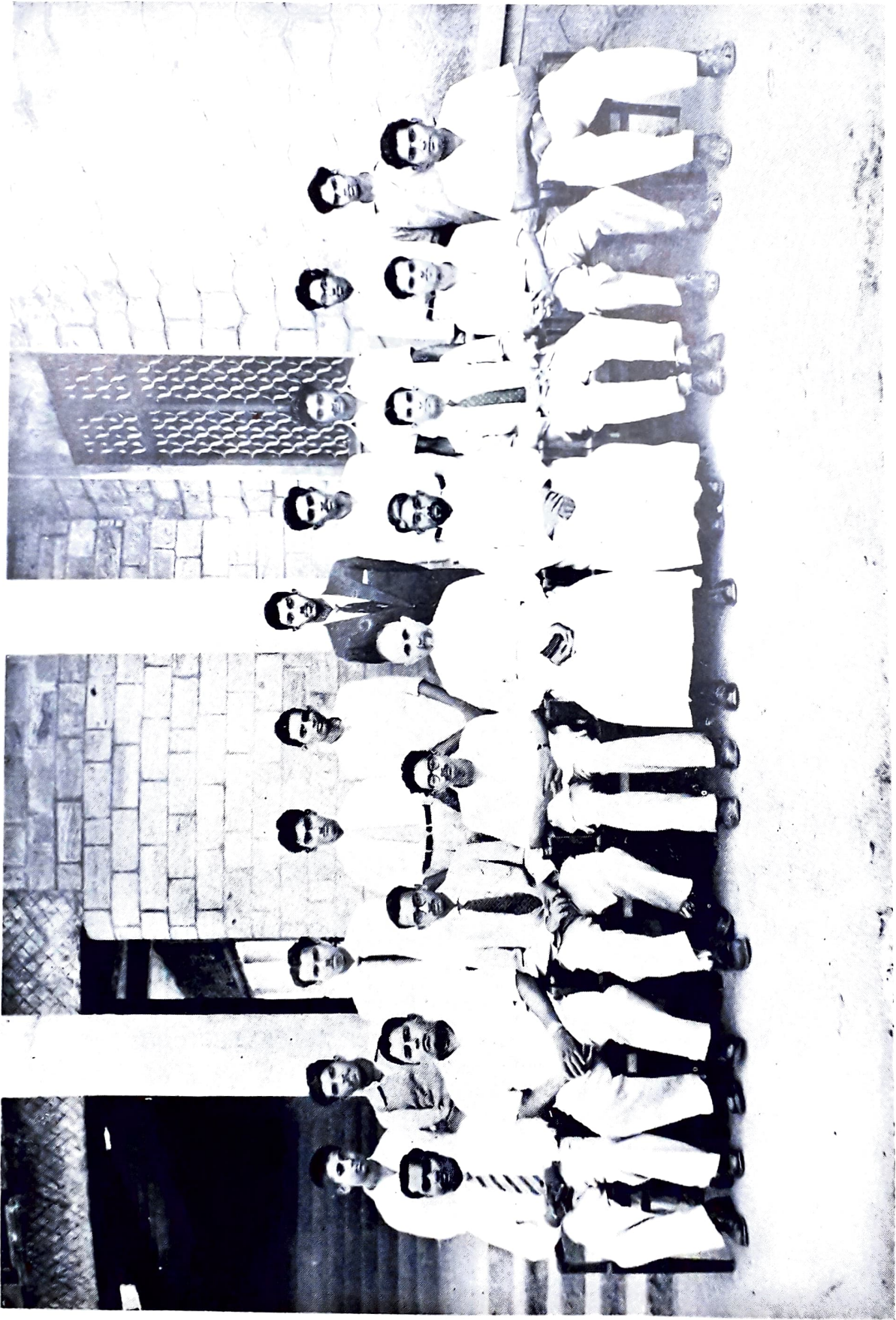
#### B. Sc. 1959

Physics Main	B. Dattaguru	First Prize
Chemistry Main		
(Maths. & Phys. Sub.)	G. Sankara Rao	First Prize
Chemistry Main		
(Botany & Zoology Sub.)	K. V. Krishna Rao	First Prize

**ANDHRA LOYOLA AT MADRAS LOYOLA**







PRESIDENTS & SECRETARIES — COLLEGE SOCIETIES

## CLASS EXAMINATIONS

### Moral Instruction

#### Pre-University

Sect. I (1 & 3)

Sect. II (2 & 4)

Sect. III (5)

Sect. IV (6)

Sect. V (7 & 8)

I U. C.

III B. A.

III B. Sc.

N. Rajagopala Rao

L. S. N. Gupta

K. Hemachandrudu

C. Srinivasa Bhupati

Aktar Pasha

N. C. Christopher

G. Hanuman Gupta

N. Venkata Subba Rao

N. Satyanarayana

First Prize

First Prize

First Prize

First Prize

First Prize

First Prize

Second Prize

First Prize

First Prize

### Religious Instruction

#### Pre-University

I U. C.

III U. C.

M. J. Thomas

Ch. Jaya Rao

I. Showry

First Prize

First Prize

First Prize

### I U. C. 1958-'59

English

Telugu

Hindi

B. Com. Hindi

M. P. C.

C. B. Z.

M. E. P.

H. E. P.

B. Com.

V. Kamesam

V. V. Subrahmanya Sarma

M. Venkateswara Rao

P. S. Sundara Rao

V. V. Subrahmanya Sarma

S. Krishna

N. S. Urukondaiah

V. V. Subrahmanya Sarma

K. Kameswara Rao

N. Koteswara Prasad

N. Bhaskara Rao

Ch. Bhaskara Rao

D. Raghava Rao

G. V. Subba Rao

N. B. Urukondaiah

S. S. Koteswara Rao

First Prize

Second Prize

First Prize

Second Prize

First Prize

Second Prize

First Prize

First Prize

Second Prize

First Prize

Second Prize

First Prize

First Prize

Second Prize

First Prize

Second Prize

### III B.A. 1958-'59

English

Telugu

Hindi

Mathematics

History

Economics

C. L. V. J. Panduranga Vittal

P. Srinivasa Rao

C. L. V. J. Panduranga Vittal

V. Sriram

M. Sambasiva Reddy

C. L. V. J. Panduranga Vittal

V. Panduranga Rao

P. Srinivasa Rao

Ch. Subba Rao

First Prize

Second Prize

First Prize

Second Prize

First Prize

First Prize

First Prize

First Prize

Second Prize



### III B.Sc. 1958-'59

Physics - Main	K. Venkateswara Rao	First Prize (The Rodrigues Prize)
	Ch. Satyanarayana	Second Prize
Chemistry - Main (M & P - Sub.)	V. V. Koteswara Rao	First Prize
	P. Srirama Murthy	Second Prize
Chemistry - Main (B & Z - Sub.)	M. Dayananda Siva Prasad Ganji, S.	First Prize Second Prize
<b>Students' Associations' Prizes</b>		
Telugu Elocution Contest	M. Sundara Rau N. Satyanarayana	First Prize Second Prize
Telugu Essay Competition	B. Augustine V. Sriram	First Prize Second Prize
Hindi Elocution Contest	P. Sadasivan Ch. Rama Mohana Rao	First Prize Second Prize
Hindi Essay Competition	Ch. V. Koteswara Rao D. Jagan Mohan Reddy	First Prize Second Prize
Essay Competition (Maths. & Science Assn.)	N. Vidyarthi G. Hanuman Gupta	First Prize Second Prize
Essay Competition (Econs., Hist., Politics & Commerce Assn.)	G. Veera Reddy N. B. Urukondaiah R. M. Mohana Rao	First Prize Second Prize Second Prize
Biology Information Service	A. David George G. Hanuman Gupta P. V. Satyanarayana	First Prize Second Prize Second Prize
Quiz Competition	V. V. Subrahmanya Sarma K. Kameswara Rao G. Hanuman Gupta P. Innaiah	} First Prize
Selected as best actors (In the dramas enacted during the Assn. Week)	K. Raghuramaiah J. Satyanarayana S. R. C. Ratnakaram Mr. V. C. Koteswara Rao	
Best Director Selected as best actors (In the dramas enacted on College Day)	N. Krishna Chakravarthy J. Satyanarayana N. Satyanarayana	

# Department of Physical Education

As usual the Physical Educational activities started in the 1st week of July with the opening of the College. Our Department was put under the supervision of Rev. Fr. S. Arulswamy who has kindly given us valuable suggestions from his long experience.

The P. T. classes were compulsory for both the Pre-University and I U. C. students. But as the number of Pre-University students was very large, the training was a little more liberal than in previous years. In spite of the extensive play grounds, it has not been possible to put all the 1,500 students to games at the same time. This, of course, is quite impossible.

This year some more land has been acquired for play grounds and work has already started to prepare them for next year. This year we restarted the old tennis court and one new court has been prepared. We propose to lay a cement court to be useful during the rainy season.

Thanks to the very keen interest of Rev. Fr. D. Gordon, S. J., our new Principal; This year we arranged a series of friendly matches in Cricket, Hockey, Basket-ball etc. with local and outside teams. The standard of Hockey and Basket-ball has considerably increased during the year. The Basket-ball team participated in the Bertram Tournaments, Loyola College, Madras. R. V. Ch. Leela Prasad also participated in above Tennis Singles Tournaments.

The results of the matches played are shown below :—

<i>Games</i>	<i>Institution</i>	<i>Date</i>	<i>Place</i>	<i>Result</i>
Foot-ball	Gunadala Team	2- 9-59	College grounds	Won
"	Town Team	7-11-59	"	Lost
"	S. R. R. & C. V. R.	11-11-59	"	Won
	Govt. College			
Hockey	Guntur Hockey Club	8-11-59	"	Drawn
"	Guntur Hockey Assn.	25-10-59	P.W.D. grounds, Guntur	Lost
"	Railway Institute,	1- 9-59	—	Won
	Vijayawada			
"	Guntur Hockey Club,	15- 8-59	—	Lost
	Guntur			
Volley-ball	Ravindra Club, Patamata	17-10-59	College grounds	Won
"	N. P. C. Memorial Club,	3- 9-59	"	Lost
	Patamata			
"	V. S. R. College, Tenali	11- 8-59	"	Won
"	Hindu College, Guntur	25-10-59	Hindu College, Guntur	Lost
Basket-ball	Special Police, Vza.	1- 8-59	College grounds	Won
"	Amateur Athletes Club,	15- 8-59	Hindu College, Guntur	Lost
	Guntur			
"	Hindu College, Guntur	15- 8-59	"	Lost
Cricket	Friends Cricket Club,	16- 8-59	College grounds	Drawn
	Hyderabad			
"	Principal's XI vs.	31- 7-59	"	Warden's XI Won
	Warden's XI			
"	Hindu College, Guntur	30 -8-59	"	Lost
"	Hindu College, Guntur	25-10-59	Hindu College, Guntur	Drawn
Badminton	S. R. R. & C. V. R.	12-11-59	College grounds	Lost
	Govt. College, Vza.			



Early in August the captains and players for the various teams were selected. A General captain was then elected by the other Captains. They were provided with every facility to practice the games, and to organise their teams.

The following is the list of Captains and Vice-Captains for the year 1959-'60.

General Captain : N. Ramesh

1. Foot - Ball	S. A. Shukur, Captain. Y. Ramachandra Rao, Vice-Captain.
2. Volley - Ball	K. Nageswara Rao, Captain. Ch. Konaiah, Vice-Captain.
3. Basket - Ball	B. Yesupadam, Captain. G. Peter Paul, Vice-Captain.
4. Hockey	B. I. Chandra Sekar, Captain. A. S. Raja Kumar, Vice-Captain.
5. Kabaddi	B. Sitarama Swamy, Captain. B. Satya Murthy, Vice-Captain.
6. Badminton	N. Somaiah, Captain. Y. Rajendra Prasad, Vice-Captain.
7. Athletics	P. Satyanarayana, Captain. N. C. Christopher, Vice-Captain.
8. Cricket.	G. Venkatadri, Captain. N. Subrahmanyam, Vice-Captain.
9. Tennis.	V. Lila Prasad, Captain.
10. Shuttle Cock	N. Ramesh, Captain.
11. Table Tennis.	C. Murali, Captain.

Inspite of heavy rains the activity on the play ground was good. The list of games in which we participated in the Inter - Collegiate tournaments along with the results is given below :

Game	Zone 'C'	Final Zone
1. Basket - Ball	Winners	Runners up.
2. Hockey	Runners up	—
3. Volley - Ball	Runners up	—
4. Foot - Ball	Runners up	—
5. Cricket	Won one round	
6. Badminton	Lost in the first round	
7. Kabaddi	„	
8. Kho - Kho	„	
9. Tennis (doubles)	„	
10. Tennis (Singles)		Lost in the quarter final.

As the Central Zone fixtures clashed with our College Sports Day we could send only one competitor N. C. Christopher who came second in the Pole Vault. He cleaved 9'10", the record of the meet.

This year the general standard of the students in the various games showed a decline, even though the number of the students who participated has increased. Only a few of our students were selected for the University teams. Their names are given below :

Name	Game
B. Yesupadam	Basket - ball (Also selected for the State Team)
K. Nageswara Rao	Volley - ball
R. V. Ch. Leela Prasad	Tennis.

Six players have been sent for Cricket coaching camp conducted by Sri R. V. S. Rama Rao, under the auspices of the Raj Kumari Sports Coaching Scheme.

### Sports Day

This year the number of students who took part in the various games and sports considerably increased. But as our College has become an asylum for a large number of under - aged students of Andhra and Madras, the general performance was not up to expectations.

The following table shows the No. of teams that participated in the various games. Since the teams are formed on the basis of seeding and selection many enthusiastic small boys had to be turned away.

Game :	Foot-ba ll	Volley-ball	Cricket	Hockey	Basket-ball	Badminton	Kho-Kho	Ring tennis	Tug-o-war
No. of teams:	10	13	7	5	6	11	10	10	13

V. SURYAPRAKASA RAO,  
Physical Director.



# FIFTH ANNUAL COLLEGE SPORTS MEET

1959-60

## PRIZE WINNERS

### Seniors

Events	1st Place	2nd Place
1. 100 Metres Race	P. S. Manohara Rao	P. Rama Mohana Rao
2. 200 Metres Race	P. S. Manohara Rao	O. M. K. Menezes
3. 400 Metres Race	P. S. Manohara Rao	G. S. D. Babu
4. 800 Metres Race	S. Abdul Shukur	K. Kesava Reddy
5. 1500 Metres Race	S. Abdul Shukur	Md. Aslam
6. 5000 Metres Race	S. Venkata Rao	Md. Aslam
7. 110 Mts. Hurdles	P. Satyanarayana	M. V. Narayana Rao
8. 400 Mts. Hurdles	P. S. Manohara Rao	A. Bhavani Prasad
9. Long Jump	P. Satyanarayana	G. Jayakanta Raju
10. High Jump	K. Babu Rao	T. Panduranga Rao
11. Pole Vault	P. Subba Rao	K. Babu Rao
12. Hop step & Jump	G. Jayakanta Raju	K. Babu Rao
13. Shot Put - 16 lbs	P. Satyanarayana	D. Tulasidas
14. Discus throw	M. V. Narayana Rao	K. Raghu Ramaiah
15. Hammer throw	K. Raghu Ramaiah	D. T. Swamy Reddy
16. Javelin throw	M. V. Narayana Rao	S. Abdul Shukur
17. 4 X 100 Mts. Relay	P. Ramamohana Rao	P. S. Manohara Rao
18. 4 X 400 Mts. Relay	P. Ramamohana Rao	Md. Aslam.
19. Championship.	P. S. Manohara Rao	

### Juniors

1. 100 Metres Race	K. Tirumala Rao	Y. Isaac
2. 200 Metres Race	K. Tirumala Rao	G. Andreyya
3. 400 Metres Race	K. Tirumala Rao	G. Andreyya
4. 110 Metres Hurdles	K. S. N. Murthy	M. Prakasa Rao
5. Long Jump	M. Prakasa Rao	S. Narasimhayya
6. High Jump	M. Prakasa Rao	K. Tirumala Rao
7. Pole Vault	K. S. N. Murthy	
8. 4x100 Mts. Relay	G. Andreyya's Team	K. Rajappa Rao's Team
9. Shot Put 12 lbs.	K. Tirumala Rao	Y. Isaac
10. Championship	K. Tirumala Rao	

College colours B. Yesupadam

### Sub-Juniors

1. 100 Metres Race	G. H. Bhaskara Rao	P. T. Vijaya Kumar
2. 200 Metres Race	P. S. Chandra Varma	P. T. Vijaya Kumar
3. Long Jump	P. T. Vijaya Kumar	G. Madhusudhana Rao
4. Cricket ball throw	M. Prasada Reddy	G. H. Bhaskara Rao

Events	1st Place	2nd Place
5. Shuttle Relay	S. Satya Sekhara Rao	M. Prasad Reddy
6. 4 x 100 Mts. Relay (open)	A. P. Police Team	A. T. College Physical Education

#### Common Items for all

1. Fancy Dress	Rajendra Prasad & Party	V. Venugopala Reddy & Party
2. Musical Chairs (Guests)	L. Subhakara Rao (A. P. S. P. L.)	M. Malleswara Rao College of Engineering
3. Old boys Race	B. Parandamaiah	G. Koteswara Rao
4. Kids Race	M. Ravindranath	P. Madhusudana Prasad
5. College Attenders' Race	Sambasiva Rao	S. Mastan
6. Hostel Attenders' Race	M. Thomas	V. Venkateswara Rao
7. Markers	G. Venkaiah	J. Lakshminarayana
8. Building workers	J. Sambaiah	T. Veeraswamy

#### Seniors Common Items

1. Sack Fight	K. J. Kadavan	K. Raghu Ramaiah
2. Musical Chairs	Y. R. K. Prasada	K. Raghu Ramaiah
3. Obstacle Race	K. S. N. Murthy	K. Kesava Reddy

#### Juniors Common Items

1. Sack Race	A. Ravindra Babu	G. Chandrasekhara Rao
2. Three-Legged Race	D. Sudhakara Reddy	S. Satyasekhara Rao
3. Blind Man's Buff	A. Sambasiva Rao	A. Ravindra Babu

#### Home Tournaments

1. Volley-ball	K. Nageswara Rao	Ch. L. Kanta Rao
2. Basket-ball	B. Yesupadam	G. Peter Paul
3. Badminton	Y. Raghavendra Prasad	S. Munuswamy
4. Ring Tennis	M. Raghava Reddy	K. Rama Rao
5. Foot-ball	Md. Idris	K. Kesava Reddy
6. Hockey	B. J. Saranath Seth	B. I. Chandrasekar
7. Tug-o-war	D. Tulasidas	B. Satya Murthy
8. Cricket	C. Krishna	G. Venkatadri
9. Kho-Kho	A. Rajendra Rao	N. Satyanarayana



# STUDENTS' SOCIETY REPORT FOR 1959-'60

The year 1959-'60 has been a year of fruitful activity for the Students' Society of Andhra Loyola College and other departmental societies which work in close association with it.

Early in August, 1959 elections were conducted and C. Narayanaswamy Reddy of IV B. A. and B. Ch. Satyanarayana of II B. Sc. were elected as Student Chairman and Secretary respectively. The Society was then formed with Rev. Fr. Principal as its ex-officio President, and Sri E. B. Satyam of the English Department as the Vice-President.

The inaugural ceremony of the Students' Society was held on 8th August, 1959. Prof. V. V. L. Rao, Principal, Engineering College, Kakinada, delivered the inaugural address. In a speech remarkable as much for its wit as for its wisdom, the guest of the day exhorted the students to be industrious and purposeful in all their academic and other activities.

In the second term, during the last week of October, the Students' Society successfully celebrated the Cultural Week. On these three days there were speeches by learned visitors like, Sri T. Sankaran, Director, A.I.R., Vijayawada, Sri C. S. Narasimham, Head of the Department of History & Economics,

C. Narayanaswamy Reddy,  
Student Chairman.

S. R. R. & C. V. R. Govt. College, Vijayawada, and Sri M. S. Rao, Divisional Engineer, Southern Railway, Vijayawada. Every day, besides there were dramatic performances by the College Dramatic Association.

On January 23rd, 1960, in the third term, a session of our Mock Parliament was held. After the opening of the session with a speech by the President, Rev. Fr. Gordon, the deliberations of the House began and were ably conducted by the Speaker, Rev. Fr. Mathias, The Dy. Prime Minister, Sri V. L. Isaac, introduced the Bill for the Abolition of Dowry. The opposition led by Sri S. N. Ramaswamy hotly criticised the Bill and all its provisions. After the debate was wound up by the Prime Minister, Sri V. V. Krishna Rao, the Bill was put to vote and was lost. The observer of the day, Srimathi Dr. K. Atchamamba, M. P., expressed her appreciation of the manner and spirit in which the Mock Parliament was held.

The office bearers of the Students' Society are grateful to the Staff of the College for their guidance and advice in all matters and the Students for their active co-operation throughout the year in all the activities of the Society.

B. Ch. Satyanarayana,  
Secretary.

# TELUGU LITERARY ASSOCIATION

As usual the elections were conducted in which Mr. B. Ganapathi and Mr. P. Rama Mohana Rao were elected the Secretary and Joint Secretary respectively.

This year our Association was inaugurated by Sri Katuri Venkateswara Rao on 25th August 1959. In his brilliant address, he exhorted every Andhra student to put forth his best efforts, so that Telugu literature might flourish in India. Sri K. Viswanadha Rao, M. A., President of the Association was in the chair on the occasion.

Of all the debates conducted by our Association this year, the most interesting and instructive one was on the subject "Nehru's policy in the Indo-China border dispute is absolutely correct". The debate was held on 12th November 1959 and Sri K. Kesava Rao, M. A., was in the chair. We can say that this was only the debate, conducted by the Telugu Association, in which such a large number of staff members participated. The debate was also enlivened with the humorous Telugu speech delivered by our Vice-Principal, Rev. Fr. A. Miranda, S. J. The debate proved so interesting that the hall could not contain the number of students who attended and it lasted more than four hours, ending only at 7-45 p. m.— a record in our College! The proposition was lost.

Our Association conducted an Essay Competition and an Elocution Competition towards the close of the academic year in which Mr. B. Augustine and Mr. V. Sri Ram won the prizes in essay writing and Mr. M. Sundara Rao, and N. Satyanarayana secured the prizes in elocution.

The principal purpose of the Telugu Association is to form young orators and writers in Telugu from among the students. It is, therefore, with pleasure that we record the successes scored by members of our Association in Inter-Collegiate debates. The Secretary, B. Ganapathi represented our College at a competition in Masulipatam and won the prize. He went again to Kakinada together with N. Satyanarayana of the Pre-University class for another Inter-Collegiate debate conducted by the Engineering College. Here too our team was successful and carried away the Rolling Cup. It is to be hoped that our students will do their best to retain this trophy and win many others in future.

I must end this report by expressing our gratitude to the staff for their help and guidance and to the students for their co-operation.

B. Ganapati,  
Secretary.



# HINDI LITERARY SOCIETY

The elections were conducted on 4th August, 1959 by Sri K. Rajaseshagiri Rao, M. A., Sahitya Ratna, the President of the Association. G. Sambasiva Rao (II U.C.) and G. Sivaprasadarao (P.U.C.) were duly elected Secretary and Joint Secretary respectively.

The inaugural address was delivered on August 20, 1959 by Sri B. V. Subba Rao, M. A., B. O. L., Sahitya Ratna. His subject was "Harikishore". Sri K. Rajaseshagiri Rao, M. A., Sahitya Ratna presided over the meeting. The guest of the day read some poems from his Hindi works and exhorted the students to study Hindi with a national spirit.

On 1st October, 1959, an elocution contest was held to select four candidates to participate in the Inter-Collegiate Hindi debate sponsored by the Government of Andhra. The following students were selected:

Degree Classes : V. V. Subrahmanya  
Sarma (II B. Sc.)  
P. Sadasivan (I B.Sc.)  
Pre-University : B. L. Panchal.  
V. Venugopal Reddy.

On 7th October 1959, the debate in Hindi between S. R. R. & C. V. R. Government College, Vijayawada, and Andhra Loyola College was held, and P. Sadasivan of our College was adjudged the best speaker among the Degree Course students. My thanks

are due to Sri G. Lavanam for having kindly consenting to act as Judge on that day.

A debate was held on 22nd October, 1959, the subject being that 'Ancient Civilisation is better than Modern Civilisation.' Sri U. S. Ramakrishnayya, M. A., B. Ed., was in the chair.

Under the presidentship of Sri K. T. Panikkar, B. A., Sahitya Ratna, another Debate was held on 'Science-a weapon for destruction' on 6th November, 1959.

An interesting debate was held on 13th November, 1959, on the subject "Military Training should be made compulsory in modern India". Lt. V. Suryaprakasa Rao, M. A., was in the chair. The meeting was well attended. On 27th January, 1960, an elocution competition was held in Hindi. The following were the two prize winners:

P. Sadasivan (I B. Sc.) - I Prize.

Ch. Rama Mohan Rao (PUC) II Prize.

On 28th January, 1960, an essay competition was held in Hindi. The following were the winners:

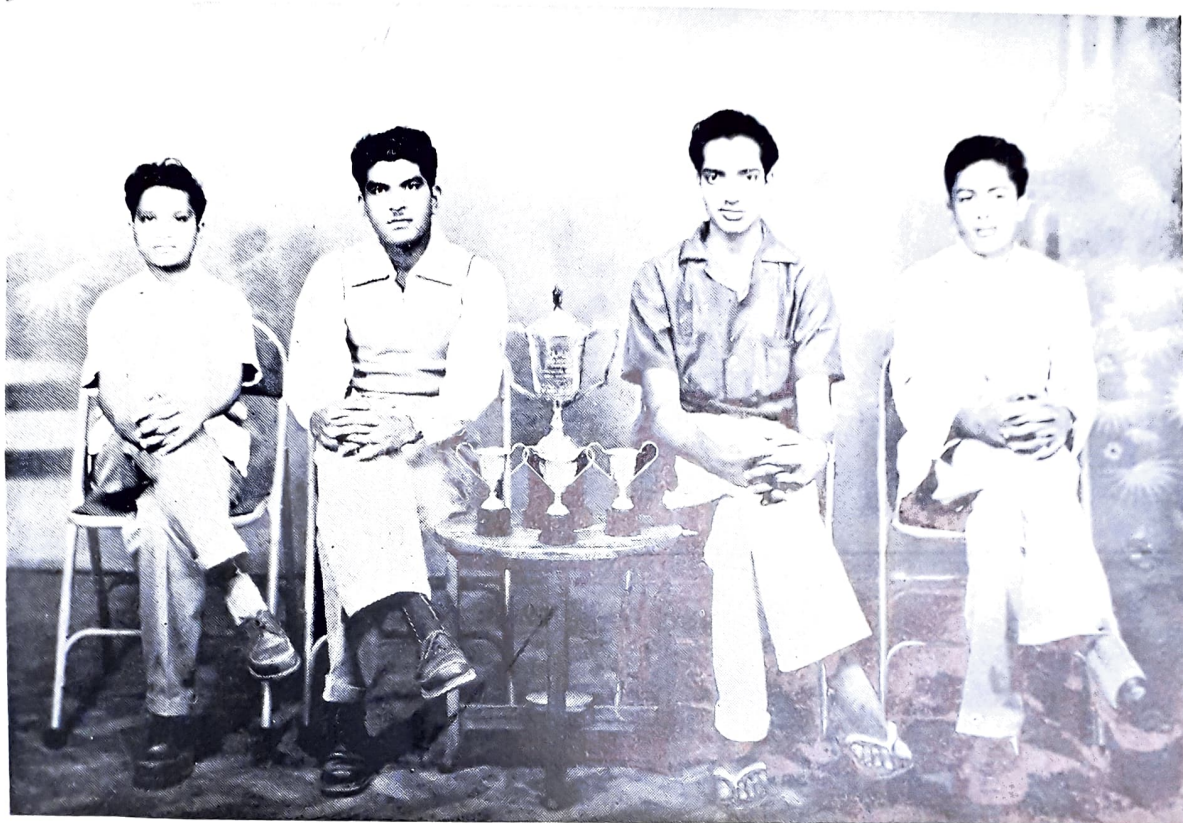
Ch. V. Koteswara Rao (II B.Sc.)-I Prize

D. Jagan Mohan Reddy (PUC)-II Prize

I thank the members of the Hindi Literary Society and chiefly the President Sri K. Rajaseshagiri Rao for their kind cooperation and guidance.

G. Sambasiva Rao,  
Secretary.





# OUR SUCCESSFUL DEBATERS

Telugu Team :  
B. Ganapati and N. Satyanarayana

English Team :  
V. Kamesam and C. Krishna



V. Kamesam receives the Medal from the President, Rotary Club, Vijayawada, for the best speaker in the Inter-Collegiate Competition organised by Rotary.



## *Associations Week*



TELUGU PRIZE - WINNING DRAMA

## MATHEMATICS AND SCIENCE ASSOCIATION

The activities of the Association began with the election of the office bearers on 1st August, 1959. Mr. V. Poornachandra Rao of IV B. Sc. (Chemistry) and Mr. N. Azad, (II U. C.) were elected Secretary and Deputy Secretary respectively.

Mr. P. G. Shanbag, Director, SIRIS, Vijayawada, gave the inaugural address. A debate on "English should be the medium of teaching Science and scientific research for an indefinite period" was conducted on 10th November 1959. Mr. S. N. Ramaswamy, B. Sc. (Hons), Head of Natural Sciences

Department, presided. It was well attended. As Mr. V. Poornachandra Rao left the College, to join the Medical College, the next contestant Mr. Ch. Satyanarayana was nominated Secretary of the Association.

During the Cultural Week celebrations, members of the Association took an active part. Rev. Fr. T. A. Mathias, S. J., conducted the Science Quiz. The annual essay writing competition was held on 25th January 1960, Mr. N. Vidyarthi, IV B. Sc. (Chemistry) won the first prize for his essay on "Indian contributions to Science".

Ch. SATYANARAYANA,  
Secretary.

## THE CATHOLIC STUDENTS' SOCIETY

Our Catholic Students' Society which was inaugurated last year continued to do good work this year. At the beginning of the year we were surprised to see that we had a new Chaplain, Rev. Fr. T. Mathias, S. J., our former Principal. This is the occasion for us to express our gratitude to Rev. Fr. Subbiah, our previous Chaplain and our appreciation of the excellent work he did for us by starting the C. S. S. last year.

Our first meeting was held on July 12th when the Chaplain explained the aims of the C. S. S. - to make us good Catholic students, aware of our responsibilities in the religious, national, social and cultural fields. The following Office-Bearers were then elected to form the Council of the Society:

President: P. Jojaiah, IV U. C.  
Secretary: V. Joseph, IV B. Sc.  
Treasurer: G. Peter Paul, II U. C.  
Class Representatives:  
P. U. C. O. Menezes  
I & II U. C. P. Innaiah  
IV U. C. : N. Joseph

The next week a Council Meeting was held at which the activities for the year were planned. Three study groups were formed: P. U. C., I & II U. C. and IV U. C., under the direction of Fr. Papiiah, Fr. Principal and Fr. Mathias respectively and it was decided to conduct meetings every fortnight. Besides it was decided to hold a few general Academies on the occasion of important religious and national feasts.

From the very next Sunday, the fortnightly study meetings began, and in all



seven were held by each group in the course of the year, during which important religious and social problems were freely discussed. Three general Academics were conducted: the first on August 15th. Assumption of our Lady and Independence Day, the second on the Feast of Christ the King, and the third early in January to celebrate Christmas and the Epiphany. These Academies which combined instruction with entertainment were a great success and taught us much.

Our College was selected as the Regional Headquarters (for Andhra

Region) of the All India Catholic University Federation and hence the President and Secretary attended the meeting of the General Council of the A. I. C. U. F. held in Madras in July. There it was decided that we should conduct a Regional Social Service Camp and also a Leadership Camp. Unfortunately we have not yet been able to conduct either till now.

The work of the year ended with a pleasant social gathering.

V. JOSEPH,  
Secretary.

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*"From the unreal, lead me to the real ;  
From the darkness, lead me to the light ;  
From death, lead me to immortality "*

**Brhad - Aranyaka Upanishad.**

# Hostel Report

*\*Mr. President, Ladies and Gentlemen,*

Allow me to place before you the Annual Report of the Gogineni Hostel for the year 1959-'60.

**Management :** Never in its short history of six years has the Hostel experienced such an upheaval as in this year, when the Warden and the Asst. Warden were transferred at the same time. Rev. Fr. Papiah who was Warden from September 1959, reluctantly relinquished his office owing to uncertain health ; while Fr. Oswald Mathias, the Assistant Warden, had to go to Kodai-kanal to complete his final year of Jesuit formation. During the short time he was Warden, Fr. Papiah won the hearts of all by his simplicity and affectionate solicitude for his wards. The unostentatious but efficient services rendered by Fr. Oswald Mathias, as Assistant Warden and Lecturer in Economics will not be easily forgotten by the hostellers. In June 1959, Rev. Fr. Rector, his shoulders already heavy with the burden of administration, generously took upon himself the Warden's work with Fr. A. Miranda to help him. Rev. Br. P. John, who was for two years infirmarian and buyer for the Hostel left us for Calicut towards the end of April. His place has been taken by Rev. Br. Susai Arul.

Before proceeding further we must here record with affectionate gratitude the services rendered to our hostellers and to the College in general by Rev. Fr. T. A. Mathias, our former Principal, Rev. Fr. B. J. Coyle and Rev.

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*\*S. R. Y. Sivarama Prasad Bahadur, Rajah of Challapalli, President.*

Fr. M. D. Varkey. It would be superfluous to narrate here all that Fr. Mathias has done for Andhra Loyola College. We are glad that he still remains with us to give us the benefit of his experience and great abilities. It is no exaggeration to say that our hostellers miss Fr. Coyle very much. He had a special affection for them and was always ready to render them any services - to correct their compositions, teach them to sing etc. We must thank Fr. Varkey in a particular way for the great services he rendered to the Hostel as Assistant Warden for two years. His sense of duty and selfless devotion to the boys are well known to all.

**Accommodation :** This year brought the hostellers some long-desired material amenities and conveniences. We have now a resplendent dining hall fully equipped with gleaming white tables, and provided with fluorescent lights and fans. This dining room is due in large measure to the generosity of Srimati Vadlapatla Lalithamba Garu. What a great boon the dining hall is can be fully realised only by those who have had to go for their meals three times a day to distant sheds, plate in hand through sun and rain ! Our hostellers now also enjoy the convenience of attached lavatories, shower baths, and a spacious new recreation hall.

**Strength :** The beginning of the year witnessed an unprecedented crowd of students clamouring for admission into the Hostel, some of them being ready to remain even as third companion in an already overful double room. Even in the third term the strength has steadily



remained at 600. This year Guntur district has once more taken the first place with 205 inmates, Krishna comes second with 139. The strength of the other districts stands as follows: West Godavari 57, Kurnool 50, Cuddapah 35, Nellore 27, Srikakulam 21, East Godavari 15, Anantapur 10, Chittoor 8, Nalgonda 6, other districts 28.

**Discipline :** With only one Warden permanently resident in a hostel meant for 600, the problem of maintaining the usual excellent discipline has become more difficult than in previous years. Besides, out of 600 residents, no less than 410 are new-comers, 352 being Pre-University boys, who stay with us for only about 9 months! Naturally, therefore, it is hard to maintain the former family spirit and efficiency. In spite of all this, we must congratulate our hostellers on their sincere cooperation and earnest efforts to keep up the old traditions.

**Studies :** If application to serious study is to be inferred from University Examination results, then our hostellers must be said to have worked hard. Their performance in the University Examination has been most creditable. The Pre-University boys secured 83% passes with 50 first classes and 77 second classes. It must be remembered that hostel admissions on the whole are poorer than day-scholar admissions since considerations other than mere merit have to be taken into account, for instance age and size, distance of home town, relationship to donors. Special mention must be made of A. Ramachandra Rao and P. Seshadri Reddy of Pre-University who came first and third respectively in the University Examination. In many groups our hostellers secured the first and second

ranks. In M. P. A. group, A. Ramachandra Rao came first, in M. P. L., Seshadri Reddy first, N. Gopala Rao second; in M. P. I., S. George Selvaraj first, S. Venkataratnam second; in Bi. P. I., Leela Prasad first and Bhupati second.

Four out of the seven moral prizes were won by the hostellers. In I U. C., V. Kamesam was first in English, N. B. Urukondaiah first in B. Com., N. Koteswara Prasad first in C. B. Z., K. Kameswara Rao second in M. P. C. In III B. A. & B. Sc. P. Srinivasa Rao came first in Economics. M. D. Siva Prasad and G. Stalin, first and second respectively in B. Sc. Chemistry Main.

**Extra-Curricular activities :** In extra-curricular activities too our hostellers played a leading role in the College and carried away most of the prizes. Vepa Kamesam, II B. Sc., secured the first Prize both in the Inter-Collegiate English debate held at Kakinada and in the debate conducted by the Rotary Club, Vijayawada. B. Ganapati, IV U. C. and N. Satyanarayana, Pre-University, won for our College the Rolling Cup for Inter-Collegiate Telugu debate held at Kakinada. Most of the Association prizes awarded by the College have been captured by the hostellers. N. B. Urukondaiah and R. M. Mohana Rao got the first and second prizes awarded by the History and Economics Association. David George and Hanuman Gupta secured the first and second prizes awarded by the Biology Information Service. K. Raghuramaiah and S. R. C. Ratnakaram won two of the three prizes for best actors during Cultural Week.

**Games & Sports :** Our boys have done remarkably well in sports and games.

Though we failed to win the Senior Championship, nearly three-fourths of all the prizes awarded have been secured by our boys. Special mention must be made of Abdul Shukkur and P. Satyanarayana among the Seniors and K. Satyanarayana Murthy and M. Prakasa Rao among the Juniors. Our boys played a very prominent part in all the College teams. Great interest was shown in Cricket this year. The Junior Cricket Club has a number of splendid players who have enormously improved the standard of Cricket in our College.

**Conclusion :** Before we conclude it is our duty to thank God, the Giver of all gifts, for all the blessings we have received this year. We thank in the

next place our generous benefactors and those tireless friends of the College who have travelled far and wide to collect funds. We are deeply indebted to Rev. Fr. Rector who with grim determination and unbounded energy has done much to make our life happy.

Finally, let me thank you, Sir, for kindly consenting to preside over this evening's function. You are one of the first and most important donors of this Institution. If this Institution is able to do some good to the young men of Andhra, it is due to the generosity of persons like you. We wish you every success in the new responsibility you have assumed as Chairman of the Krishna Zilla Parishad.

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*Money spent for others becomes a blessing to him who gives and him who receives.*



# History, Economics, Politics and Commerce Association

**E**lections for the posts of Secretary and Joint Secretary were held on 29th July, 1959. Y. Gopala Rao, II B. A., and P. Maheswara Rao of II B. COM., were elected Secretary and Joint Secretary respectively.

The Association was inaugurated on 22nd August, 1959 by Sri A. Lakshminarayana, B. Com., (Hons), Head of the Commerce Department of S. R. R. and C. V. R. Government College, Vijayawada., Rev. Fr. D. Gordon, S. J., the Principal of the College and the President of our Association, presided over the function and introduced the learned speaker to the gathering. Sri A. Lakshminarayana spoke on "Planning in India". He described the achievements under the First Five Year Plan and also critically examined the objectives, targets and the financial resources of the Second Five Year Plan. The meeting was well attended. A vote of thanks was proposed by the Joint Secretary.

On 1st October, 1959, the Association was addressed by Dr. J.B. Williams, M. A., Ph. D., Vice-Principal, A. C. College, Guntur. His talk was on the "Importance of Social Science", and it was well appreciated.

The next meeting was on October 13th, 1959, when Sri K. Basaveswara Rao, M. A., was the Chairman of a debate on the subject, "Dictatorship rather than Democracy is best suited to India". Many students participated in the discussion and it was held that dictatorship is not suited to India under any circumstances.

In connection with the "Cultural Week", the History, Economics, Politics and Commerce Association organised a symposium on "Planning in India" on 28th October, 1959. Sri C. S. Narasimham, M. A., Head of the Department of Economics and History, S. R. R. and C. V. R. Government College, Vijayawada, gave a lively talk on the objectives of Economic Planning and asserted that spiritual values should not be sacrificed for the sake of material progress. Rev. Fr. D. Gordon, S. J., our President was in the chair.

On the 5th of November, 1959, a debate was conducted by the Association, the subject for discussion being "Private property should be severely restricted in India". The discussion was highly interesting and both members of the staff and students took part in it. It was held that the restriction of private property is essential in the interests of social progress, though the abolition of private property is not desirable. The Chairman of the day was Sri, D. Satyanarayana Murty, M. Com., Head of the Commerce Department.

A very useful debate was conducted on the 15th of January, 1960, under the presidentship of Sri A. Srimannarayana Sarma, M. Com. The subject of the debate was "Cooperative Farming is the only solution for the present day food problem". As usual several students participated in the discussion, and much light was thrown on the subject, especially by the staff members.

On 19th January, 1960, Sri Cherukuvada Narasimham Pantulu gave a fine lecture on the "Use of Non-Violence

in the life of an individual and in Society". Sri Paturi Nagabhushanam, Gandhitatvapracharak, Vijayawada, was in the chair. Rev. Fr. A. Miranda, S. J., our Vice-Principal, also addressed the gathering and emphasised the importance of the study of Mahatma Gandhi's teachings.

The final work of the Association was to conduct an Essay Competition. The response was poor, and only twenty three students took part in the Competition. The first prize was awarded to G. Veera Reddy of IV B. A., and the second prize was awarded jointly to R. M. Mohan Rao of II B. A. and N. B. Urukondaiah of II B. Com.

This is the fourth year of the life of our Association and the progress recorded is, on the whole, better than last year. We must confess, however, that we failed to carry out the elaborate programme we had drawn up at the beginning of the year. The Association must try to hold meetings a little more frequently. Such meetings will be very useful to enlighten the students on various social problems and develop in them a sense of social responsibility and the capacity for public speaking. We thank all those who have helped to organise the activities of the Association.

Y. Gopala Rao,  
Secretary.

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*Far from becoming richer due to the limitation of the birth-rate, peoples tend to become poorer, not only in men, but also in achievements. Why is this so? First, because the aging of the population is not a source of income but only of extra expense; then because children are creatures with needs which can be turned to profitable ends by the stimulating the economy, research, creativity and investment; and finally, because once these young people become adults, they not only assure the maintenance of all kinds of enterprise, but they also tend to develop and expand the economy. Consequently paralysing Malthusian economic theories inevitably follow hard on Malthusian demographical theories.*

(Alfred Sauvy in his book : The Rise of Youth)



## NATIONAL CADET CORPS

The Social Service camp was conducted in April 1959 at Khasimkota. Forty eight of our Cadets attended the camp. Along with some other Cadets, they were put on the task of building a road, nearly two miles long. Our boys did their allotted work sincerely and cheerfully. S. Radhakrishna Murthy was judged to be the best Social worker among our Cadets.

As usual the year's training started in the middle of July. Nearly one hundred new Cadets were recruited to the Infantry. There was much enthusiasm among the students to join the N. C. C. It is growing in importance every year through its varied activities aimed at building up the body, character and spirit of patriotism of the youth of the Nation. Our College is fortunate in having an Air Wing Unit raised this year. Fifty Cadets were recruited even before the formal orders to raise the Unit were received. The recruits were placed under the orders of P/O N. Gopala Rao and were given training in foot drill. Rev. Fr. Principal took keen interest in the training and generously offered refreshments to the Air Wing Cadets from the College Funds, in order to keep up their morale! The formal orders were received to raise the Air Wing Unit, 21 (And) Air Squadron, from 1st October 1959, and Sqn. Leader S. V. Raman was posted as the O. C. of the Unit. He is sparing no efforts to make the Unit a full-fledged one. Thanks to his efforts and the sincerity and enthusiasm of P/O N. Gopala Rao, the Cadets are sure to have excellent training.

The Infantry Wing went through their training programme in spite of

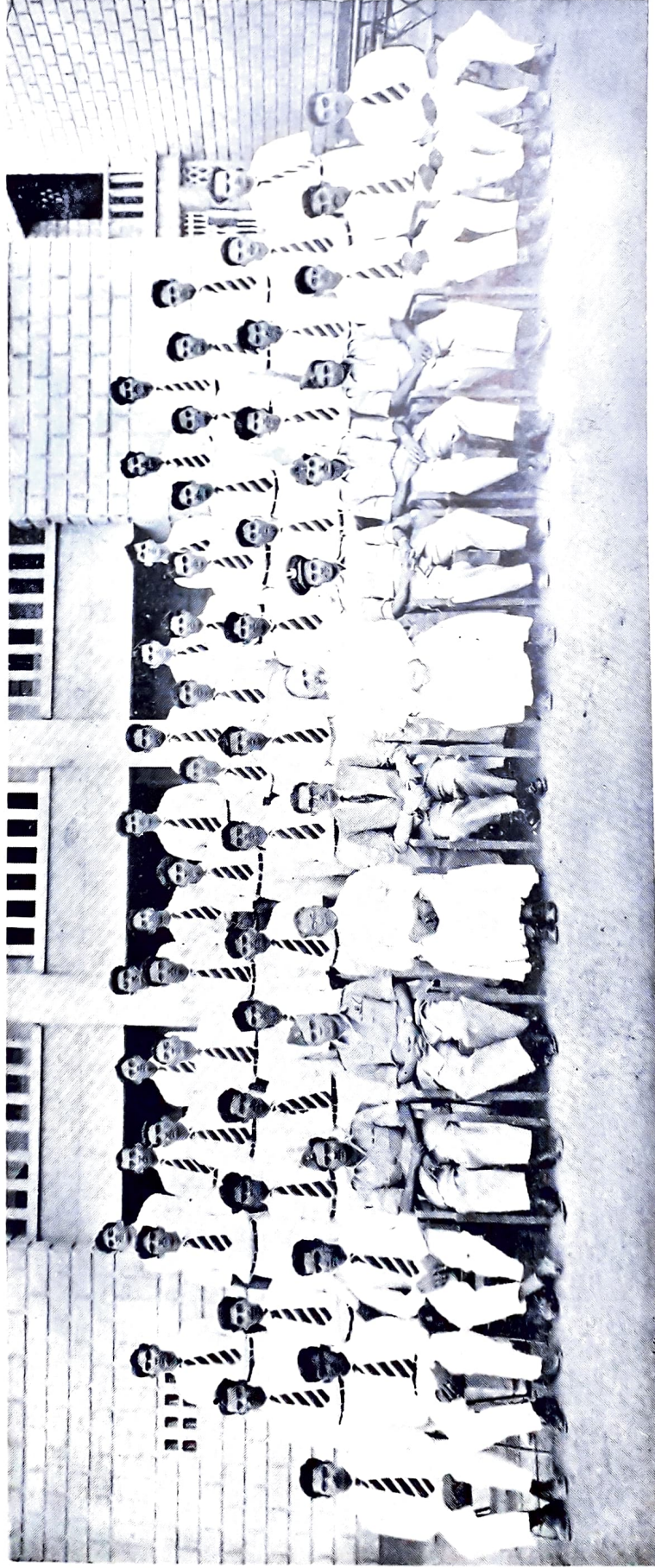
heavy rains. Even though many of the Cadets are small in stature and young in age, they evinced a lot of enthusiasm and successfully withstood the rigorous training both at the College and at the Annual Training Camp. The Annual Training Camp was held at Kotappa-konda, Guntur Dt., for the 1st, 10th and 7th Andhra Battalions. Ours was the highest percentage of attendance with 150 Cadets present out of 167. The Cadets enjoyed the camp life which comprised training and demonstrations. Though our Cadets, many of them being very young, were slack in tent cleaning at the beginning, they soon caught the camp spirit and put in very hard work to make their lines the most beautiful in the camp. The camp was visited by Rev. Fr. Rector and Rev. Fr. Principal on the Parents' Day. They went round our tents and appreciated the neatness of the lines. The Cadets were very happy at their presence.

The annual examinations for 'B' and 'C' Certificates were held in January 1960 in the College itself. 54 Cadets appeared for 'B' and 4 Cadets including one ex-Cadet appeared for 'C' Certificate examinations. Since many of the Cadets have done very well in the examinations, at least 65% of passes are expected.

As the training camps, which were hitherto held during December-January are found to be interfering with the studies of the Cadets, they will in future be arranged in the Summer immediately after the combined Cadre and Social Service Camps. This year



# NATIONAL CADET CORPS



AIR-WING — OFFICERS & RECRUITS



the Annual Combined Cadre and Social Service Camp. Annual Training Camp will be conducted from 20th May to 31st May. Our Unit will be combined with the 5th and 9th Andhra Battalions, instead of the 1st and 10th Battalions.

This year there was an important change in the command of the 12th Circle Cadet Corps. The command has been raised to the rank of a Group Captain; and Group Captain J. C. Varma has taken over from Wing Commander P. J. Mathews as the Circle Commander. A deputy commander, Lt. Col. Dalip Singh, has also been posted. The O. C. of our Infantry Unit, 7th Andhra Bn. N. C. C., Captain K. Balachandran has been posted back to his Unit and the former O. C. of this Unit, Captain A. S. Reddy

has been reposted here. We extend our warm welcome to all the new Officers and our best wishes and thanks to all the out-going Officers.

There are some new proposals to expand the N. C. C. before the end of this financial year. Nearly 3,000 Cadets will be recruited to join the N. C. C. 'Rifles' from 15 Colleges. The Andhra Pradesh Government is considering the allotment of the new Units to the various Colleges. For the year 1960-'61 nearly 12,000 new Cadets will be trained in the N. C. C. 'Rifles'. It is up to the students, the future builders of the Nation, to avail themselves of the opportunity and put it to the best use, by joining the N. C. C. in greater numbers and training themselves to be fit to build the Nation in a democratic way and to defend it from any kind of aggression.

Lt. V, S. P. Rao

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*"Education does not mean teaching people to know what they do not know; but it means teaching them to behave as they do not behave"*

JOHN RUSKIN

# *Socialism Vs. Democracy*

By

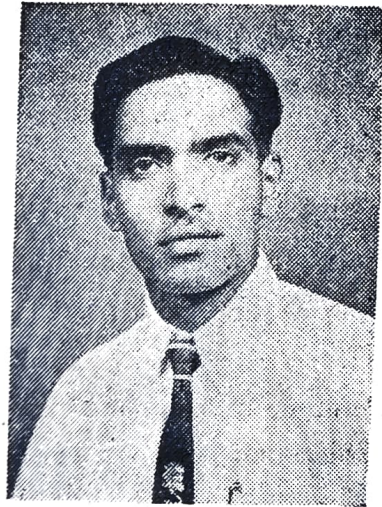
Y. Venkateswara Rao, IV B. A.

With the advent of the Industrial Revolution the means of production underwent very radical changes and consequently wealth increased in abundant measure. While large numbers of people worked in the factories which produced the goods, the ownership of the factories lay in the hands of a few. This gave rise to a peculiar situation in which a majority of the people were steeped in poverty, receiving only the minimum wages; while a few monopolised all the means of production and enjoyed the fruits of the toil of millions. Naturally many people revolted against this injustice and sought for ways of combating it. True Democracy, Socialism, Communism were some of the cures suggested to overcome the cancer of social injustice and to secure better living standards for the common man.

## **Democracy**

Democracy, as it has been aptly described by that famous American President Abraham Lincoln is "the Government of the people, for the people and by the people". So evidently democracy is a form of Government in which the people participate and take decisions and implement them through their representatives, for the enhancement of their common good. Thus in true democracy the State exists for the people and the people enjoy individual liberty and freedom to choose their Government through the exercise of their franchise. The individual's

rights are well protected and he is guaranteed freedom of thought, speech and action and is at liberty to do or not to do anything he



pleases. The State on the other hand takes cognizance of the citizen's inalienable birth rights, and in all its activities they reign supreme. As days change, new circumstances arise and the State's responsibilities increase. The maximum good has to be done to the majority of the people, because the Government aims at establishing a society in which the majority of the people are happy. In this process the liberties of some individuals may have to be curtailed; but this is done through the necessary legislation, passed by the representatives of the people, keeping in view the interests of those affected. Thus in true democracy the individual is always sovereign and the State is subordinate to him. If a few people monopolise trade and production and amass much wealth to the detriment of the majority, then the State passes the necessary laws to ensure that reasonable limits are set to their incomes and that excessive wealth is collected from them in the form of taxes for distribution among the people through various national welfare projects.



## Socialism

In countries that have adopted 'Socialism' the aim of the State is also to improve the lot of the citizens. But while socialism wants to establish a classless and better society, it does not care to respect the individual's rights. If anybody's rights interfere with the interests of the State, they are sacrificed without much compunction. Here the individual is subordinate to the State and lives for it, whereas in democracy the State exists for the individual. In socialism things can initially be done with more speed and production increased up to a certain point more rapidly than in democracy, because the State does not hesitate to bring force to bear upon the individuals and oblige them to do what is required. The individual has no choice but to obey the commands of the State which proudly and loudly proclaims that the interests of society are far more important than the rights of the individual. Though socialism has this advantage of greater efficiency in certain circumstances, it is painful to note that it does not attach any sanctity to the individual and his natural, inalienable rights.

## Comparison

Man is essentially different from the rest of all creation in that he is capable of thinking. While all the other animals care only for their physical existence, man, endowed with the power of reason and the faculty of thought believes that mere physical well-being is not a satisfactory end in itself and that freedom of mind and soul is a more important thing. Men often prefer death by starvation rather than

do a thing which they believe to be wrong. This sacred individual freedom comes into conflict with socialism and they cannot coexist. It is only in true democracy that free thought, expression, belief, action are allowed and encouraged for improving the collective good. It is quite certain that men work better for themselves and for the common good when they are free.

Another important feature of democracy is that it respects the individual's right and desire to own land or wealth and to increase them. Socialism scorns this natural human psychology and believes in the ownership of all the means of production only by the State. Individuals are debarred from possessing wealth chiefly productive goods like land and factories, and all their needs are catered for by the State. But this again is going against human nature. If we probe deep into the institution of property, we find that primitive man did not possess the land as private property, but that it belonged to the tribe or group or family. But from this primitive stage, we have advanced to the institution of private property. Why? Because it has been realized that unless a man has before him the incentive that he is likely to possess if not all, at least a good part of what he produces; he will not give of his best. In socialism production may be expedited by force, but it cannot be increased beyond a certain extent; because people will not work willingly, since they are not allowed to own their produce. History, ancient and modern, bears this out. It is a fact experienced by countries like Russia, Poland, Hungary, etc., that agricultural production increases, the moment freedom is allowed to the farmers. The most prosperous countries of the world are

not socialist or communist but democratic countries. Thus we find that socialism does not thrive in circumstances which are propitious to the

growth of democracy. Hence on the same grounds we find that democracy and socialism do not coexist and are naturally exclusive.

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### PRAYER

*The man who is lacking in faith and has never sought help beyond himself is limiting his capacity to live, to create and to be happy.*

*For some, prayer lenes the strength to span the gap between what we are and what we might be. For some, it is the clarifying medium which separates truth from falsehood. For some, it is the force which disperees fear and confusion. For some, it is the current through which the soul receives surcease from sorrow and despair. For me, it is a kind of bridge. Our engineering miracles soar out across great barriers, enabling us to reach out to each other, tying us to our fellow men in commerce and communication. Prayer, whether it be a hymn of praise or a simple plea for mercy, is the bridge which unites mankind with God.*

J. Edgar Hoover, Director of the  
Federal Bureau of investigation,  
( F. B. I. ), U. S. A.

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# Three Great Diamonds of South India

By

K. C. PATTABHI RAMAN, IV B. Sc. (Chemistry Main)

**L**arge and valuable diamonds seem to have played an important and romantic role in human history and the account of their careers is well worth telling.

The number of cut diamonds which exceed a hundred carats in weight existing in the world today is very limited. Many of them originally came from India. From these large stones, I propose to select three which have influenced great empires of the world and give the readers a brief account of them.

## Koh-i-noor

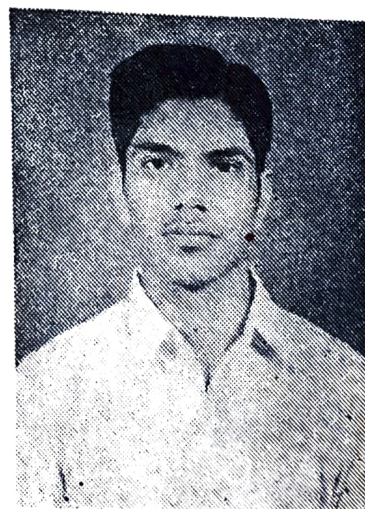
The name Koh-i-noor means—"Mountain of Light" in Persian. In its original cutting, it weighed 186 carats. In romantic history it stands foremost. Legend says that it was found in the Godavari River, thousands of years ago and that it was the Syamantaka-Mani, coveted by Krishna and acquired by him. In 1304, the Moghul Emperors took it from Malwa. In 1739, Nadirshah, the Persian conqueror seized it from Shah Mohammed. He it was that gave the gem, the name Koh-i-noor.

An amusing story is told about how this famous gem came into the possession of Nadirshah. Shah Mohammed had the habit of keeping the stone inside his turban, which he never took off. One night he gave a banquet, to Emperor Nadirshah. At the banquet Nadirshah took off his crown adorned with beautiful pearls and placed it on Shah Mohammed's head, as a mark of eternal

faith and friendship, removing at the same time Mohammed's turban which he put on his own head. Whether the wily Nadir was aware of the contents of Mohammed's turban or not, is not known ; but the rules of etiquette prevented Mohammed from making any objection to a seemingly spontaneous act of good will !

After an eventful career of adventure, the Koh-i-noor became the spoil of Ranjit Singh. His successors kept it till 1850 and upon the fall of Sikh power, it passed to the East India Company. Lord Dalhousie, on behalf of the Company, presented it to Queen Victoria. The Queen had it re-cut, reducing its weight to 106 carats and had the gem mounted in the Imperial Crown, where it may be seen today in a show case, containing the British Crown Jewels kept in the Tower of London. The wisdom of recutting the gem has often been doubted, for it was reduced by nearly half.

A peculiar feature of the history of the Koh-i-noor is that it never changed hands through purchase. As far as we know, it was always a conqueror who



got possession of this wonderful diamond.

### **The Regent Diamond**

From the Krishna River came another diamond which has influenced the destinies of France. It is known as the Pitt or Regent diamond. Somewhere about 1701, one hundred and fifty miles from Golconda, on the banks of the Krishna a labourer found a stone weighing 410 carats. The stone was too big to conceal on the person of the man who found it, so he deliberately cut his leg and concealed the gem in the folds of the bandage. He wanted to go to distant lands and sell this unique find abroad. But the English skipper who took him on board found the secret out, threw the man to the sharks, and sold the diamond to a Parsee Merchant. Sir Thomas Pitt, Governor of Fort St. George, bought the diamond for about three lakhs of rupees. In 1717, he sold the stone to the Duke of Orleans, the Regent of France for Rs. 18 lakhs. Till 1732, the fateful year of the French Revolution, the stone remained among the Crown Jewels of France. During the upheaval of the Revolution, it was stolen, but the thieves were unable to find a buyer and threw it into a ditch where it was found later. The Republican Government of France pledged the stone to Holland and raised money to meet the Napoleonic Wars. Napoleon redeemed the jewel, and mounted it on his State Sword. Today

it rests, the pride of the French nation, in the Appollo Gallery at Paris.

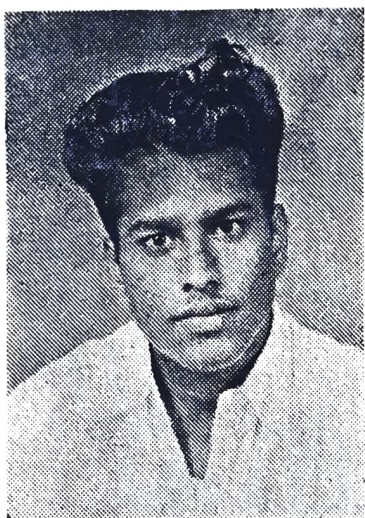
### **The Orloff Diamond-Eye of an Idol from Srirangam.**

A third stone whose history was mixed up with that of the Russian Empire also came from South India. It is called the Orloff Diamond. At one time it formed the eye of an idol at Srirangam. It weighed 194 carats. A French soldier, masquerading as a guard of the temple, stole it and sold it to an English Captain for Rs. 30,000. The Captain resold it to a London gem-dealer for a lakh and eighty thousand rupees. After several changes of hands, it was sold to Prince Orloff of the Court of Russia for a sum of Rs. 13 lakhs. The Prince had at the time fallen from favour in the eyes of Catherine of Russia and to regain her favour he presented the Orloff diamond to her. It was set in the Russian Royal Sceptre and today is one of the treasures of Soviet Russia.

I have said that many of the big stones in the world came from India. However, there is one notable exception and it is a grand exception. This remarkably big stone is called the "Star of Africa" or Cullinan Diamond. It was found in 1905 in Pretoria and in its rough state weighed 3,106 carats that is about 1½ pounds ! It has been cut into several parts big and small which adorn the sceptre and the Crown of the British Monarchs.



# CO-OPERATIVE FARMING



## PROS AND CONS.

By  
G. Purnachandra Rao, IV B. A.

Controversy is raging over Cooperative Farming in India. The Prime Minister's view is well

known: "There is no choice", says he, "I cannot understand any person not realizing this patent and obvious fact. Now we have only to give attention to hammering out details as to how to implement cooperative farming fully. We have only to discuss and finalise the practical aspects of cooperation". On the other hand Mr. Masani maintains that "Cooperative farms are a misnomer that would inevitably lead to collectivization and strengthen totalitarian trends at the cost of democracy".

### For

There is no doubt that Mr. Nehru is influenced by the Russian example in proposing cooperative farming. Under the First Five Year Plan (1928-'33) it was made compulsory in Russia for all the farmers to join the "Collective farms", i. e., farms, in which the land was to become the property of the community. The farmers, therefore, lost their ownership of the land and became merely wage earners on the common land. It is quite evident, that this totalitarian scheme of collective farming is quite unsuited to democratic and freedom-loving India. Cooperative farming, however, allows

the private ownership of land; but as the land is cultivated jointly as one unit, it will have all the economic advantages of large scale production.

It is only cooperative farming which, by automatically extending the extent of cultivation, will make possible the introduction of technical improvements which can never be brought about on small farms, because of the inadequate resources of the farmer and the small size of individual holdings. Hence, it is only by this method that we shall be able to increase our agricultural production and solve the problem of food scarcity.

Some people, however, are of the opinion that cooperative farming will not lead to an increase in production, unless it is accompanied by mechanized farming and it is quite useless to try the former since the latter is unsuited to India. For, they say, the technical improvements to be introduced in the joint farms, will throw a large number of people out of employment, and will therefore aggravate the problem of rural unemployment, which is already serious. But this argument is quite unacceptable. In fact, by technical improvements, we really mean the use of small machines, better ploughs, better seed, fertilizers, green manures, sinking of wells, etc., not necessarily the use of large scale mechanization. Thus technical improvements taken in this sense are not likely to create any serious problem of



unemployment. On the other hand, they will increase the production.

Others staunchly criticise cooperative farming on the ground that it is just a step towards collective farming. Once a cooperative farm is established, they argue, if a person wants to leave the cooperative farm and withdraw his land, he will not be allowed to do so in practice; for if he is permitted, it will mean the upsetting of the whole organization of the cooperative farm resulting in chaos. Thus the only possibility that remains, *prima facie*, is that he will be allowed to go, provided he accepts compensation for his land; so that finally the land is purchased by the "Co-operative". Thus a time will come, when the "Cooperative" will become all in all and land will pass from the individual peasants into the hands of the Government. Hence it is argued that cooperative farming will mean the loss of freedom, and will reduce the individual to a slave of the Government, as in Communist countries. This fear seems to be unfounded, for the Government has repeatedly stated that the whole process will be undertaken in a democratic way and on a voluntary basis.

### Against

Criticising the scheme of cooperative farming envisaged by the Government, Rajaji says that the tilling of land requires infinite patience and knowledge of the soil and the seasons, and the Government cannot rely on their so called "experts", possessing only book knowledge about farming methods. "What the Prime Minister is proposing to do", he continues, "is to destroy peasant proprietorship as an institution". Mr. Masani charges Mr. Nehru's coope-

rative farming as a scheme which "not only attacks the farm, but attacks the family". Mr. Rajagopalachari continues: "The result would be that when it came into effect, the families of the peasants would not go to work on their own fields, as they do now in the villages of our country." Quoting Dr. Otto Schiller, Mr. Munshi says, "It is hardly possible to show any example where peasants in an existing old village have voluntarily given up their individual use of land and have pooled their land for joint cultivation". This applies to our country also, where Government hopes to introduce cooperative farming by voluntary methods and not by coercion!

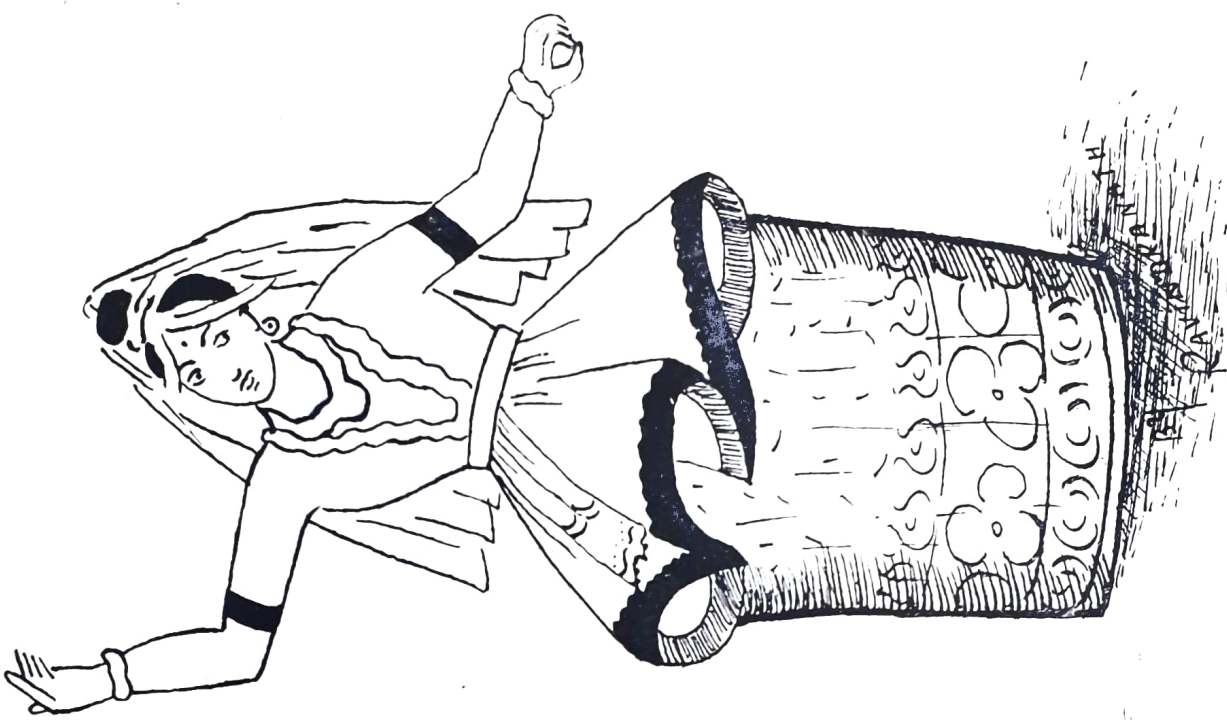
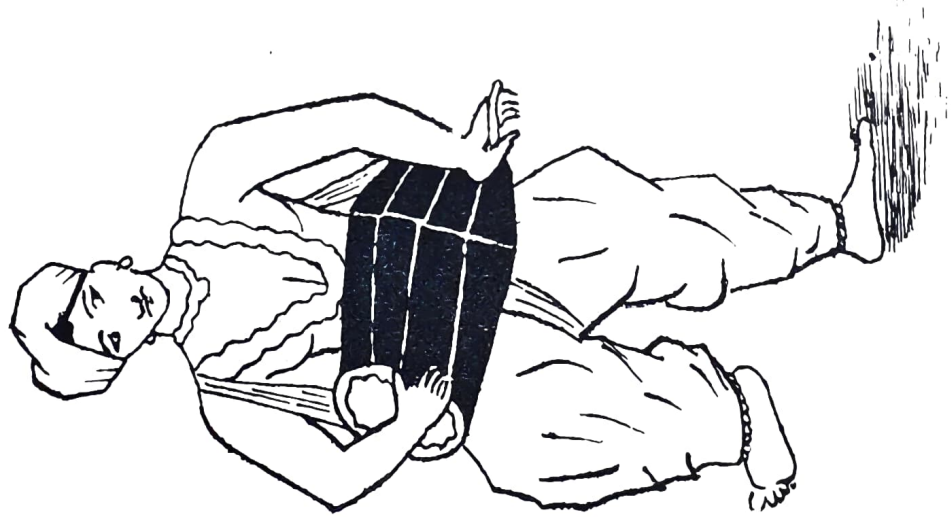
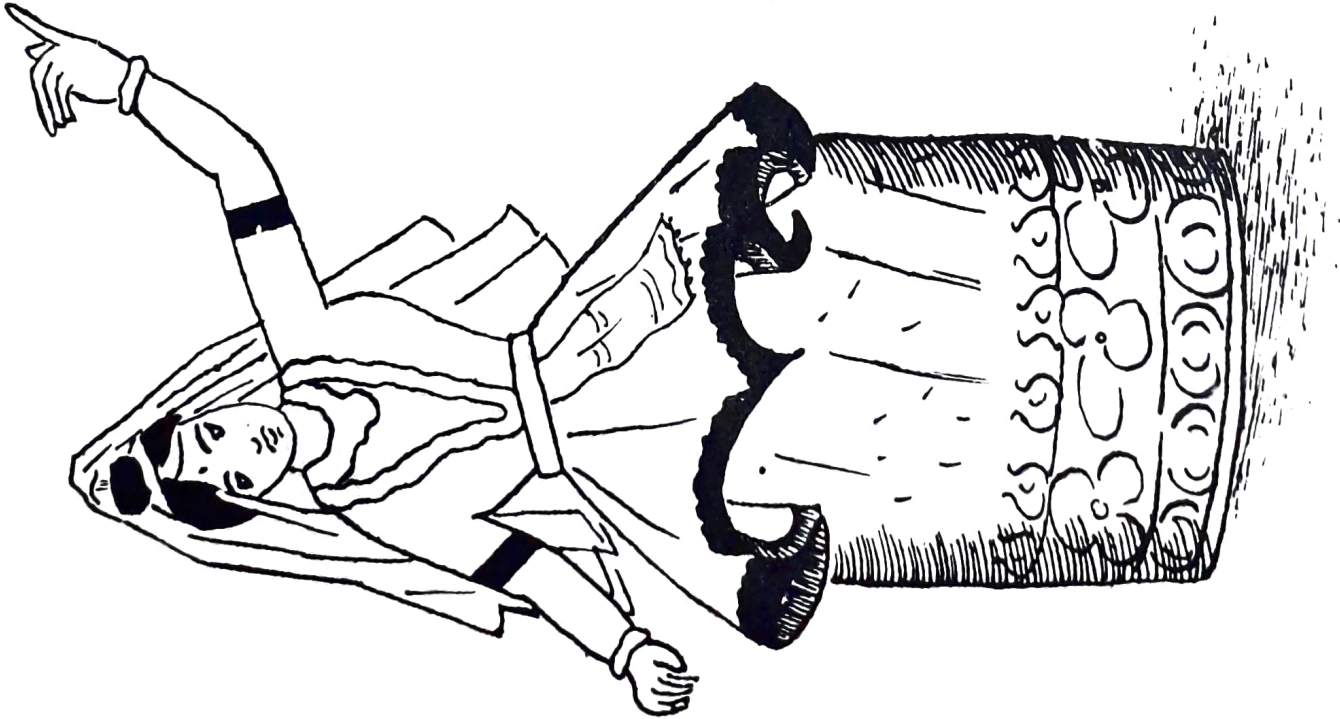
Cooperative farming would also create troubles regarding the sharing of the produce. Thus the mere area cannot be the basis of sharing, as lands are of unequal fertility; even the same kind of land can be used more profitably for one crop than for another. If sharing is based on the number of working days, contributed by the members, then it will reduce their status to mere wage-earners. Thus Cooperative farming would only enslave India's peasants. Moreover "When the joint family system that existed in India in the near past has crumbled and brothers of the same blood do not see eye to eye and even do not mind breaking each others heads for petty things; and when a son does not care to look after his old mother or father, how can it be expected that all the members of one village will *jointly* labour and *jointly* share the fruit? Cooperative farming will never be successful in this atmosphere, even if it is forced upon the people by legislation". If this is done, we will be putting the cart before the horse.





"YOUTH"

By P. Gnana Ranjan





## Conclusion

Whatever might be said for and against cooperative farming, there can be no doubt that the best means of increasing agricultural production is to leave incentive to the individual peasant

and help him with small machines, improved seed, fertilizer, etc. Thus both individual freedom and increased production will be obtained. This is how countries like Germany, Japan, Holland, Denmark have become so prosperous.



## The Emancipation of Women

*Twenty million young women rose their feet as one man with the cry: "We will not be dictated to", and proceeded to become stenographers!*

— G. K. Chesterton.



*Show me a man who cannot bother to do little things and I'll show you a man who cannot be trusted to do big thing.*

— Lawrence D. Bell.

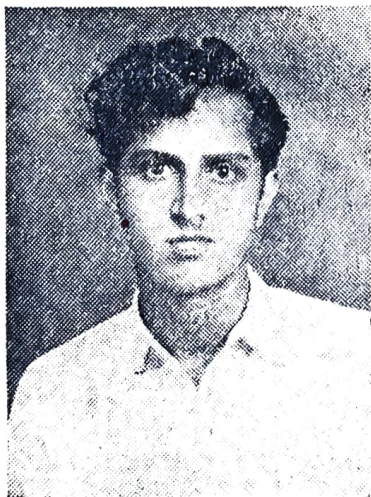
# VOLCANOES

P. P. H. Prasad, IV B. Sc.

There are in various parts of the world, mountains, that periodically spit forth fire and spread ruin for miles around. They are called Volcanoes. The name was originally given to Mounts Etna and Stromboli, because they were regarded as the locality where the Greek god 'Vulcan' had his fires and forge. The name then came to be applied to other mountains also which similarly spat out fire. Even mountains that were once active but are now extinct, are called Volcanoes.

Volcanoes are not always active nor all the time. Some are termed active Volcanoes that is, those which become active more or less frequently, like Stromboli and Etna and Cota-paxi which is the tallest active Volcano in the world. Others that erupt only occasionally like Vesuvius are said to be dormant. Then there are the extinct Volcanoes which formerly shot out fire, but are now inactive.

What exactly is a volcano? It is commonly supposed that any pyramidal mountains is a volcano. This is not correct. A volcano is, in reality, an opening in the earth's crust, through which lava or molten rock and other matter are ejected. These materials get piled up round the opening and thus produce



the well known conical shape of the volcano. The steepness of the sides depends upon the kind of material that is thrown out, whether it is coarse or fine, liquid or solid. At the top of the cone, there is generally a cup-shaped depression called the crater.

Various different explanations have been given for the eruptions coming from volcanoes; but all are agreed in saying that it is ultimately due to the internal heat of the earth. The earth on which we live has a very hot interior, for it was once a ball of fire. The outside has cooled down now into a hard crust; but underneath, rocks are still in a molten state. The pressure at great depths in the bowels of the earth is enormous and when by chance, a gas explosion occurs inside, something has to give way to let out the excess pressure. Volcanoes help in this process, and so they are in a way beneficial as they act as safety valves. When an explosion takes place inside the earth, the great volume of gas suddenly released must escape somewhere and it does so through a weak spot in the earth's crust: either the crater of a volcano or through fissures in the sides of the earth. A popular notion is that a volcano spits out great flames of fire; but this, indeed, is a rare event. What appears to be the flame is really the reflection of the fiery molten rock in the crater or in the clouds of vapour above.

Sometimes the sudden and enormous formation of steam inside a volcano causes an eruption. Where a volcano is near the sea, water may trickle



through cracks in the earth's crust, and at last, reaching a basin of molten rock, it vapourizes producing steam under high pressure. If during a certain period a volcano is dormant, the crater becomes filled up with rocks and other material; and when an explosion occurs, they are hurled out, often to a great height. When a violent explosion occurs, the top of the volcanic cone is sometimes blown right off; so that the shape of the mountain is changed.

The molten rock or lava that pours down the mountain side solidifies into a hard substance. The froth or foam on top, when it hardens, becomes pumice stone, which is so light that it will float on water owing to the many air bubbles inside. Pumice stone is also formed in another way. When the lava is shot high into the air, it becomes solid as it falls to the earth and it often gets filled with bubbles by expanding gas, then becoming frothy or spongy.



### A CLOAK OF IGNORANCE

*"Etc." is a word which people use when they do not know what more to add and wish to make others believe that they do.*



*Greif can take care of itself, but to get the full value out of joy, you must have someone to share it with.*

**—Mark Twain.**

# OUR BURNING FOOD PROBLEM

T. Sreedhara Rao, IV B. A. (Econs.)

India, in which milk and honey are said to have flowed like water in past ages, is now suffering from food shortage. This is indeed a matter for surprise. We cannot easily say that it is so because foreigners stripped the country of its riches. Many other causes have to be blamed for creating this problem. There is of course the increasing population; but this is not the true cause, for many other countries which suffer from no food shortage have a population which is increasing even more rapidly. The main cause for this burning food problem is the primitive methods of cultivation used by our Indian farmers. This is indeed a sad thing, because it prevents the farmer from coming out of his miserable life, while the whole world is fast progressing. The partition of India and the uncertainty of the weather, are other causes. Through partition, India lost some of her most fertile lands in the Punjab and East Bengal. This greatly affected the production of rice and wheat.

The food deficit is a serious handicap to the growth of our economy. A lot of foreign exchange is being wasted to fill the annual food deficits. This money could otherwise be used for industrial development. Our Statesmen and Economists now realize the seriousness of the problem. They are trying various means for solving it. The Indian food problem is not only one of quantity, but also one of quality. Of course, the total quantity is not sufficient,



but it is also an unbalanced production. Further, the food produced in India is not properly distributed and not used in the best way. This shows our administrative inefficiency.

In spite of the seriousness of the food problem the Government of India have not yet been able to find a satisfactory solution to it. Since 1948 itself, the Government have been experimenting with various solutions. At first they divided the country into various food zones and thus tried to make up for the food "deficit areas" from the "surplus areas". But this proved to be a failure in the end. Then the Government tried another method, that is to fix the prices of food grains at a level which would be satisfactory to both the consumers and the producers. This also proved to be a failure and so the Central Government is now attempting a third method of controlling the spiral of rising prices of food grains. This method is known as "State Trading" in food grains, but this does not seem to be successful either. At this point the Government of India with the help of its various agencies in the field of food and agriculture made a study of the situation and came to the conclusion that it is the credit policy of the 'Banking Institutions' in India which actually creates food shortage in the country and the consequent abnormal increase in the prices of food grains. So far the Banking institutions have been advancing credit on the security of food grains and this means that the



supply of grains in the market is not normal and an artificial stimulus is given to the increase in prices.

Now, if we make a closer study of the problem, two facts stand out. Because of the vagaries of nature and primitive methods of agriculture the supply of food grains is insufficient, and irregular ; and the prices of food grains are rising abnormally mainly owing to over investment in the country and consequent tendencies to inflation. Unless both these problems are solved the food situation can never be successfully tackled. The first problem can be solved by using scientific methods, by building dams, etc., and by ensuring a more regular supply of food grains in the country. It is with this motive in view that the Central Food Minister is arguing for the establishment of a "Food Bank" having 5 million tons of grains, raised mainly from an American wheat loan and in part from Indian bumper crops. No doubt this suggestion is sensible, but the difficulty lies in finding money for the purchase of American wheat and building storage bins to keep it throughout the length and breadth of India.

The solution to the second problem, i. e., the abnormal rise in the price of

food grains, lies in increasing the production of food grains. Our food production statistics are as follows :

<i>Year.</i>	<i>Food production.</i>
1954-'55	6,69,60,000 tons.
1955-'56	6,57,94,000 tons.
1956-'57	6,87,48,000 tons.
1957-'58	6,26,20,000 tons.

This table shows us the decline in productivity during 1957-'58 which also continued in 1959. Somehow, production of food grains in the country should increase. With the expansion of cultivable lands in the country, caused by irrigation facilities, the Government should see that the new lands are used for producing food grains rather than cash crops.

Also the Government of India is of opinion that the food problem can be solved by the extension of co-operative farming. This has its own merits and defects and it is left to be seen how far the Government is going to succeed in it. But we may safely say that unless the Government takes more interest in community development projects and National Extension schemes, in the economic use of land, and the promotion of modern methods of agriculture the food problem will continue to remain as a cancer in the economic body of India.

# The Three Year Degree Course And Its Consequences

by

N. M. Prasad, I B. Sc. (M. P. C.)



During the year 1958-'59 the Three Year Degree Course was introduced in most of the Universities of India, owing to the urging of the Government of India. This course along with the Pre-University is now flourishing in all the Universities of India. There is no doubt that in starting this course the University authorities aimed at certain advantages; but on the other hand it seems certain that the disadvantages, far outweigh the advantages.

To begin, we must start from the level of the Pre-University course. Poor P. U. C's! Our University authorities have tried their best to compress the complete two-year Intermediate course into one year. As a result, the sufferings of both the revered lecturers and the students are not known to any but God. What is the advantage of this P. U. C.? Even though a student might pass the Pre-University, he is obliged to study a 'Pre-Professional' course before actually entering a Professional College. Thus the two years come back. If we are to speak the truth, even though the P. U. C's are taught much, they know very little of any subject! In the Intermediate course there used to be a certain standard of attainment; and when the students passed the course they had real knowledge of the subjects, so that they could be directly taken into any professional course.

After giving you a little introduction on the Pre-University, I would like to say something of the distress inflicted on us by the Three Year Degree Course which we are now enjoying! This consideration can be divided into two parts, namely about (1) Languages and (2) Group subjects.

It looks as if our University has started this new course in order to prepare a graduate who will be a scholar in literature and at the same time a Doctor in sciences or a Master of Arts! This is definitely impossible and the tremendous difficulties of the lecturers and the students in trying to achieve it can well be imagined. In this Three Year Degree Course the language examinations are being conducted at the end of the second year in our University. The student has 9 texts in English, 10 texts (including grammar) in Telugu and 3 texts in General Education! No student or even lecturer can complete these portions within two years, together with the other subjects. In regard to the science students at least, I must say that the University is wrong. A science student need not be a master of Telugu literature to become a famous scientist. He will never need to use high flown Telugu on any public occasion. In fact what the University authorities



are expecting from us is nothing but 'Building Castles in the Air.' In our University a student is practically obliged to neglect his group subject at least from the III term of the II year in order to be able to get good marks in the so-called 'Humanities'. Now if he does so, he will not be able to follow the lessons in the next year.

Coming to the second part of the discussion, namely about the group subjects, I must be excused if I am obliged to refer mainly to the new B. Sc. course. I will present some facts which will show the inhuman difficulties which we have to face and which our predecessors did not have.

(i) During the first two years we are having 5 hours per week for each group subject, and in the third year it is to be increased to 9 hours a week. But previously in his main subject a B. Sc. student used to have 14 hours per week in his first year and 19 hours in his second year. As the hours are fewer for the new students, we should naturally expect the portions also to be reduced ; but strange to say they have been increased to a considerable extent !

(ii) The present student has no chance now of taking his favourite subject as his main. He has to take three subjects and all the three are considered to be mains on which he must concentrate his energy equally ! Formerly if any one studied hard and secured a good class in the main, he had a chance of getting

the same class throughout. Now, no student can read all the books with equal concentration and hence our chances of getting a class are few. Also in the case of the allotment of marks, there is another extraordinary thing—that one must get 40% on the average and 35% at least in each group and all sorts of similar complications !

In concluding this essay, I must express my firm conviction that in the interest of good education, this Three Year Degree Course should forthwith be abolished from all the Universities of India. If this is not possible for any reason, I propose the following modifications of the course which are the suggestions of many students and lecturers :

- i) General education *must* be removed.
- ii) (a) In languages there should not be more than 4 texts (apart from grammar) including all detailed and non-detailed texts.  
(b) The language examination should be conducted at the end of the first year as in Osmania University.
- iii) 'Group parts *must* be reduced to at least 'TWO MAINS AND ONE SUBSIDIARY'.

Then we can have a better standard in this new course.

# FAMILY PLANNING

By

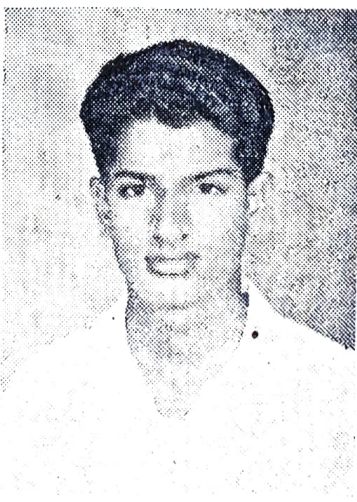
N. V. Subba Rao, IV B. A.

Everybody knows that "Family Planning" is now in the air. Everyday we read in the news papers, lectures emphasizing the need of family planning, by some political leader here and a Government official there. Family planning or planned parenthood is, of course, nothing but birth prevention. In other words, it means indulging the sexual instinct, while using artificial means to prevent its natural consequence, namely the conception and birth of children. Fortunately enough, in this ancient country of ours, this pernicious system has not gained great strength yet. But there is, however, an ever growing danger to the nation in the policy of family planning which is being championed by the Government.

Family planning springs from the well-known population problem. Opinions of economists vary regarding the question whether India is over populated or not and if so to what extent. According to the census of 1951, the population of the Indian Union was 356,879,394. In point of human strength, our country is second in the world and every seventh man in the world is an Indian. It is expected, may be rightly, that the population of India in the year 1961 would be 41 crores and 46 crores in 1971 and 52 crores in the year 1981 and so on. In spite of the rapid increase in the growth of population, the devil of this

problem is not so dark as it is painted. For, the population, density of India is far less than that of countries like England, Holland, Italy, Japan — all prosperous nations. Moreover if we note the special reasons for the increase in population of India, we are bound to agree that, after all, our problem is not of such a serious nature. Abnormally early marriages is the most important cause for the increase in population. Another striking factor is the decrease in the death rate. The death rate in the year 1944 was 24.5 per thousand, whereas it is only 11.6 in the year 1956 owing to improvement in public health. The decrease in death rate, is certainly a good thing, but it causes an increase in the population. This cannot be remedied; but early marriages can and must be stopped. It has been shown that births will fall by one third, if girls marry at 20 years. Hence the whole problem will be wiped out at one stroke!

India is a country full of natural resources. Economic development has been taking place to a good extent, but quite inadequately yet. Now, the increase in population means more supply of human labour, because "every person born into the world comes not only with a mouth and a stomach, but also with a pair of hands". Given the natural resources of the country, if it is developed





# North Indian Excursion

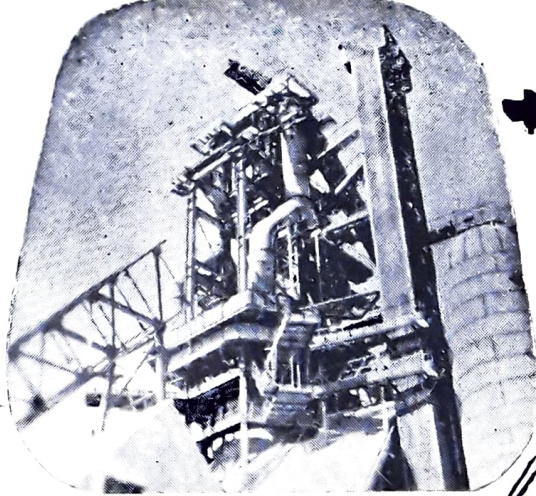
WITH  
THE  
RASHTRAPATHI



WITH  
THE  
PRIME MINISTER

LEADER OF EXCURSION - Rev. Fr. M. D. VARKEY





BLAST FURNACE

Side with  
gas clearing plant



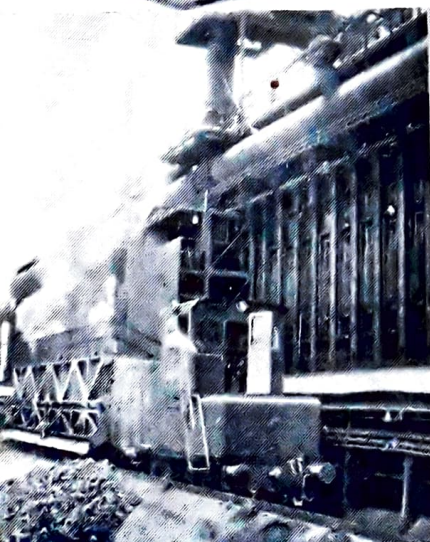
BHILAI

# Steel

## PROJECT



COKE OVEN



BATTERY



POWER PLANT

GREAT CRANE

Photos by

A. V. S. Satyanarayana Murthy.



in every aspect to the fullest extent, with the help of scientific and technical knowledge, there would be no population problem at all in India and we should easily be able to feed 200 crores of people.

What are the arguments put forward for the practice of birth control? The first is the shortage of food, land, housing and other material needs. Then, people say that birth control is necessary from the point of view of the health of the mother as well as of the children. These arguments aim only at the material side of human life and ignore the spiritual aspect of humanity completely. Moreover they are not convincing. Motherhood, as such, cannot harm a woman since she is made for it; and shortages can be remedied as we have detailed above.

Family planning has been launched as an official programme in the latter part of the First Five Year Plan, as part of the Government of India's policy for population control. The Central Family Planning Board with the Union Health Minister as Chairman was established. For the execution of the programme the sum of Rs. 497 lakhs has been granted under the Second Plan. During the Second Plan period 2,000 rural and 500 urban clinics are proposed to be established throughout the country.

Though political leaders pretend that the practice of contraception is purely voluntary, the ignorant people are misled by the continuous propaganda and led into wrong and harmful ways. It is indeed a very sad thing that India, the land of spiritual values, should be the first country in the world to take up family planning at Governmental level!

The practice of artificial birth control is definitely against the natural moral law. Since we cannot justify the bad means by a good end, no particular hard case can be excused. Mahatma Gandhi, the Father of the Nation, was dead against the practice of birth control, for, as he rightly maintained, the primary aim of the sex instinct is not so much for the individual as for the race as a whole. Moreover if the population problem takes a serious turn it can be checked by late marriages and even by the practice of continence if necessary.

The problem of India is not one of over-population but of under-development. The way to solve it is by working hard to develop our country and not by spreading vulgarity, loose morals, and a pleasure seeking mentality among our people especially the young, by popularizing birth control. Every nation which takes this path is digging its own grave and going headlong towards ruin.

—(o)—

#### PROMPTITUDE

*During a very busy life I have often been asked, "How did you manage to do it all?" The answer is simple: Because I did everything promptly.*

— Sir Richard Tangye.

# BHILAI STEEL PLANT

By

A. V. S. Satyanarayana Murthy, Final B. Tech. (Metallurgy),

Indian Institute of Technology, Kharagpur.

(Old Boy - Intermediate 1954-'56)

## Introduction.

The Bhilai Steel Project is one of the three steel projects in the public sector which have been taking shape under the Second Five Year Plan. It aims at producing finished steel products such as rails, heavy structurals, sleeper-bars and crossing sleepers, rounds and squares, flats, billets, etc.; whereas the Rourkela and Durgapur Steel Projects will turn out slabs and plates, sheets and strips for the railways and naval industry and wheels, tyres and axles for the railways.

## Location, Layout and Management.

The Bhilai Steel Project is situated in the Durg District of Madhya Pradesh, 535 miles west of Calcutta on the Howrah-Bombay line. It is conveniently located on the Grand Eastern Road. Thus convenient transport service to the mill is guaranteed both during the construction period and later during operation.

The enclosed area of the works site is nearly 900 acres, which is large enough for future expansion. The site is on a somewhat higher level than the surrounding country, which protects it from flooding during the monsoon and facilitates drainage from the works area.

A well planned township has come up with accommodation for personnel of all cadres, a civic centre, hotels and markets, schools and parks. The township is towards the windward side, west of works. The works and the township Bhilai Nagar are to be separated by a sanitary zone with green vegetation.



Inside the works, the coke and by-products plants, sintering and Blast Furnace sections, as well as the power and blower plants, which discharge most impurities into the atmosphere are located farthest away from the town, on the leeward side of the other plants and at the same time, nearer to

the cooling ponds. Construction work at Bhilai started in earnest in the spring of 1957.

## Targets.

The steel plant consists essentially of (a) three batteries of 65 coke ovens each, for the production of coke from coal and several units of by-product plant for the extraction of tar, ammonia, benzol etc. from the coal gases, (b) three Blast Furnaces for extracting iron from ore, (c) six open Hearth Furnaces for making steel out of the pig iron, and (d) mills for rolling steel into marketable forms.



The plant envisages the production of one million tons of ingot steel and 300,000 tons of Foundry Grade Pig Iron—in the first instance. It has been so planned that it can be expanded to produce 1.3 million tons of ingot steel initially and 2.5 million tons ultimately after completion of the doubling-up programme which has just been sanctioned.

A thermal power station with an installed capacity of 24,000 kw. has also been brought into operation.

### **Main Plants.**

Steel is produced in Open Hearth Furnaces by treating molten pig iron and scrap steel with iron oxide and other chemicals. Pig iron is obtained from iron ore by removing from it oxygen and impurities like sulphur, phosphorus etc., with the aid of carbon in the form of coke. As coal contains various volatile constituents, the first step towards steel or iron production is the preparation of coke out of coal, which is done in specially built "coke ovens".

### **Coke ovens and By-product Plant.**

Coal is heated in the "coke ovens" to about 1000°C in the absence of air or oxygen for a period of about 17 hours. Bhilai requires about 2 million tons of coking coal every year which is obtained from the Jharia and Bokaro collieries. It is first washed at Kargali so as to remove its high ash content. The gases that escape from the coal during heating are led to the by-product plant and the useful by-products of coal carbonisation, namely Ammonia, Benzol and tar are here processed into Ammonium Sulphate and other light oil rectification products. This is an important division of the steel plant since it will produce

70,000 tons of useful by-products including 16,300 tons of Ammonium Sulphate, 1,490 tons of Tolnol, 6,240 tons of Benzol, 1,700 tons of Naphtha and 8,145 tons of other oils. The 10,000 tons of residue is to be used as a fuel for flame carburisation in the O. H. Furnace.

The efficiency of the already commissioned sections in the plant, including the coke ovens, is remarkably high. The coke ovens are designed to have a coking period of 17 hours, with provision to reduce the time to 16 hours by careful control of coking conditions. The present coking period of the first battery of coke ovens at Bhilai is 15 hours 40 minutes. The minimum specified period being 15 hours 20 minutes—as against the coking period of 18 hours at the Tata Iron and Steel Works.

### **Blast Furnace Plant.**

The steel plant will have three Blast Furnaces, each with a capacity to produce 894 tons of Foundry grade pig iron or 1132 tons of Open Hearth Iron per day. The first of these three Blast Furnaces was blown in on the 4th of February 1959 and it is running so smoothly and efficiently that its production reached one lakh tons by the 3rd of June 1959, its average rate of production reaching 998.5 tons of foundry iron per day between May and June 1959. The erection of the second furnace is now completed and the third is taking shape with equal rapidity.

The Bhilai Steel Plant draws the iron ore and limestone from its own mines. About 2.5 million tons of Hematite ore are required and it is obtained from the Dhalli-Rajhara Hills about 60 miles

from the works. Limestone is brought from Nandini mines only 16 miles away. The raw materials are discharged into storage bins and bunkers. The correct proportion of each component is automatically carried in a skip car, according to a set programme up to the top of the Blast Furnace. Each furnace has three stoves by its side. Air is led into these stoves where it is heated up to about 750°-800°C before being blown into the furnace. The Blast Furnace has separate holes at the bottom : one for drawing out the molten pig iron ; one called a cinder notch for flushing out the impurities which come out in the form of a lighter and immiscible syrup— called 'Slag'. If foundry iron is required, the molten iron, collected in ladle cars, is taken to the pig casting machines to be cast into "Pigs" suitable for foundries. When openHearth iron is required the molten metal is directly taken to the Open Hearth section where it is converted into steel. The slag is taken in special ladle cars and dumped outside the works area. Later, it may be used for producing slag-cement.

The gases coming out of the Blast Furnace are led into the gas cleaning plant where all the dust particles are eliminated. The Blast Furnace gas is then used as a fuel in the Power House and other plants.

### **Steel Melting Shop.**

The conversion of pig iron into steel is done in the basic Open Hearth furnaces. The plant is to have six such furnaces each of 250 tons capacity.

Molten pig iron from the Blast Furnace is charged into the Open Hearth Furnaces along with the required amounts of steel scrap, dolomite, limestone, iron ore, etc. The molten steel which results is cast into ingots which are stripped from the moulds and sent to the Rolling Mills section.

### **Rolling Mills.**

Steel ingots from the stripper yard are taken to the Blooming Mill for rolling into Blooms. The Blooms are then converted into billets in the Billet Mills and taken to the Merchant Mill where they are rolled into bars, rods etc., or to the Rail and Structural Mills where they are turned into rails and structurals. The Rolling Mills Section at Bhilai thus consists of the following :

- a) Blooming Mill
- b) Rail and Structural Mill
- c) Continuous Billet Mill and
- d) Merchant Mill.

The Rolling Mills are designed to produce 770,000 tons of rolled products per annum, out of which 394,000 tons will be rails and heavy structurals. The Blooming Mill is so designed as to meet the entire demands of the other mills after the doubling-up programme is completed.

Bhilai with Durgapur, and Rourkela and the existing Steel Mills like TISCO will give India a total production of 6 million tons of steel instead of the 1 million tons we had at the beginning of Second Plan.





# ON SPINNING A YARN

By

Sri S. N. Ramaswamy, B. Sc. (Hons.)

Head of the Department of Biology.

I must apologise to my readers who might expect this essay to provide them

with tips for profitable story writing. The capacity to spin a yarn is not the unique privilege of the story teller or the gifted bard. In fact the idea for this essay was born when I accidentally saw an industrious spider, busy weaving her cobweb. In fact there are other animals and plants which are valuable sources of natural yarns. Recently artificial yarns also have entered the market. This essay attempts to give a concise account of yarns, both natural and artificial.

Yarns, mostly vegetable in origin have provided the basis for the textile industry. From the earliest known days, man has utilised vegetable fibres to weave his clothes. Prehistoric man went about clothed in the skins of wild animals. Sometimes leaves and barks of trees clothed his nakedness. Even today several aboriginal tribes in India prepare coarse clothing from soft tree barks.

## Cotton.

Among the vegetable fibres, cotton was the first to be spun into yarn and used by civilised man. The plant received its name from the Arabic word "Qutn". The earliest known evidence of cotton fabrics belongs to the Mohenjodaro - Harappa, civilisation of India. These cities thrived before 3,000 B. C. Ever since those days cotton has faithfully served man for his fabrics. During

this long period of civilisation, cotton and its cultivation have vastly improved. With better methods of agriculture and plant breeding, high yielding varieties have been evolved. Each cotton seed carries a thick fluff of hairy outgrowths on its surface. They are Nature's endowment to facilitate wind dispersal of the seeds. The hairs are pure cellulose in composition. Cellulose is one of the toughest known of organic substances. Cotton fabrics possess natural tensile strength and take spin easily. The cultivation and use of cotton continue to change the fortunes of people and countries. In the early history of America, Negro slaves were used in large numbers for cotton cultivation in the Southern States. Thus in a way cotton was responsible for the American Civil War. The U. S. A. is the biggest cotton producing country of the world today. Other important cotton-growing lands are the West Indies, Egypt and India. The cotton textile industry keeps millions of people in employment all over the world. In India, weaving cotton cloth on hand looms is a very common village industry throughout the country. It is from this occupation that Mahatma Gandhi took his symbol, the spinning wheel— a symbol of peace and non-violence.

## Other Vegetable Fibres.

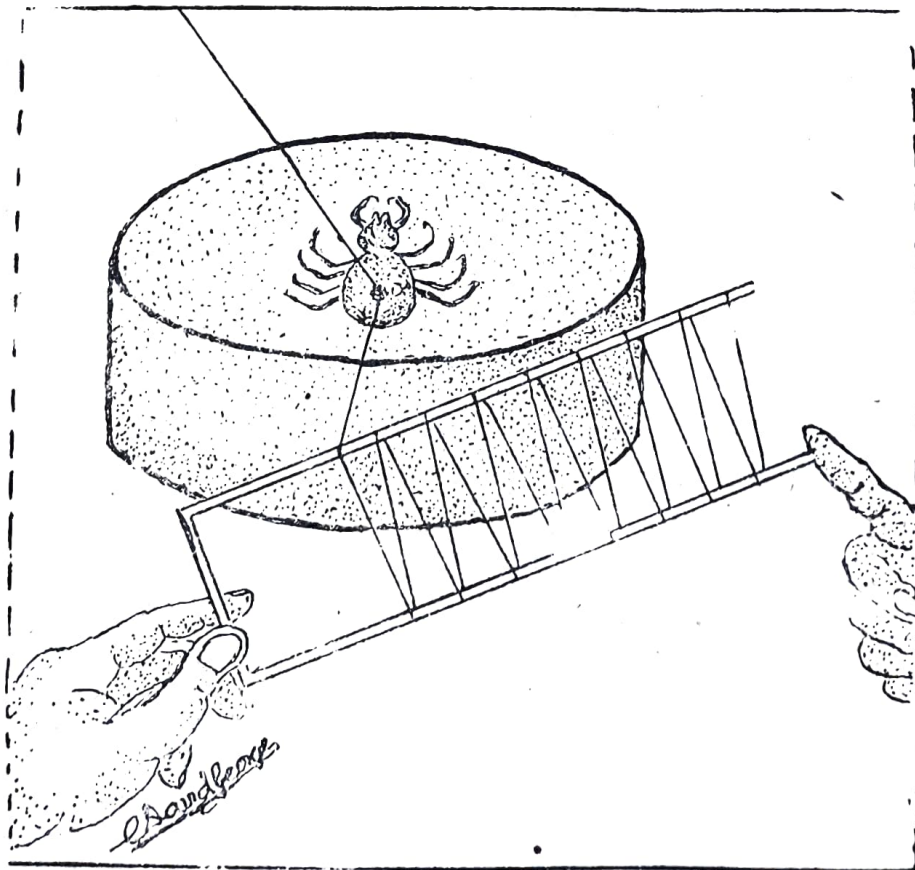
Other vegetable yarns pale before the glory of cotton. Flax is a fibre obtained from the stem of the linseed plant. These fibres are long, tough and naturally lustrous. They do not take spin easily like cotton fibres. Cloth woven from flax is known as linen. It is very

ANATOMY OF A SPIDER SHOWING SILK GLANDS.



SILK GLANDS

MILKING THE SPIDER FOR SILK





light and flexible and hence especially-suited to the preparation of light undergarments. Bengal is famous for another kind of vegetable fibre, jute. Jute is obtained from the nature stems of the jute plant. Jute fibre is very strong and resists damage from wetting or by bacteria. Therefore it is extensively used in the preparation of gunny bags, carpets and tarpaulins which have to stand up to rough use. India and East Pakistan produce over 85% of the world jute output. Sunnhemp (Janumu) gives fibres valuable in rope-making and mat-weaving. The century plant or Agave yields shining fibres known as sisalhemp from its large leaves. Sisal plants are cultivated on a large scale in many African countries.

"*Musa textilis*", a first cousin of the common plantain is the source of yet another vegetable yarn. The plants are cultivated on a mass scale in the Philippines. The flat, long leaf bases produce fine, silky fibres which are spun and woven into cloth. The cloth has a natural sheen and can be dyed easily. It is coarser than silk, but is suitable as a bad conductor of heat. Apart from these yarn yielding plants, valuable raw materials for artificial yarns are supplied by a variety of plants. Many other plants also produce fibres suitable for yarn making. However, they are not commercially very valuable and so their market is also limited.

### **Wool.**

Wool occupies the first place as the source of yarn from animals. Wool is the fluffy growth obtained from the skin of sheep and other animals. It has a complex chemical composition. The history of wool dates back from very remote records in the civilization of

man; it has come to occupy an important place in the industry of the cooler countries of the West. The rearing of sheep is a most profitable occupation for large numbers of people in Turkey and Australia. Wool offers ample protection against cold, since it is a very bad conductor of heat.

### **Silk.**

The caterpillar of the silkworm moth produces silk fibres. Silk worm rearing and the silk industry are the legacies given to the world by the Chinese. For a long time it was the closely guarded secret of the Chinese royalty. Even today, China has an important part of the world market for natural silk. The silk worm moth (*bombyx mori*) is a small insect which lives mainly on mulberry trees. The eggs hatch out into gluttonous caterpillars. These worm-like larvae consume large quantities of mulberry leaves. On reaching a particular size, the caterpillar starts building a cocoon around itself. The material for the cocoon comes out of the caterpillar's mouth as a thin jet of liquid. The jet hardens into a thin lustrous fibre. The caterpillar produces two such jets simultaneously. The two fibres are spun together by the animal into a strong thread with which the cocoon is built. In silk farms the caterpillars are reared on mulberry trees and are allowed to build their cocoons. The larvae in the ripe cocoons are killed with boiling water. The Silk threads from several cocoons are collected and spun into yarns of the desired thickness. Silk is chemically a mixture of complex proteins. Natural silk fibres possess a tensile strength equal to that of a steel wire of the same thickness! Silk textiles are naturally lustrous and remain so for a long time. Like



woolen clothing, silk also is a bad conductor of heat.

### Spider Silk.

Spiders, which are closely related to insects, are the master weavers of the animal world. Since they are very common and an obvious nuisance, we do not make an attempt to know these animals adequately. Spiders are not insects, but arachnids, related to the scorpion and the king-crab. Spiders have four pairs of legs. They vary in species from the tiny dandy legs spider to the long, hairy tarantulas found in deserts. Most of the spiders build their remarkable webs in order to ensnare their unwary prey. The raw material for building these nets, namely silk, comes from special silk glands which lie in the plump abdomen of the animal. Spinnarets lie at the base of the abdomen and the secretion of the gland is pulled out through them like a jet. Commonly the spider fixes the thread to a support and then hangs down. The weight of the body pulls out the secretion in the form of a uniform thread. The spider has different types of silk glands each of which produces a particular quality of silk. These silks serve different purposes. The most common is the drag line silk by which the web is attached to the supports. In between the radiating drag lines are the cross silk fibres. A third type of silk helps to build the egg case of the animal during the breeding season. In the past, several unsuccessful attempts were made to use spider silk for profitable purposes. Of late, however, a use has been found for it. It is being increasingly used in optical and surveying apparatus for their "cross wires" or reticules. Instruments like transits, levels, gun-sights, astronomical telescopes and medical microscopes are now

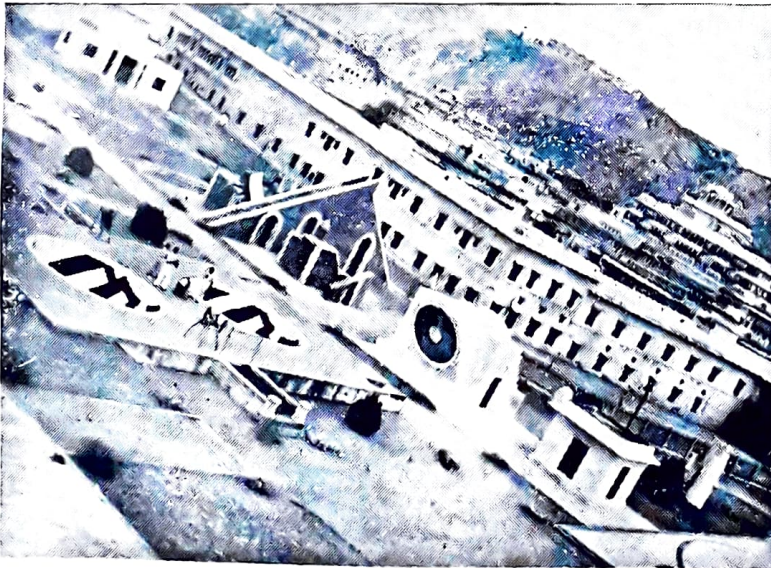
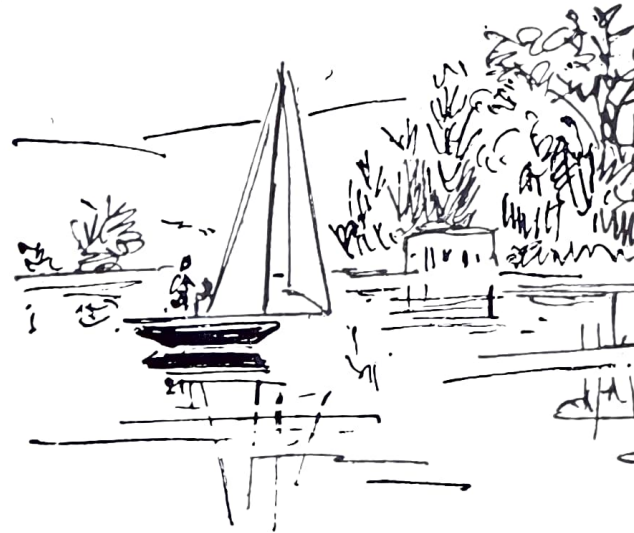
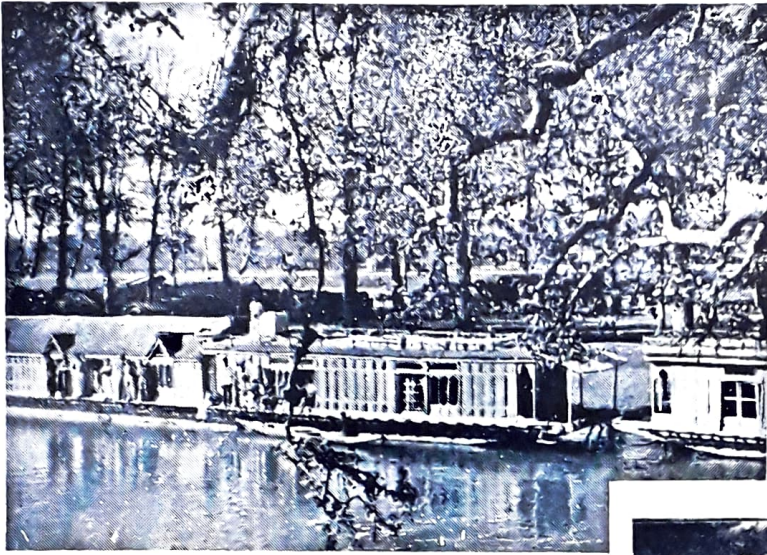
fitted with fine spider silk fibres. Every well-known telescopic rifle sight with a dot reticule carries spider web cross hairs. Nylon or platinum wires may be used as alternatives. But they do not combine fineness, strength and elasticity as the spider's silk. When once the silk fibre is fitted, it remains unchanged even though the instrument is subjected to drastic temperature changes. The use of spider's silk has become so popular that an American lady, named Mrs. Hook even rears spiders as a hobby. She "milks" them for their valuable silk which she profitably sells to manufacturers of optical instruments. She has so perfected her technique, that she can supply a fine fibre 1/50,000th of an inch in diameter. Among the spiders, the females are larger than the males and so Mrs. Hook prefers the sturdy females to the puny males!

### Artificial yarns.

Towards the middle of 19th century, a Frenchman by name Chardonnet produced an alkali cellulose, which could be drawn out into a fine yarn when passed through a spinnarett. This was the beginning of the numerous synthetic fibres which have entered the textile world today. The most common of these are rayons. Rayon is pure cellulose treated with an alkali or with acetic acid. Cellulose is obtained from various vegetable sources like cotton linters, wood pulp or bamboo shavings. Rayon pulp is squirted through fine jets and the liquid hardens when it meets air, forming fibres. A few such fibres are combined and spun together into a uniform yarn. This yarn goes through all the stages of weaving, printing and dying like cotton or wool, and it finally produces superfine fabrics. Depending on the texture and the weave, the fabrics are known as

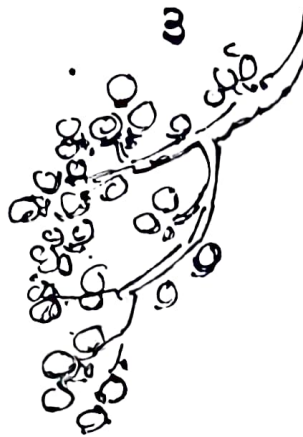


# North Indian Tour



1. Our Boat House, Kashmir.
2. Fr. Varkey at Gulmarg, Kashmir.
3. Janta Mandir, Jaipur.
4. Radhasoami Temple, Agra.

(1, 2, 3) Photos taken by  
Fr. Varkey.  
(4) taken by  
R. Narasimha Sastry.





# BIOLOGY EXCURSION

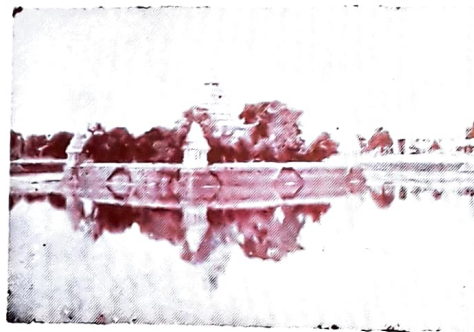


1. The Group



2

2. Sri S. N. Ramaswamy  
(The Leader)



3

3. "Teppakulom", Madurai.

4. "Pamaban Bridge".

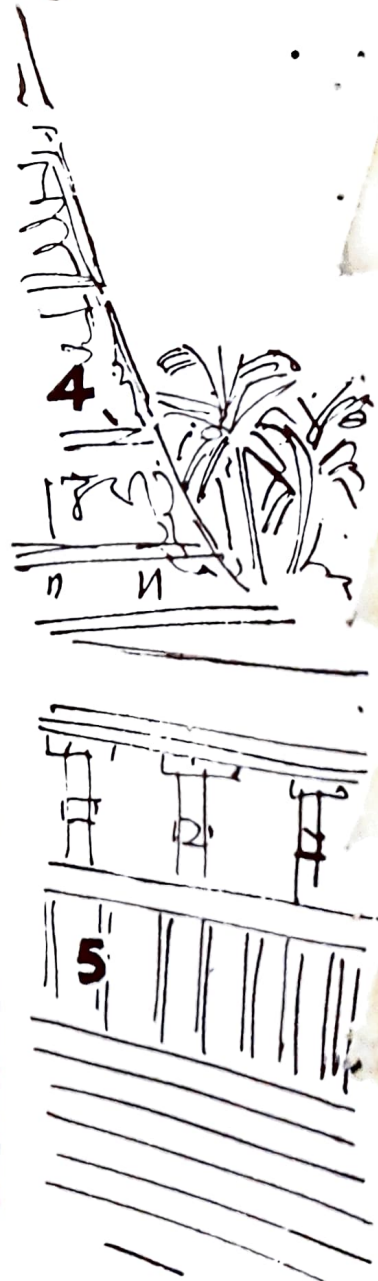
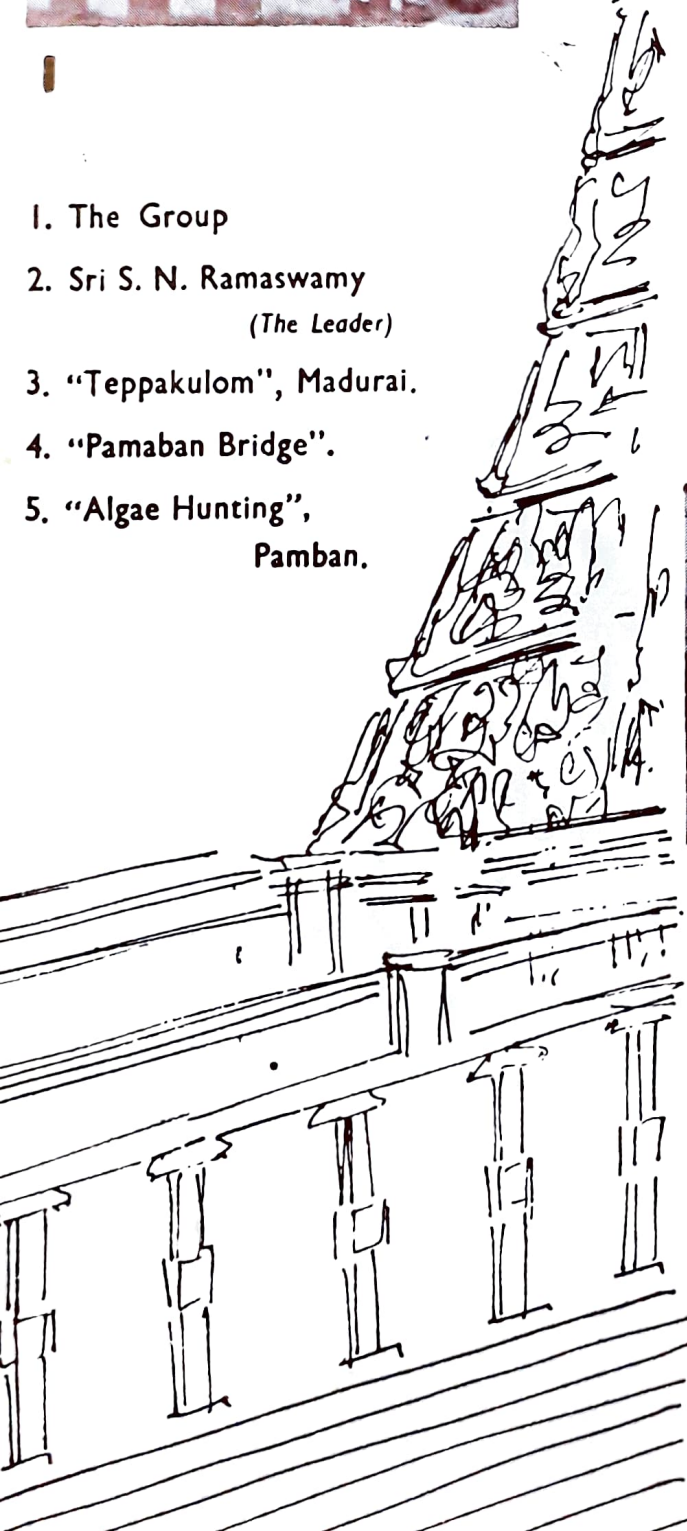


4

5. "Algae Hunting",  
Pamban.



5





sharkskin, Ninon, chiffon etc. In India there are now three large rayon manufacturing concerns. Rayon garments possess a natural lustre and are crease resistant. Moreover they have a cool feeling and are easily washable.

Nylon is the brain child of American scientists. It is a 100% synthetic or chemical fibre. The raw materials for Nylon is obtained by chemically combining two pure chemicals. The result is a syrupy fluid which hardens into a solid under freezing temperatures. The method of yarn production is the same as in the case of rayon. Nylon fibre has high tensile strength, elasticity and toughness. Fabrics made of nylon are wrinkle resistant and easily washable. Orlon, Vinyon, Dacron, Terylene are other man-made fibres, which produce

high class textiles. Research in synthetic fibres and the industry based on them are still in an infant stage. Unfortunately synthetic fibre cloth is expensive and does not enjoy the popularity it deserves. But future research and industrial advances will surely bring these products within the reach of the man in the street. In the coming decade dress fashions will centre more and more round these fabrics made of artificial yarns. It is not even improbable that a day might come when natural fibres like cotton and wool will be completely replaced by these synthetic products.

But now this yarn of mine has reached an unmanageable length and does not take any more spin. I hope the worthy editor will manage to trim it and fashion it to proper shape.



*Indecision is fatal. It is better to make a wrong decision than to build up a habit of indecision. If you're wallowing in indecision, you certainly can't act and action is the basis of success.*

**(Marie Beynon Ray)**



# WHY I LIKE THE LOYOLA SYSTEM OF EDUCATION.

By

K. Anjaneyamurthy, III Yr. B. E.

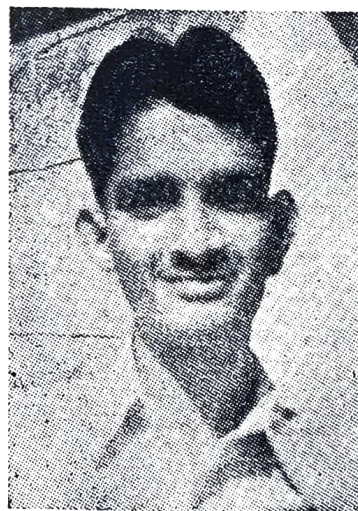
(Old Student - Intermediate 1955-'57)

I like the Jesuit Fathers, not because they have the God-given gift of commanding authority; nor because they do not hesitate to correct the foolish and the perverse, in the hope of improving them; but because they cherish the students with parental affection, making them live happily, and yet with lucid determination and a strong will towards moral perfection and thus eventually towards success in studies and in life. I love the motto of Andhra Loyola because it sows the seeds of high and selfless endeavour in the minds of the young, thus making them, first of all, good men, and then well educated men. I like the Jesuits because they bring out and enrich the hidden talents of the youth entrusted to them, widening the sphere of their ambitions. I appreciate Jesuit teachers because they are firm believers in the irreplaceable system of making a boy work hard, in order to attain higher results not merely in the University Examinations, but in life. I praise them because they know how to inspire the youthful spirit to aspire after noble achievements; because they can arouse the enthusiasm of students in the quest of knowledge and moral rectitude; and because they give the example of both in their selfless lives.

I cannot help having this appreciation of our Jesuit Fathers, because of what I myself gained from them. They made me a 'man'. From them I learnt good manners, and habits of work which I hope will stand me in good stead

throughout my life. The selfless service rendered by the Jesuits, their steadfast purpose and profound devotion lead a man to the conclusion that they must have God ever before their eyes. The motto of Andhra Loyola College "Desa Seva and Deva Seva" (Service to God and to country) and its execution in practice explains why the Jesuit Fathers and their Schools and Colleges have won the heart of the people not only in Andhra but throughout India.

How shall I describe the progress of Andhra Loyola College? In the midst of fields of paddy and tobacco and turmeric, the Institution was planted in



1954. Now within five years, we are astonished to find a number of impressive constructions, which have come up with magical speed, providing Hostels, lecture-halls, laboratories, offices; and everywhere architectural beauty has been kept in view. I am sure that Andhra boys are most appreciative of what is being done for them in this College where no expenditure is spared to provide the best in every line.

Why is Loyola so successful in achieving her aims? Because of the utter



devotion and selfless work of the religious men who run it. This can be seen in but one point which can hardly be found anywhere else—I mean the absolute punctuality and regularity with which everything proceeds in the College.

Why particularly I like the Loyola system of education is that it encourages not merely students of extraordinary brains, but even mediocre ones. Loyola gets hard work even out of the naturally sluggish. Thus they make the most of the talents which they have. Loyola looks to all sides of a student's personality; encourages sportsmen, fosters artists, develops military and social gifts. The close and familiar way in which the Fathers move with the students gives us the opportunity of learn-

ing by their example. Who can say how much this contact has benefited hundreds of young minds? After all, this is the ideal way of training the young—not merely by precept, but by the example of a life conforming to the lessons taught.

‘ Arise, awake and stop not till the goal is reached ’ is the verse of Swami Vivekananda which is put into practice by the Jesuits of Andhra Loyola. They arouse and wake up the sleeping spirit and hidden talent of the Andhra youth and they do not stop until the goal of turning out a perfect student is reached. This is my firm belief and my deep conviction, as an old student of Andhra Loyola. Long Live Loyola !



## READING

*Reading is to the mind what exercise is to the body.*

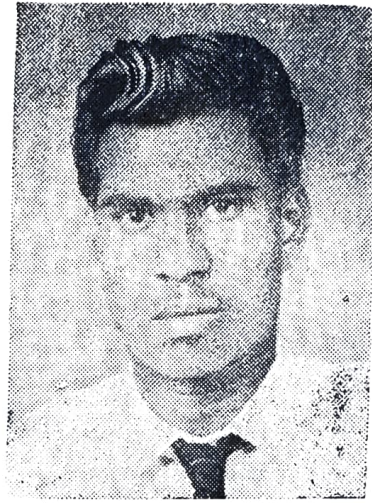
*Joseph Addison.*

*The only real use of books is to make a man think for himself. If a book does not set one thinking, it is not worth shelf-room.*

*— Aleph Bey.*

# THE REGULATOR BRIDGE ACROSS THE KRISHNA

By  
G. Niranjan, Pre-University.



What a beautiful bridge it is; a splendid structure indeed and even lovelier than the railway bridge close by! In the great epic Ramayana, it is said that Lord Rama constructed a bridge across the Indian Ocean near Rameswaram. Whether this is true or not, there is no doubt that this gigantic structure across the river Krishna reminds us of that old mythological Varidhi. The Krishna barrage is located near the temple of Kanaka Durga, in the populous and important city of Vijayawada. The river Krishna is itself a great river flowing through many States, with a vast torrent of water. But this barrage is called 'Regulator of the Krishna', which means that it is capable of regulating and controlling such an enormous flow of water. What then must be its own strength and solidity!

The foundation stone of this Barrage was laid in 1953 by the late Andhra Kesari Prakasam Pantulu, First Chief Minister of Andhra. The work proceeded rapidly, being constructed with intelligence and care by experienced Engineers and a large number of labourers. While the construction was going on, a daily labour strength of about 5,000 was employed; and many educated men found temporary jobs as clerks, supervisors and foremen. The regulator barrage was completed in record time and it was opened in 1958 by the Chief Minister of Andhra Pradesh Mr. N. Sanjeeva Reddi. Though the project is

an enormous one, it was built economically and cost only Rs. 284 lakhs.

This Regulator barrage possesses many uses. The first use which strikes an observer is that there is now an all-weather road across the river which can carry vehicular traffic without any hindrance in all seasons. Before this bridge was constructed, there was only a narrow road or rather causeway, running below the anicut and it used to be submerged during floods, causing great difficulty for traffic. There was no way of going from Guntur to Vijayawada during the monsoon except by train. Now it is very easy to cross the river Krishna. Secondly, and this is even the principal purpose of the Regulator, the lock system of the Regulator is capable of rising the level of the water behind the barrage by 13 feet, 4 feet more than with the old anicut. This water is led through canals cut across the vast delta lands. Thus lakhs of acres of land have come under additional cultivation. The stored water can also be used in the summer when the river is low. Some tanks have been constructed near the barrage for the development of fisheries. Thirdly, the Barrage controls, floods diverting excess water to the canals. Thus the vast flow of water can be regulated for the benefit



of the people of the neighbouring districts. Finally, as there is always cool breeze near the river, the Barrage also serves as an evening resort for the people of Vijayawada. At the entrance of the bridge a fine road has been laid out with gardens, which bring pleasure to the public. Cement benches have also been provided at the sides of the bridge for recreation purposes. When the bridge is seen at sunset from a short distance, it gives a lovely dazzling appearance, since it is illuminated with nearly sixty fluorescent lamps. After the lock

system has been fully completed, it is hoped that some electricity can also be generated by the adjustment of water levels.

We must indeed be proud to have such a useful and an elegant bridge in Vijayawada. It is a great boon not only to the surrounding people but to the whole of Andhra. Let us hope that more such useful structures will soon be built on the great rivers of Andhra and the rest of India.



### Reading

*The love of reading enables a man to exchange the wearisome hours of life which come to everyone for hours of delight.*

— Montesquieu.

# OUR BIOLOGY EXCURSION

by

Sri S. N. Ramaswamy, B. Sc. (Hons.)

At long last the members of the Biology Department decided to undertake a fortnight-long educational tour during the Michaelmas vacation in September. Our party included 27 Students of the II U. C. (C.B.Z.) section, four members of the Biology staff and an attender. We left Bezwada on 12th September full of expectation and a spirit of adventure. The passenger train by which we travelled, reached Madras at about 1 P. M. Fortunately for us we could get a square meal at a nearby hotel. We then moved on to the Egmore station to wait for the train to Pamban. Since we had to wait for several hours, some of us went to the Zoo where we saw some rare animals for the first time in our lives.

The journey by the Tinnevely Express up to Trichi was uncomfortable; but our good spirit somehow made us endure it. After a hurried breakfast at Trichi, we sped through a barren countryside and reached Mandapam Camp. There we were received by an official of the Central Marine Fisheries Research Station where we were to stay. This research station, run by the Central Government, does valuable research work on various aspects of marine fishery. We washed and rested; after which we were taken round the different sections of the research station. Research workers took great pains to acquaint us with the work carried on by them. That

evening we had our first contact with the sea – we had a long and refreshing bath in a quiet bay near the research station.

Early next morning (15th September) we left Mandapam Camp for Pamban. While waiting for the train, we had to intervene and settle a misunderstanding between a frightened Station-master and a pair of tipsy hitch-hikers from Europe! From Mandapam the train crossed over a deep channel by a unique bridge commonly known as the Pamban bridge. This bridge connects the Indian Peninsula with the triangular Pamban island. There is a special provision in this bridge for lifting up two sections, like a draw bridge, so that large boats can pass underneath. We reached Pamban by 10 a. m. and settled down in a comfortable cottage near the sea. We were soon out, roaming about the sea shore to collect and study the rich algal flora. Most of us rather carelessly exposed ourselves to the sun and sea water and got severely sun burnt. After four hours of botanising we returned to the cottage, had our

lunch and got ready to move on to Rameswaram, 7 miles east of Pamban. Rameswaram is a pilgrim centre, sacred to Hindus. Throughout the year pilgrims pour into this small town from all over the country. There is a big temple dedicated to Lord Siva. The temple corridors are the largest in the country. We had ample





opportunity to go round the temple and admire its architectural beauty. We also spent some time and money at the shell-ware emporia in and around the temple. Late that night, we were back at Pamban. Three of the party missed the train in the night and their absence caused anxiety to the teachers. Fortunately they came back next morning, covering the distance from Rameswaram on foot. Most of us visited Krusadi Island, 2 miles off Pamban, by boat. After a day-long collection trip we returned to our cottage in the evening. Meanwhile the botanists went round to a marshy estuary in Pamban island and gathered a representative collection of its flora. On the 17th a small contingent went to Shingle Island near Krusadi and made a very valuable collection of rare animals including several eels. The waters of the sea in the area offer ideal conditions for the luxuriant growth of numerous sedentary and deep sea forms. The Islands also support a rich variety of corals. That afternoon was profitably spent in reviewing the work done during the preceding days. We also busied ourselves in carefully preserving our precious collections. We left Pamban by 8 p.m. and reached Madurai.

In fact we were not entitled to break journey at Madurai. But most of us wanted to go round the much celebrated city and so we had to play a small ruse on the railway authorities, for which I am sure they will pardon us! We did manage to spend a day at Madurai. During that short stay we visited Meenakshi temple, Nayakar Mahal, and Thirupparamkunram. That night we continued our journey to Ootacamund. From Mettupalayam to Ooty there is a hill railway with a special type of carriage and locomotive. As we climbed

higher and higher, we saw the vegetation changing with the altitude. The railway line took us over hills, slopes and most scenic hillsides. There were many short and long tunnels on the way. At Ooty we were received by an attendant of Hotel Dasaprakash where we were to stay. After the long journey, the cosy comfort of the hotel was very welcome to most of us. As it was late by the time we had settled down, we did not go out except to stroll about and make odd collections of plants. An officer from the Forest Department met us and chalked out a programme for the period of our stay.

Next day we set out early to Doddabetta (8,640 ft.), the highest peak in South India. The Journey was hard going, as we had to negotiate several steep slopes. The students evinced great interest in collecting and identifying the plants they came across on their way. When our party was just 2 miles away from the destination, it started to drizzle. In spite of it we pushed ahead and got caught unawares in a torrential downpour. We were soaked to the skin and so turned back to take refuge in a small tea stall. The rain came down unabated for well over 2 hours - we were indeed in a bad spot! One of us volunteered to go back to Ooty to get taxis. Meanwhile there was a break in the downpour and a small party decided to trek back to the hotel. Finally, with the help of taxis all returned to the hotel, much wet in body but not damped in spirit! Thus ended our first day. The next day we were more careful and paid a visit to the Government Botanical gardens, situated within the town limits. The gardens are beautifully laid out in a plot of over 26 acres. The curator permitted us to collect small twigs from the cultivated plants for a nominal fee. A guide took us round and we eagerly gathered stalks,

stems and flowers for our herbarium. The rest of the day was spent in the laborious process of carefully placing the collections between drying sheets.

On the third day we went by special bus to Sim's Park at Upper Coonoor. This park is also maintained by the Madras State Government. It occupies a smaller area than the Botanical Gardens. Most of the Park consists of the original virgin forest. Here and there small areas are cleared to lay out patches of ornamental herbs and to rear exotic plants. The Park boasts of as many as 60 species of Eucalyptus, imported mostly from Australia. In and around Ooty the Eucalyptus trees tower over the rest of the vegetation like giant sentinels. Distilling eucalyptus oil from the leaves and fruits of the tree is a lucrative small scale industry in the Nilgiris district. Sim's Park provided us with a few rare plant specimens. It is here we collected some pieces of **equisetum**, the plant commonly known as **horsetails** in temperate countries. On the fourth day of our stay we were taken by bus to Pykara and the adjoining Shola. On the way back we had good collections at Wenlock downs. The area provides an ideal spot for the collection of the insect-catching sundew (**Drosera**).

The last day was spent chiefly in buying mementoes and warm clothes. So, on 24th afternoon we were given a

happy send off by the hotel manager who was very courteous and helpful throughout our stay at Ooty. With a weary sigh we boarded the train and reached Madras the next morning. A bus from Madras Loyola College met us at the Central Station. Rev. Fr. Principal of that College provided us with accommodation in one of the class rooms. After tidying up we went round the city to visit the aquarium, and the museum. As we were rather tired we were glad to be back that night in the Howrah Mail on our homeward journey. By God's grace, the party detrained at Bezwada on 26th morning with all the members in good health and fine fettle, except for a touch of weariness born out of the strenuous tour.

Looking back on the trip, I am happy to say that all of us had a very enjoyable and educative experience. Apart from its instructive value, the tour gave us an opportunity to exhibit a cooperative spirit, to display special talents and finally to live a communal life. Special mention must be made of Kameswara Rao who enlivened the party with his monoactions, soliloquies and the never-ending fund of witty anecdotes and stories. We are indebted to Rev. Frs. Principal and Papaiah whose encouragement and help made this excursion possible; to the staff members of the Biology Department and the student excursionists, we must say a hearty "Thank You".



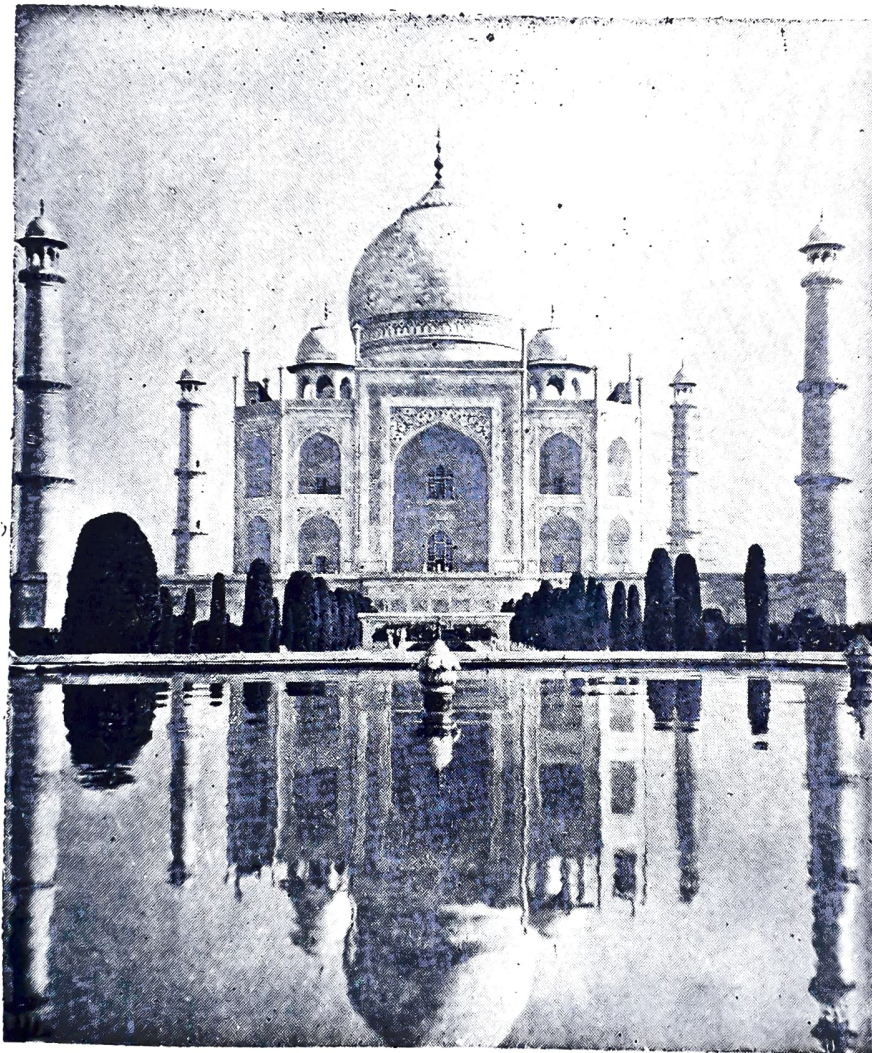
#### READING

*Resolve to edge in a little reading every day. If you gain but 15 minutes a day, it will make itself felt at the end of the year.*

— Horace Mann.



# North Indian Tours



TAJ MAHAL

Photo by : B. BABUJI, I U. C.





# NORTH Indian EXCURSION



1. Ellora



2. Taj Mahal.



3. Kutu'b Minar, DELHI.



4. Jaipur

(1, 2, 3) Photos by Fr. Varkey.

(4) Photo by N. Azad.



# OUR EXCURSION DIARY

(THE NORTH INDIAN TOUR)

By

R. Narasimha Sastry, IV B. Sc.

**I**t is a great pleasure for me to give an account of the wonderful excursion we enjoyed last year under the efficient leadership of Rev. Fr. Varkey, our Vice-Principal. We were a group of 32 students, and the tour lasted 32 days in March and April 1959.

**March 21:** We six B. Sc. participants bade farewell to the other twenty six of the I U. C. who started at 8-30 P. M. from our hostel.

**March 22:** Our friends must surely have been visiting Hyderabad, while we were cramming English and longing for the morrow!

**March 23:** All the six did well in the English Examination and started by G. T. at 8-30 P. M. from Vijayawada Station.

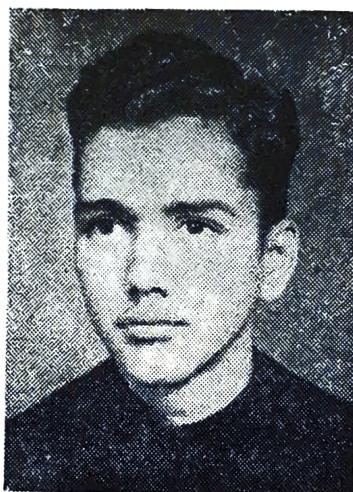
**March 24:** At 5-30 A. M., we were in Hyderabad where we received a warm welcome from the others. At 9-30 we had an interview with the Education Minister who advised us to learn music! In the evening at about 4 P. M. we also had an interview and a sumptuous tea-party with the Governor, Sri Bhimsen Sachar. He gave us a short speech about the heroic days of 1921 and also about the Patriot Bhagavat Singh. We left Hyderabad at 6 P. M., and in the train we organised an entertainment which seemed to make the engine driver go faster!

**March 25:** We arrived at Aurangabad at 8-30 A. M. and at 9-30 we were at the famous Ajanta Caves. How can I describe the breath-taking beauty of the famous frescoes and sculptures! We spent 3 hours visiting the 26 caves. On the way back we stopped at the Bibi-ka-Mukbara. There we saw the swimming pools and the mausoleum which is almost a replica of the famous Taj constructed by Emperor Aurangzeb.

**March 26:** At about 7-15 A. M. we visited Daulatabad fort where we spent an hour. It is not easy to reach its summit as there are some thousands of steps leading to it and it required all our pluck to climb them. Any how all of us succeeded in going up. Then we visited Chand Minar. There is statue of Bharata Mata nearby, painted in colours. In a

spirit of pride we bowed before it and put flowers over it. Afterwards we visited the wonderful Ellora Caves where we spent two hours. The sculpture in Ellora seemed to us quite recent in comparison with that of Ajanta, but it was even more lovely!

**March 27:** Poona. Here we were the guests of Capt. A. L. Peter, a class-mate of Rev. Fr. Varkey. Thanks to him, all arrangements were made for us. At about 11-30 A. M. we left Khadakvasla, to see the wonderful National Defence Academy, where the future officers of



the Indian Army are trained. We were much interested to see the excellent swimming pool which shone bright in the midday sun. At about 3-30 P.M. we went by bus to the pencillin factory at Pimpri. We were quite proud to find that the Director is an Andhra from Rajahmundry. Then we saw a glass factory nearby, and afterwards we visited the Military Engineering College, where an Andhra Officer Capt. Reddy showed us round. At about 6 P. M. we went to De Nobili College where young Jesuit Fathers are trained; and on our way back we saw Kasturba's Samadhi.

**March: 28** Departure from Poona at 8-45 A. M. and arrival at Bombay at 1-30 P. M.

**March 29:** We visited the Gate-way of India where we had the pleasure of a boat trip in the harbour. In the evening we went up to the "Malabar Hills" where we visited the Kamala Nehru Park and the Pherozeshah Park. We were much interested by the lighting arrangements and other novelties for children.

**March 30:** At about 10 A. M. we visited "Vinayalaya", another Jesuit house of training. We also visited "Santa-Cruz" air port and in the evening at 4 P. M. we had the honour of an interview with His Eminence Cardinal Gracias who spoke most kindly to us and gave us his blessing for the success of the excursion.

**March 31:** • We visited Kohinoor Cloth Mills at about 11 A. M. where we met, Mr. Mathias, a relative of our Principal, who showed us everything. We also visited the excellent Times Press at about 2-30 and finally bade goodbye to Bombay at 6 P. M.

**April 1:** At about 6-30 A. M. we arrived in Ahmedabad where we proceeded to St. Xavier's College and were received with much affection. In the morning we visited the children's Recreation Park, the Zoo and the Ambika Cloth Mills. And in the afternoon, we went to "Sabarmati Ashram" where Gandhiji had stayed so often. At 4-15 P. M. we left.

**April 2:** We arrived at Jaipur at 11 A. M. and visited the Public Garden in the same evening.

**April 3:** We toured the city, saw the famous Wind Palace, the Gaitore Tombs and the ancient observatory or Jantar-Mantar. Here there is an accurate sundial using sloping walls as the indicator. There are twelve such walls for the twelve months of the year. There is also a cement slab and wooden wheel arrangement to find the declination. There is also an arrangement to find the direction of the sun and the distance of the stars. All these interesting structures were built hundreds of years ago by King Eswara Simha.

**April 4:** The lovely Ambar Palace unfolded its beauties to our eyes. There is an arrangement where the idea of reflection through many mirrors was used to good effect. It was planned by King Jayasimha. Afterwards we paid a short visit to the Kali Temple and the celebrated Jala Mahal or Palace of the water. In the afternoon we visited Rajasthan University and Museum and finally we left the historic Raiput City of Jaipur at 9 P. M.

**April 5:** At about 7 A. M. we steamed into Delhi. Our first visit was naturally to Gandhiji's Samadhi which is on the southern side of Birla Bhavan. We



recalled that here the Father of the Nation dropped under the bullets of a fanatical assassin. Next we went to see the Kutub Minar and on our way back we laid flowers at Rajghat.

**April 6:** With deep emotion we stood before the India Gate and read the words "To the dead of the Indian Armies who fell and are honoured in France, Flanders, Mesopotamia and Persia, East Africa, Gallipoli and elsewhere in the near and far East and in sacred memory of those whose names are here recorded and who fell in India on the North West Frontiers and during the 3rd Afgan War."—It was a fitting tribute to thousands of gallant soldiers. The next place of interest on our programme was Humayun's Tomb. In the afternoon we went to the historic Red Fort.

**April 7:** This morning was reserved for the Birla Mandir, the studios of the A. I. R. and the National Physical Laboratory.

In the afternoon we visited Rashtrapathi Bhavan and the lovely Moghul Gardens and at about 5-30 we made our way to Palam Air-Port to see international planes landing and taking off.

**April 8:** We saw Parliament in session. It was interesting for us, chiefly for the aspiring politicians. At about 12-30 we had an interview with the President in Rastrapathi Bhavan and at 2 P. M. one with the Prime Minister at Parliament house. Though these visits were of short duration, they were the highlight of our tour. We were thrilled to think that such great men showed so much affection and interest in a group of 32 students from far away.

**April 9:** We arrived at Pathankot at 9 A. M. having left Delhi the previous night. Here we were divided into two batches, one batch which was to go by bus to Srinagar and the other by plane. The latter had to make arrangements for the rest of the party in Kashmir. I was in the bus batch, but we were consoled by the thought that our turn for air travel would come on the return journey. We got into the bus and travelled the whole day arriving at Binahar at 8-30 P. M. where we stopped. It was bitterly cold, but somehow we managed to have a good sleep there.

**April 10:** We started again at 8-30 A.M. and arrived at about 4 P. M. at Srinagar where our friends gave us a warm welcome and cheered up our drooping spirits.

**April 11:** A glorious boat trip on the Dal Lake and a visit to the romantic Shalimar Gardens, and Nishath Gardens. Back at our boat house at 4 P. M., we feel we shall never be able to forget our most enjoyable boat trip on the lake. There were six boats in all with six persons in each boat and as one should expect we had a thrilling boat race.

**April 12:** Another memorable day when we ascended the 15,000 ft. peak of Gulmarg. For all of us this was our first sight of snow and the scene looked like a real fairyland. The weak-hearted, 20 in number, went up on ponies; the remaining twelve with Rev. Fr. Varkey valiantly climbed on foot! I was among these twelve. It is about four miles to the summit, and once we reached the top we spent some time playing with the snow, and taking photographs and thoroughly enjoyed ourselves.

**April 13 and 14 :** These two days were spent in shopping for Kashmiri curios.

**April 15:** The sad day of return after a glorious stay in Kashmir! Those who came by air, now had to return by bus, so they started early in the morning at about 6-15. The rest of us stayed on a day and a half more.

**April 16:** We boarded the plane at 1-30 P. M. and after 50 minutes we were in Pathankot, instead of jogging along by bus for two days!

**April 17:** Visit to one of India's mightiest projects the Bhakra Nangal Dam. There are eight American Engineers and one Chief Adviser; 318 Indian Engineers and 4,775 labourers engaged on the project. It is certainly a most impressive sight and we can visualize what India will be with hundreds of such dams all over the country.

**April 18:** At 6-30 P. M. we were back at Delhi.

**April 19:** We bade goodbye to Delhi at about 3 P. M. and arrived in Agra at 9-30 P. M.

**April 20:** We visited Agra Fort in the morning, and in the afternoon the Radhasoami Temple which is a real gem of art. There are marble roses so beautifully sculptured that they appear to be real. In the evening we visited Shajahan's Palace and the tombs of the chief members of his family, and finally at night, we feasted our eyes on the heavenly beauty of the Taj Mahal.

What an indescribably lovely sight it was!

**April 21:** We visited the Taj again at 7-30 A. M. and spent full four hours inspecting it at close quarters. Then shortly after noon we boarded the train for the last long lap of our journey back to Vijayawada.

**April 22:** We reach Vijayawada safe and sound after a most enjoyable tour. We are a little tired in body, but our minds are full of all the wonderful things we have seen and heard. Now for the first time we know our own country a little better.

At the conclusion of this excursion we must give grateful thanks where it is due. First to God for having preserved us from mishap; then to dear Fr. Varkey for all the endless trouble, worry, and care he went through on our behalf during the excursion and for months before it. Without his methodical arrangements, the whole tour would have ended in confusion. Only a dedicated and utterly selfless man could do what Father did for us. Finally we must express our deep gratitude to all the Catholic Institutions where we were lodged, fed, welcomed, transported and guided like children of the family—All Saints School, Hyderabad; St. Mary's, Bombay; St. Xavier's College, Ahmedabad; St. Xavier's school, Jaipur; St. Columba's School, Delhi; St. Peter's Agra. Without these Institutions how could we have managed! Now we understand better the privilege of belonging to a Catholic College!



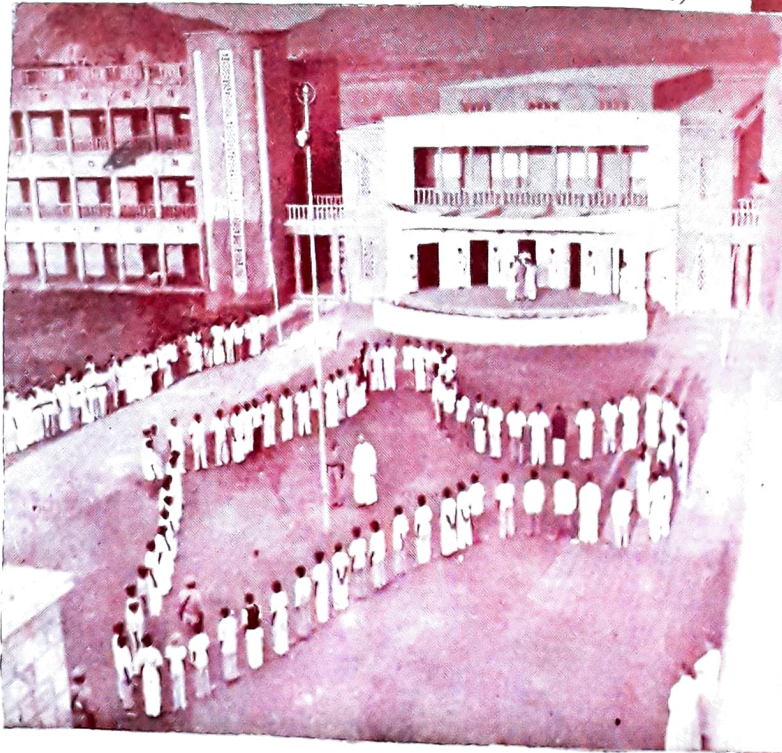
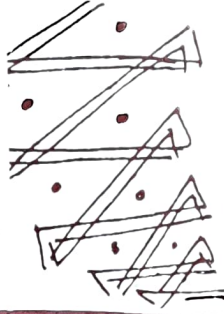
# Life in Andhra Loyola



1. Mock Parliament.
2. The Physics Dark Room.
3. Pastrol.
4. Republic Day — Flag hoisting.

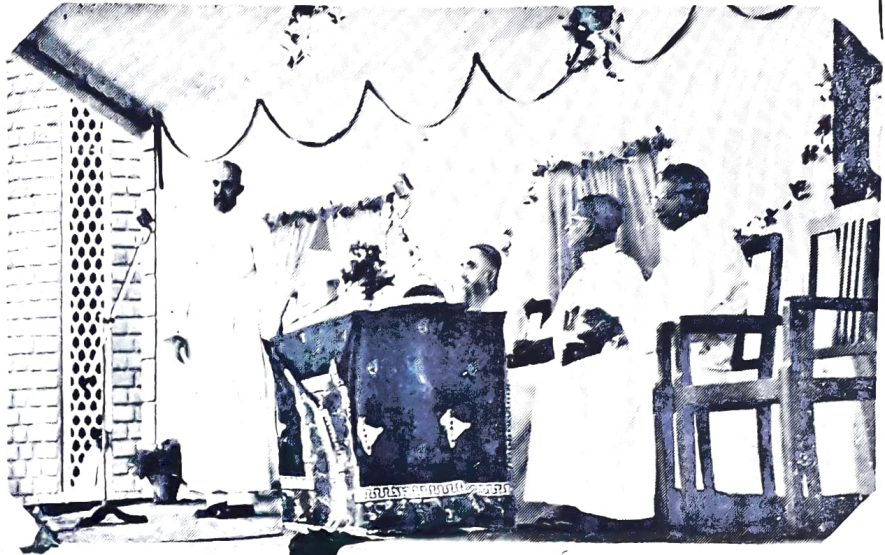
1 & 4 Photos by P. Babuji, II U. C.

2 & 3 Photos by C. Prasada Rao, IV B. Sc.

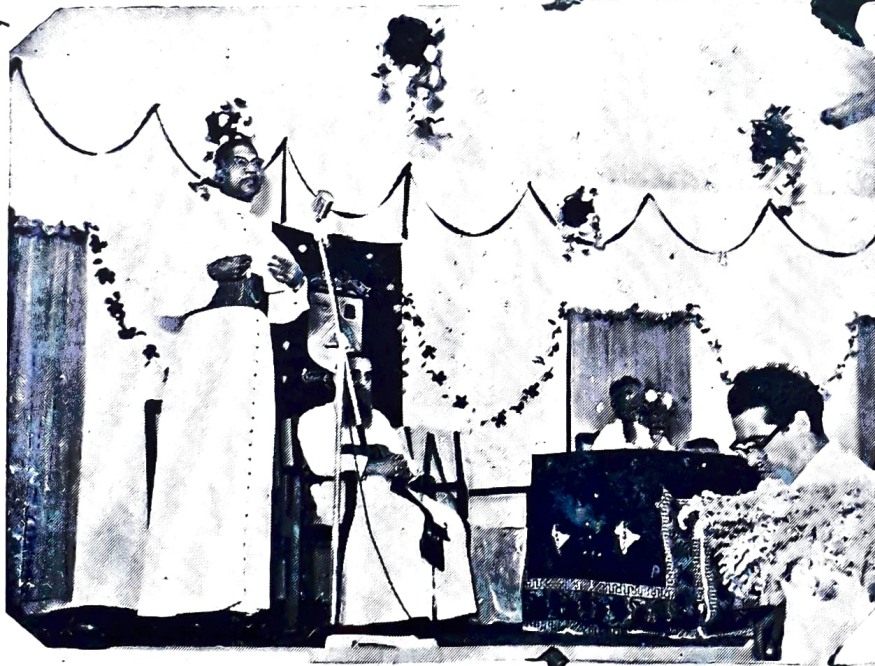




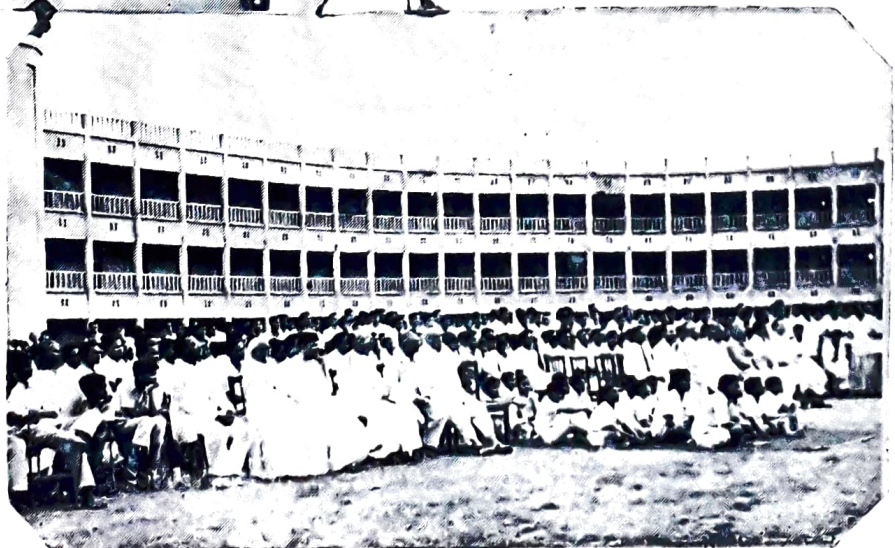
# Visit of Cardinal Gracias



THE PRINCIPAL WELCOMING



THE CARDINAL SPEAKING



THE GATHERING LISTENING



# VISIT OF HIS EMINENCE CARDINAL GRACIAS TO ANDHRA LOYOLA COLLEGE

By

Sri K. Basaveswara Rao, M. A.

On 17th February 1960, we had the great privilege of welcoming into our midst Cardinal Gracias. His Eminence went round the grounds and buildings of the College and addressed the staff and students and a select group of invitees from the town.

We give below a resume of the welcome speech made by Sri K. Basaveswara Rao, M. A., Deputy Head of the Economics and History Department and a report of the Cardinal's address.

## **Welcome speech of**

**Sri K. Basaveswara Rao.**

I deem it a great privilege to welcome His Eminence Cardinal Gracias on behalf of the students and staff of our College. Cardinal Gracias is an Indian both by birth and spirit. Though he comes from humble beginnings, he rose from position to position by dint of his virtues and hard work. After having his High School education, in the Jesuit School at Karachi, His Eminence joined St. Joseph's Seminary at Mangalore for his early clerical studies. Then he went to the Papal Seminary of Kandy in Ceylon, the leading Seminary in the whole of Asia, which was meant to train the pick of the ecclesiastical students of India. Finally he joined the Gregorian University in Rome, which is the foremost ecclesiastical institution of its kind in the world, and took his Doctorate in Theology. It is indeed a matter of pleasure for us that his Eminence Cardinal Gracias had his whole

education and training in these well-known Jesuit Institutions.

After India attained her independence, His Eminence became the first Indian Archbishop of Bombay. A few years later, he was made a Cardinal. He is the first Indian to become one of the College of Cardinals or Princes of the Catholic Church. As Cardinal, His Eminence stands as the Representative of over 6 million Catholics of India before Rome.

His appointment as Cardinal has been very favourably received both by the Government and the people of India. It clearly indicates the Pope's appreciation of and affection for the Indian Nation, which has achieved independence after a long and peaceful struggle. It also stands as the recognition of the important position that India holds in the world today. I may also tell you that the Pope has such great confidence in Cardinal Gracias that he has sent him as his delegate or ambassador to several National Congresses held in Asian countries like Burma and the Philippines.

His Eminence Cardinal Gracias is one of the finest speakers in English in the country today. His speeches are famous for their eloquence and spiritual content. It is, therefore a unique opportunity to listen to him.

## **Report of the Address of Cardinal Gracias.**

The Cardinal's address to the staff and students of Andhra Loyola College

was a literary treat with the noblest thoughts, the clearest logic and the purest language, all rolled into one. His Eminence first stated that he was glad that he had been able to pay a visit to Andhra Loyola. He remarked that the College was a noble example of co-operative effort. He was really happy that the people of Andhra, particularly the several large-hearted benefactors of the College, had helped the Fathers of the Society of Jesus to found a first-rate institution in this place. His Eminence praised the selfless and devoted service of the Jesuit Fathers in the cause of education. He advised the students to be proud of their College and to cultivate the habit of hard work without which nothing tangible can be achieved.

His Eminence Cardinal Gracias next asserted that India today is faced with a triple challenge—the material challenge, the intellectual challenge and the moral challenge. Dealing with the material challenge, he remarked that unless hunger is satisfied man cannot be humanised. He referred to the various schemes and plans of the Government of India to tackle the acute food problem of the country, and expressed the belief, that in spite of all the spectacular developmental schemes and projects, no country could attain the stage of perfect self-sufficiency. There will always be mutual dependence between various countries of the world. So India will long need the aid of other countries like the U. S. A. and Soviet Russia. There is nothing wrong in accepting this aid, if it is free from strings. Still there is no doubt that the aid coming from every country necessarily comes with its own philosophy of life. We must, therefore, be extremely careful not to accept any philosophy which is opposed to our ideals and traditions. Thus for the sake of material aid, we

should not be prepared to accept the communist ideology which is opposed to the spirit and traditions of India and which leads to totalitarianism and the negation of individual freedom. Without individual liberty, man cannot realise the best in himself; for, after all “man cannot live by bread alone”. Explaining the significance of the material challenge, His Eminence referred to a recent book by John Scott whose main thesis is that “Democracy is not for hungry people”. Hence if we wish democracy to survive in India we must solve the material problems of the country.

Analysing the Intellectual Challenge, His Eminence referred to the growing problem of indiscipline among the youth of the country. He said that the several experiments and schemes introduced by the Government in the field of education would not solve the problem, unless politicians keep away from the students. The problem of indiscipline must be viewed in the proper perspective. If the conflicting claims of individual freedom and submission to lawful authority are properly harmonised, the problem of indiscipline will disappear. Such harmonisation can be achieved only when the Universities provide liberal education with clear emphasis on the values of democratic life.

Finally, His Eminence pointed out that the appalling decline of public morals is the gravest problem of our times. Unless this degeneration in morals is arrested, material progress becomes meaningless nay more even a menace. Unless man learns to live by the moral principles taught by religion, there is no salvation for him. His Eminence Cardinal Gracias appealed to the youth of the country to cherish values and revive and foster the spiritual traditions of our culture. ❧



# EXTRACTS FROM THE COLLEGE CHRONICLE

JUNE 1959 — MARCH 1960

## June 1 :

All eyes have been eagerly scanning the columns of the news-paper for some days for the results of the University Examinations. Will Andhra Loyola be able to keep up its record of last year? That is the question on every lip. Finally they appear, and our College soars still higher with 85% of full passes (475 out of 560) in the Pre - University, compared to 81% last year! More remarkable still we got no fewer than 92 first classes, nearly  $\frac{1}{4}$  of the total number obtained by all the 27 Colleges of the University combined! And there are 267 second classes. These results surely constitute a smashing record, established by our youngsters. The B. A. & B. Sc. results are generally as good and in some cases even better. Thus B. A. Mathematics gets 100% and B.Sc. Chemistry 98%. Andhra Loyola has now definitely come of age. For when reading his report in 1957, the Principal came to the results (67%) secured by the first batch of Intermediate students, he said that the College would not be satisfied until it achieved 85 to 90% of full passes, as our sister Colleges in the South secure every year. Those words stood forth like a challenge which has today fully been met.

## June 5 :

Streams of parents, visitors and students past, present or future come away from the office wondering what has happened. The familiar figure which occupied the Principal's office since the foundation of the College is now replaced by an older, bearded, more venerable looking person! Whispered confabulations between groups here and there

finally bring them all converging on the notice-board. There lies the explanation of the mystery in a cryptic notice which states: "With effect from June 5, 1959, Rev. Fr. D. Gordon is appointed Principal of the College", - (Sd) T. A. Mathias, S. J. (Principal). So the College now has its second Principal. With typically Jesuit simplicity and lack of fuss, the tiller of the boat has changed hands in mid-stream, but the boat will go on with course undeviated.

We soon learn that the change of Principal is only one of a series of changes in the Religious Staff of the College. Fr. Varkey, the efficient Vice-Principal has been transferred to St. Joseph's, Trichy; Fr. Coyle, one of the pioneers of the College and Head of the Department of English has gone to Loyola, Madras, and has been replaced by Fr. Arulsamy, former Principal of Loyola; and finally Fr. Oswald Mathias, the Assistant Warden and Lecturer in Economics has also left us—a sad tale indeed do all these changes constitute!

## June 15 :

Milling crowds round the College Office and Fathers' House show that admissions are in full swing. Every year the number of applicants becomes larger and hence pressures also mount. Fortunately the temperature keeps much lower than normal (only between 100° and 110° instead of the 115°-118° to which we have grown accustomed in past years)—otherwise by the laws of physics something would surely blow off somewhere!

## June 20 :

Visits of many old students gladden our hearts. Some young men of our first

batch of 1954 come to announce their successes in the recent Honours examinations and enquire hopefully whether there is any possibility for them to serve their Alma Mater, as Lecturers or at least as Tutors or Demonstrators. Alas! the staff of the College is now almost fully constituted and very few vacancies exist in the Lecturer's cadre. We are able to take a few of our old boys, however, as Tutors and Demonstrators, till they get something better.

#### June 23 :

The deserted corridors take on a semblance of life again. Senior classes begin for the new academic year. This is in a certain sense a historical year, for with it the two year degree course, which has served the students well, passes out and is completely replaced by the new three-year course, a much inferior substitute! The Lecturers cannot help feeling a pang of regret and the lurking hope that the old course will eventually come back after the new one has been tried and found wanting. But what a wastage of human material in all this experimentation! If only some guinea-pigs could be found on whom all these fads and fancies could first be tried out!

#### July 1 :

College reopens for the Junior classes, i. e., the Pre-University and I U. C. There are more than 700 of the former for we have opened a third section in Biology, making 9 sections in all. The I U. C. number about 360, our maximum permissible strength. Thus the total strength of the College is about 1,560, an increase of 100 over last year, of whom 600 are in the Hostel. The staff has also increased to 100 - 8 Fathers and 92 laymen. Truly with all this throng of staff and students, it is difficult to realize

that the College is only commencing its sixth year of existence! God has certainly blessed Andhra Loyola; for it is God who has given it such wonderful increase in every direction.

#### July 7 :

The College has settled down to its usual cheerful and orderly life. It takes about a week for the new-comers to realize that this is no Board High School but Loyola College, where work is work and play is play and the two are not to be confounded, chiefly between 10-00 a. m. and 4-00 p. m.! But they learn the lesson alright, as the quiet and studious atmosphere of the College shows.

#### July 20 :

The day-scholars are at last provided with a tiffin shed and almirahs where they can store their tiffin carriers. For these almirahs, the day-scholars must be thankful to the "Hostel Laundry Project" which collapsed and folded up a short time after opening with enthusiasm! And so the Hostellers have to go back to the Gunadala Dhobies, much to the latter's glee!

#### July 26:

There is an expectant hush over the College after 10 a. m. Attendance is record-breaking. For today the elections to the Students' Society and the Telugu Literary Society take place. The whole business is over in the classrooms 10 minutes after the first hour has opened and the results are announced on the Notice Board at the end of the morning session. C. Narayanaswamy Reddy, IV U. C. and B. Ch. Satyanarayana are elected Chairman and Secretary respectively. Congratulations to them from the Chronicler!



**July 31:**

A day to which we all look forward with great expectations feast of the Founder of the Society of Jesus and Patron of the College. The day is marked by solemn religious services for the Catholics followed by a special breakfast for them. Then the splendid new Hostel Recreation Hall is inaugurated with a meeting at which Fr. Mathias is invited by the Hostellers to speak on St. Ignatius Loyola.

The recreation hall marks the last of the material amenities which the Hostel residents have been lacking. Now they have attached flush lavatories and shower baths; a wonderful large dining hall provided with gleaming tables and benches, fans and fluorescent lights; and of course the excellent open-air stage. The hostellers are surely the spoilt children of the College!

**August 13 :**

The series of inaugural meetings begin. Prof. V. V. L. Rao, Principal of the Engineering College, Kakinada and an old friend of ours delivers the inaugural address, with Fr. Principal in the chair.

**August 15 :**

*Independence Day* :— National flags gaily flutter over the College and Hostel to celebrate the 12th anniversary of the great day in 1947 when India regained her freedom.

**August 18 :**

Continuous rain has been soaking our grounds for the last three days; but we have bravely held on to the usual schedule. Today at last, the forces of nature prove too strong and the Principal is obliged to declare a rain holiday, the first of the year.

**August 28 :**

The first staff meeting is held at which the new staff members are "officially" welcomed by the Rector and Principal, and Mr. V.V. Krishna Rao, pays a warm tribute to Fr. Mathias, the first Principal of the College. Fr. Mathias replies feelingly, thanking the staff for their loyal collaboration during the past five years.

**September 12 :**

The Terminal Examinations which began on the 9th come to an end and staff and students wend their way home, the former to pore over illegibly scrawled papers and the latter to live in clover.

**September 26 :**

After a long break of 15 days, the College starts work again and the second term begins. But holidays are always too short for some and it requires all the authority and persevering zeal of Fr. Vice Principal to get these to attend the College in time.

**October 9, 10, 11 :**

Dasara holidays. Many students make their way home once again and will try to dodge classes on Monday 12th. Decidedly Indian students have many more holidays than students in other countries. This surely demoralises them and teaches them slovenly ways.

**October 27, 28, 29 :**

"Association Week". The Chairman and Secretary of the Students' Society have been working for over a month for these days. Their aim is to feed us on a rich diet of "culture", in the form of lectures by qualified speakers, symposia, songs, music, verse, dramas, quiz contest everything in short that ingenious young minds can think of.

All agree that the show is a success, even though we are threatened with cultural indigestion at the end of it all!

#### **October 30 - November 2 :**

Holidays again for Deepavali and the Andhra Day. The hostellers, at least those who remain behind, save up their crackers and fire them all together in a great 'kick-up' on the 30th night, to which the Fathers are invited.

Meantime the Catholic students make their three days "retreat"—silence and communing with God, under the expert guidance of Fr. Claude from Madras.

#### **November 16 :**

Who says our students are not interested in debates? It all depends on the subject. At present, of course, no subject is more suitable than "Nehru's attitude to China". The debate is conducted under the auspices of the Telugu Association and it lasts for 3½ hours up to 8 p. m., breaking all records! Of course, as one could well expect, our young patriots get all worked up over China's aggression and "Nehru's complacency".

#### **November 21 ;**

Our Students understand that the enemy India has to face is China! The same cannot be said of some of the students of a near-by College who have the curious idea that to protest against Chinese aggression they must shout and demonstrate and destroy the furniture in neighbouring institutions like ours! One wonders how patriotism is shown by such unseemly behaviour. "If you want to show your love for India, join the N. C. C.", said the Prime Minister to a similar mob of demonstrating students!

#### **November 30 :**

The Half-Yearly and Selection Examinations begin.

#### **December 5 :**

Second term ends. Holidays once more, but the students, chiefly those of the Pre-University have been told that they must not waste their time but must put in a reasonable amount of study.

### **1960**

#### **January 4 :**

After nearly a month, the College breaks into activity once more. The third term is the most hectic of the three, what with College and Hostel tournaments, College and Hostel Days, the Mock Parliament, essay and elocution competitions, valedictory addresses; and over it all hangs, like a sword of Damocles, hangs the University Examination and the feverish preparation for it.

#### **January 19 :**

##### ***Mock Session of the Lok Sabha***

Staff and students take part and a Bill for the Abolition of Dowry is hotly debated. Fr. Principal acts as the President, Fr. Mathias as the Speaker, Mr. Krishna Rao as Prime Minister and Mr. S. N. Ramaswamy as Leader of the Opposition. The whole session, which lasts 3 hours, is most interesting and instructive; but since our Lok Sabha contains only young men, prospective bridegrooms, it is easy to understand that the Bill was defeated! Dr. Mrs. Atchamamba, M.P. who acts as observer congratulates all and gives some useful and interesting information on how business is conducted in the real Lok Sabha.



### January 26 :

**Republic Day**— Hoisting and salute of the Flag at a simple but impressive ceremony in the Hostel Oval. Fr. Principal marks the importance of the day in a short and pointed speech.

### January 30 :

**College and Sports Day**— The College and Hostel premises are gaily decorated by the students and the sports field with its shining equipment, its multi-coloured umbrellas, and white lined cinder track is a feast to the eye. The events, including the tea for 1,500 students and 500 guests are smoothly gone through. At the meeting, the Education Minister Sri S. B. P. Pattabhi Rama Rao, speaks both in English and Telugu. Fr. Principal presents his maiden report which is much appreciated.

The Minister ends by announcing an extra holiday on Monday February 1st, much to the chagrin of the staff who are struggling to complete the portions before the term closes!

### February 8 :

The long series of class photos and farewell tea parties starts. There is a real competition between classes, each trying to outdo the others in thinking up new ideas, serving new dishes for the tea, and devising new ways of showing their appreciation for and gratitude to the College and its staff.

The IV B. Sc. (Physics) gets the happy idea of presenting a large, beautifully framed portrait of J. C. Bose to the Physics Laboratory where it will always hang as a memorial of them!

### February 13 :

**Hostel Day**— As usual the hostellers put forth their best in order to make the day a grand success. All the staff are invited to a sumptuous dinner in the new dining hall which comfortably seats nearly 500 for the occasion.

At 4-00 p. m., there is another session at table when "high tea" is offered to about 300 guests, including the President of the day, the Rajah of Challapalli. Then follows the meeting and the entertainment which are both excellently conducted.

### February 17 :

It would be no banal cliché to say that today is a "Red Letter Day in the Annals of the College"; for this evening we have the visit of the only Indian Prince of the Church, His Eminence, Valerian Cardinal Gracias, Archbishop of Bombay who is gracious enough to accept our invitation to address the staff and students and a select gathering of friends of the College. The meeting is held on the open-air stage in the hostel oval. Mr. Basaveswara Rao makes a remarkably good welcome speech on behalf of the College; Fr. Principal explains the significance of the Cardinal's position and title; and finally the honoured guest himself addresses the gathering in elegant and impeccable English, marked by perfect command of tone and voice. His subject is "The Triple Challenge which faces the Modern Student" and the speech is truly a treat of high class oratory. A resume of the speech and that of Mr. Basavewara Rao is found elsewhere in this Magazine.

### February 20 :

Some senior classes are disbanded, as all the portions have been completed.

**February 27 :**

Term ends for all the Seniors. Now begins the last hard pull before the final Test.

**March 3 :**

Examinations begin and will follow one another without let or pause until almost the end of April.

Today the II U. C. begin their Promotion Examinations.

**March 7 :**

Pre-University students close their term with one week of 'Rehearsal Examinations'.

At the same time, the last ever Intermediate University Examination begins and a few students come to try their final chance. We must surely admire such grim perseverance!

**March 12 :**

The Pre-University boys begin their revision holidays.

**March 14 :**

I U. C. begin their Promotion Examinations.

**March 19 :**

The College closes at last and one more academic year successfully winds up. Truly thus is the time for all of us to lift grateful hearts to God and thank Him for all the blessings so abundantly bestowed on us in the course of the year just elapsed.

**March 21 :**

Fr. Miranda starts with a group of 30 enthusiasts on a grand tour of Northern and Eastern India. The tour has been carefully planned and with the active cooperation of dozens of Catholic Institutions all over the country, it is sure to prove as huge a success as the excursions conducted by good Fr. Varkey in past years.

And so here ends the chronicle with the one word thankfully written:

*Finis.*







Office-Bearers of Catholic Students Society & Sodality with Cardinal Gracias & The Bishop of Vijayawada



**Final B. A. — Economics & History**



# సంస్తుతి

— శ్రీ మైలవరపు శ్రీనివాసశాస్త్రి, ఎం. ఏ..

అంధోపన్యాసకుడు.



1. అతడు ఘనుండు పూజ్యుడు సమాదరణీయ విశేషశేముషీ  
వితతదిగంతదీపిత నవీనయశస్కుడు దారచిత్తు డా  
తతసుగుణైకరాశి, మతధర్మసుశీల వినీతవర్తనుం  
డతనికి నాతడేసముడు నన్యులుపోలరు “మత్తయాసు”కున్.
2. అతడాచార్యుడు నందునుం బ్రథముడయ్యాంధ్రా లొయోలాకు శా  
శ్వత సత్కీర్తిగడించి నిల్పిన గురుప్రజ్ఞా ధురీణుం డవా  
రితగంభీర వచోవిలాస విజయ శ్రీ శోభనాకారు డా  
ర్జితకూలంకష శాస్త్రప్రపండితుడు నిర్దిష్టుండు వాంఛారతిన్.
3. అతని సుదూరదృష్టియును నాతనియుక్తి సహప్రసంగముల్  
అతనికుశాగ్ర బుద్ధియును నాతనిదక్షత పాలనమునన్  
అతనికి శిష్యకోటికిని నాప్తత కూర్చుటెగాక, మమ్ము సం  
తతగురుకార్య నిర్వహణ తత్పరబుద్ధులుగా నొనర్చెడిన్.
4. అతడాశించిన యుత్తమంబయిన విద్యాసంస్థ యీనాడు, ని  
ర్మమయ్యెన్ గురుశిష్యబృందముల నిర్ణిద్రకృషిన్లలె శా  
శ్వతధామంబు జయేందిరా రమణికి న్వాణీజయశ్రీల సం  
గతికల్పించిన ధన్యజీవి దృఢసంకల్పంబు శ్లాఘ్యంబహో.
5. ఒకనాడా, అయిదేండ్లపాలనములో నొక్కొక్కసంఘట్టనం  
బకలంకాత్మ విశాలభావమును సమ్యక్ శాస్త్ర విజ్ఞానమున్  
సకలోర్వీప్రభు తత్వత్పష్టయును, విశ్వప్రేమసౌహార్దముం  
బ్రకటించెన్, అతిలోకమానసుల రత్నంబెన్నగా శక్యమే.



## జానపద వాఙ్మయము

— జి. వి. సుబ్బారావు, IIB A.,

జనపదులకు సంబంధించినది జానపద కవిత్వం. కానపద కవిత్వమునకు అష్టానము పల్లెసీమలు. ఆదరించువారు పల్లెప్రజలు. ఈసాహిత్య ప్రక్రియ జానపదుల జాతీయజీవితంలో ఇంకిపోయి అణువులో అణువుగా జీర్ణమయింది. జానపదుల సాంఘికపరిస్థితులు, ఆచార వ్యవహారములు ఈ కవిత్వంలో ప్రతిబింబించుచుండును.

జానపద కవిత్వంలో వాస్తవికత, అనుభవ నత్యము, సహజభావన, మధురోక్తులు ముఖ్యమైన గుణములు. అతిసామాన్యమైన మాటలలో వాస్తవికతను, చక్కగా అందరికర్థమగునట్లు తెలుపుటయే ఇందు ముఖ్యమైన లక్షణము.

జానపదుని ఆవేశభావనలో కార్యలక్షణాలు జానపదుడు పరిశీలించుకొనడు. చందోబంధములకై విచారింపడు. పల్లెవారిలోని ఆవేశము, అనందోద్వేగములు బిరబిరా నోటినుండి ప్రయత్నరహితంగా నగ్నంగా వెలువడును. తాళము, లయ తమంతతామే వచ్చి చేరును అందులో స్రవధానముగా కనిపించునది జానపదుని అనందావేశోద్వేగములే తప్ప కవిత్వం ప్రయత్నము లుండవు. ఎంతపెద్ద విషయమును గాని కఠిన విషయమును గాని అతడు తనకు నోటికి దొర్లివచ్చే సామాన్యపద్ధతిలో చెప్పకొనిపోతాడు.

ఈ కవిత్వం ప్రజలకు చాల సన్నిహితమైనది. వారు సామాన్యముగా అనందంగా జానపదగేయాలు పాడెదరు — ఊడ్చు పాటలు, జోలపాటలు, చిన్నచిన్న కథలు వివిధములైన పాటలు ఈసాహిత్య ప్రక్రియలో ఇమిడియున్నవి. వీటిని గ్రంథరూపేణా పొందుపరచ

లేదు. వీనికర్త ఎవరో ఇదమిత్థంగా తెలియదు. వీటిని పల్లెప్రజ లొకరినుండి నొకరు నభ్యసించుచుందురు. ఈపాటలలో అనేకదోషము లున్నను పండితపామరు లందురు; ఈగేయములను విని నానందించెదరు.

ఈపాటలు చదువుటతోడనే మనము దానినడకను బట్టి అఘట్టము కరుణఘట్టమా, విపాదమా ప్రణయ కలాపమా అనునది సూక్ష్మంగా గ్రహింపగలము. వీనియందు లయకట్టు అతిముఖ్యమైనది. జానపదుల మనస్సును సులభముగా తెలియుటకు అనేక కథలు చిత్రించబడినవి — లక్ష్మమ కథ, బాలనాగమ్మ కథ, దేసింగు రాజు కథ మున్నగునవి. మచ్చునకు జానపదగేయాలు కొన్నింటి నుదహరించెదను. వీనినుండి మనము ఈసాహిత్య ప్రక్రియలోని ఔన్నత్యమును, విశిష్టతను, రమణీయతను గుర్రెరంగగలము.

అమ్మాయిని అత్తవారింటికి పంపుతు తల్లి కూతురుకి బుద్ధులు చెబుతుంది,

“మాయమ్మ లక్ష్మీదేవి  
పోయి రావమ్మా  
పోయి నీ అత్తింట  
బుద్ధి కలిగుండూ  
ఎవరే మాడినా  
ఎదురాడ కమ్మా  
వీధినిలుచుండి తల  
విప్పి ముడవకుమీ  
మాట లెన్నన్నాను  
మాటాడ కమ్మా.....

అని తల్లి నలహాయిచ్చి సాగనంపుతుంది.



స్త్రీల పాటలలో మంగళహారతులకు ప్రత్యేకతవుంది.

బొడ్డా మల్లెలూ లాజీ  
దండలూ మెడనిండ  
అందా మెరిగిన జగ  
దంబా ఎక్కడికే ?

అందముగ విభూతీ  
అలరూ గంధామూ  
నలచీన నీల  
కంఠేశు నన్నిధికే ||  
మంగళం మంగళం ||

రాట్నం వడుకుతూ ఉత్సాహంగా త్వరత్వరగా  
ఏకులు వడుకుతు అనేకపాటలు పాడెదరు.

“ వడకు వడకూ కదురా  
వడకవే కదురా !  
ఏకుల్ల బుట్టంత  
ఎల్లండి సంత  
ఏకేకు ఒకవార  
ఎల్లండి సంత .....

జానపదకారుడు చూడండి యుద్ధాన్ని అంత తేలిక  
కాదని ఏలా వర్ణించాడో చూడండి.

“ పోట్లాట కుడుముల పోట్లాటకాదు  
సేదని కోప బు పెదవులచేటు  
కావళ్లు మోయంగ గడలేకపెరిగి  
బొజ్జలుపెంచుక బోగులాగుండు  
నజ్జమావిసులెల్ల ననిసేయగలదే ”

ఇచ్చట భాష భావశైలి, మనోజ్ఞంగా సమకూర్చ  
బడినవి.

లాలిపాట పాడుతూ ఎరుపురంగును సూచుచు తల్లి  
తనబిడ్డను గురించి చక్కని ఉపమానములతో పాట  
పాడుచున్నది.

“ చిక్కుడూ వువ్వెరువు చిలకముక్కెరవు  
చిగురెరువు చింతల్ల దోరవండెరువు  
రక్కినపండెరువు రాగిచెంబెరువు  
రాచవారిళ్ళలో మాణిక్యమెరువు  
తామెరువు అమ్మాయి తనవారిలోన ”

జాబులోని ముఖ్యమైన విషయాన్ని స్థాల్గపంక్తుల  
పాటలో జానపద గేయకారుడు అందిస్తున్నాడు.

“ జాబువచ్చిందమ్మ జాబువచ్చింది  
బాబయ్యపేరనే జాబువచ్చింది  
అక్కయ్య పిల్లలు అంతాక్షేమమంట  
అక్కయ్య పాపాయి అడుతున్నాడంట  
చెప్పని మాటలు చెప్పతున్నాడంట  
తాతయ్య పేరెపుడు తలుచుకుంటాడంట  
అమ్మమ్మ పేరెత్త ఆనందమంట  
జాబువచ్చిందమ్మ - జాబువచ్చింది ”

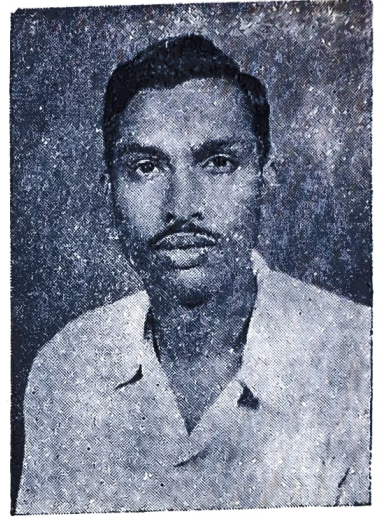
ఇంకా అనేక జోలపాటలు, చందమామ పాటలు  
ప్రతియొక్కరు పల్లెలలో పాడుచుందురు. పంటవేయు  
నది మొదలు రైతు ఏదేవతను గురించో లేదా ఇతర  
మైన జానపదగోయాలు నిత్యం తనజీవితంలో కమ్మని  
ప్రకృతినిదన అనానందోద్వేగములతో పాడుచుండును  
గదా ! తూర్పార పట్టునపుడు “ పొలియో పొలవలియో  
వలి. రావేలుగలవాడా పొలిగాడా ” అంటు అనేకమైన  
పాటలు పాడెదరు.

వీనిలో కొన్నిలోపము లున్నను, ఉదాత్తభావనా  
శక్తి, వాస్తవికత, ఆనందోద్వేగములలో భావమును  
చక్కని లలితపదములలో మనోజ్ఞమైన శైలిలో నివే  
దించుట సువ్యక్తనుగుచున్నది గదా ! సాహిత్య పరిశోధ  
కులు వివిధప్రాంతములలో జానపదగేయములను సేక  
రించి వానినుండి కొన్నిచరిత్రాంశములను తెలుసుకొను  
చున్నారు. దీనికి ముఖ్యకారణము జానపదగేయములు  
ప్రజల సాంఘిక రాజకీయ పరిస్థితులకు నిలువుటద్దా  
లగుటయే గదా ! ఈసాహిత్య ప్రక్రియవలన విద్యలేని  
వారి కెటువంటి విషయములైనను సులభముగా అవ  
గాహన మొనర్చగలము. జానపదుల విజ్ఞానమును,  
సంస్కృతిని, సహజభావనాశక్తిని పెంపొందించుటకు,  
పండితపామరులు విని నానందించుట కుపరించుట  
చేతనే ఈసాహిత్య ప్రక్రియ లనేకులు చక్కని స్థాన  
మును, ప్రతిష్ఠతను సమకూర్చుటకు కృషి నల్పు  
చున్నారు.



# ఆంధ్ర విద్యార్థి

— శ్రీ నాగళ్ళ గురుప్రసాదరావు, ఎం. ఏ.,



1. కాకతీయప్రభు యౌత్త్రసర్వస్వంబు  
పుంజీభవించిన పోటుమగడు  
రానెళ్ల మల్లన్న రణరంగ పాండితీ  
ధీరతా లక్ష్మీకి నారసుండు  
ఆంధ్రపారాశర్యుఁ డతిలోక కవిశిల్పి  
సోమయాజులకై త చూచుకాడు  
క్షేత్రయ్య శృంగారగీతి మాధుర్యంబు  
చవిచూచు నొసపరి జాణమిన్న  
తెలుఁగు బాసకుఁ గట్టడవెలయఁజేసి  
యాంధ్రపాణినియైన చిన్నయ్యనీతి  
చంద్రికలు త్రావి త్రేచు జ్యోత్సావిహంగ  
మాంధ్రవిద్యార్థి కఖిలకల్యాణమస్తు !

2. ఒయ్యారి చిటునవ్వు లొబ్బుకఁబోసెడు భంగి  
నల నల్లనఁ దూర్పు తెల్లవాతె  
వలకారి కన్నియ తలఁపు రాగిలురీతి  
గడుసుపోకడఁ బిల్ల గాడ్పు వినరె  
విరహిణి చెక్కిళ్ళ నురలు బాష్పజలమ్ము  
కణములగతిఁ దారకలు తొలంగె  
వలపువాగురఁ జిక్కువడుమిటారి విధానఁ  
గొలకొలఁ బక్షులు కూయఁదొడఁగె



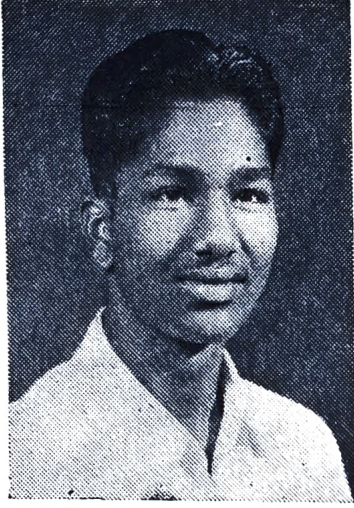
తూర్పుదేశం దెల్పు మెలమెల్లం దోచుచుండ  
 నపరదిక్కున జీతటులలమియుండ  
 సగము తడిసిన పొలమునా గగనమెసలె  
 మేలుకొనుమాంధ్ర విద్యార్థి ! మేలుకొనుము.

3. శరవేగంబున మాటుపాటులకు విశ్వంబెల్ల లోనై గ్రహం  
 తరయానమ్ముల కారటంపడెడు; నిద్రన్ వీడుమా ! శారదా  
 కరవీణా మధురకర్వణంబు వినుమా ! కాలప్రమాణంబు నీ  
 కొఱకై యాగదు; తెల్లుబిడ్డ ! యిక జాగున్మాని కన్విష్టమా !
4. ఇరునది వందలేడులకు నెక్కువగా హవణిల్లి, చెల్లి, మే  
 ల్తరమయినట్టి నాగరకతన్ నెలకొల్పిన జాతినీది; యీ  
 భరతవసుంధరన్ బ్రథమపట్టము పొందిన గడ్డనీది; యీ  
 యొరవడిబట్టి పాటువడుమోయి ! మహాంధ్రమహీ మహత్తరున్.
5. పైపయివన్నెలన్ గనుచు భ్రాంతిపడం దగదయ్య ! మేడిపం  
 డై పలుపుర్వు తెట్టలకు నాలయమైనది తెల్లునాడు; నీ  
 వీరపూర్ణమున్ మఱతువేని నేదోప్రళయంబునచ్చు; సం  
 తాపితమైన యీపుడమి నక్కల కుక్కల పాటులంబడున్.
6. కన్నులుమూసి, పానుపుదిగన్ బ్రయతింపనినాడు, జ్ఞానచుం  
 దెన్నికరానినాడు నెలుగేమియు జొప్పడ; దింటబైటను  
 తప్పన్నములొనుగీళ్ళు; పెడనారులు ద్రొక్కెడువారు, పూహముల్  
 పన్నెడువారు మాతలుగ వత్తురు పెత్తనముల్ పొనర్పగన్.
7. కాసులతీపిగొన్న పలుగాకులు, సత్యముదప్పుటక్కరుల్  
 బైసిందొఱంగినట్టి తులువల్, జగడమ్ములువెట్టు తుంటరుల్  
 కాసెబిగించి గద్దెలకెకాయెకిల బ్రాకిననాడు నీవు, నీ  
 వాసిగలట్టిజాతి పెఱపంచలలొ బడి మూర్ఛిచావలెన్.
8. తగవరులై నయట్టి మనతాతలు తండ్రులు నాత్మధర్మమున్  
 వెగటుగ నెంచి, లొఁతెలివివీడిన, సోమరులై న, నీవు, నే  
 నెగురుచు మింటికెక్కుదుమె ! యీ మిడిమేలపు వన్నెచిన్నెలా  
 సుగతులు నేర్చినన్ మనము జోగులరీతిని బిచ్చమెత్తమా !

9. వారలతెల్వయందు సగపాలయినన్ మనకున్న, వారి మే  
 త్తీరుల సౌరులందు లనలేశము నబ్బిన ముజ్జగంబులున్  
 జేరల నిల్పమో! యమరసీమగ జీవిక దిద్దితీర్పమో!  
 గారడపుంబనుల్ వలచి కాసరకూసర యైతిమన్నిటన్.
10. చెప్పినమాటచెప్ప కటచేతను స్వర్గముజూపు నేలికల్  
 ముష్టులుదెచ్చు సంస్కరణముల్ పనులున్ దలకెట్టి, నిన్ను గ  
 న్నప్పను లోకశాంధవుని హాళికు నాపగజేయఁబూని; రీ  
 వొప్పరికించి మంచి తెరువల్లక యుండిన నాతఁడేమగున్.
11. పల్లెల, గన్నవారు పలుభాముల కోరిచి, నెత్తురోడ్చి, తా  
 మెల్ల సుఖంబులన్ విడిచి, యింటిని వాకిటినమ్మి యెట్టెటో  
 ముల్లెను బంపఁగా, నగరభూములకున్ దొరలైనవారు ని  
 న్నల్లరి పాలుసేయుదురొ యారపుభూమ్మల వోలెనాడుచున్.
12. వలపులవాకలై తిరిగి, పై పయిడాబుల కుత్సహించి, మే  
 రలు కనరాని నాగరకరాజ్యము లేలెడు కోడెగాండ్రతోఁ  
 గలుపకు చేతులన్; దెగినగాలిపటంబులు వారు; వారి పా  
 టులు బ్రళయంబు; లానడవడుల్ సముదాత్తవిధాన దూరముల్.







## సాహిత్యము - జీవనము

— గుడిమెట్ల శ్రీరామారెడ్డి.

“సాహిత్యం” అనేది ఒకానొక మహత్తర పదం. అది కొన్నిటి సహితభావాలను చెబుతుంది. ఆ కొన్ని యేవి? అంటే — అనేకులు అనేకరీతులుగా చెప్పారు. సర్వశాస్త్రముల సమిష్టి సాహిత్యమని ఒక కొంతమంది అన్నారు. అది జైనన్నవారు కొందఱు, కాదన్నవారు మఱి కొందఱు ఏమయినా యిటువంటి లక్షణాలు ఎంత మంది ఎన్నిరకాలుగా చెప్పినా వాటన్నిటి పిండి కృతార్థాన్ని — సారాంశాన్ని మనమిలా చెప్పకోవచ్చు:— “మానవుని బహుముఖానమైన రచనల సంపుటి సాహిత్యం”. ఇది సిద్ధాంతం కావచ్చు, కాకపోనూవచ్చు. ఏమయినా సాహిత్యానికి పలురకాల లక్షణాలు — నిర్వచనాలు చెప్పిన పెద్దల హృదయంమాత్రం యిదే.

ప్రపంచం ప్రతినిమిషమూ మనలో ప్రతిబింబిస్తూంది. దాన్నిబట్టి మన మనస్సు వర్తిస్తూంది. కవిత్వా సంపర్కంచేత అదంతా జీవనంకాదు. కవిత్వంలో లేక సాహిత్యంలో జీవనంయొక్క మండలం చాలా చిన్నది. కావటానికి అది చిన్నదేకాని రకంలో చాలా దొడ్డది.

సాహిత్యంలో జీవనమంటే కేవలం బ్రతికి ఉండటమే కాదు. పుట్టిందిమొదలు చచ్చేవరకూ ఉండే జీవయాత్ర ప్రకృత జీవయాత్రాకాదు. ఇది యించుమించు జీవితంలోకూడా అంతే. కవిత్వంలో లేక సాహిత్యంలో జీవనం సుఖ దుఃఖాలతో రాగ ద్వేషాలతో ధైర్యోత్సాహాలతో నిండి ఉంటుంది. హృదయంలోని అనుభూతి, దానిలో కలిగే ఆవేగం తన్మయత్వం ఈ మొదలగునవి సాహిత్యానికి జీవనంకలిగిస్తాయి అయినా ఒకానొక మహోత్కృష్టమైన జ్ఞానభాండాారం సాహిత్యానికి విషయం కాదు. మచ్చకు శంకరుడు, రామానుజుడు సంపా

దించినది ఒక పెద్ద జ్ఞానభాండాారం. అది సాహిత్యానికి విషయమౌంటే కాదు. మఱేదిఅంటే — వారి అనుభూతి మయమైన జీవనమే సాహిత్యానికి విషయం అయితే వారు చాలా చాలా ఖండన మండనాలు చేశారే, చాలా సిద్ధాంతాలు చేశారే అదంతానో అంటే — అది జ్ఞాన సాహిత్యానికి విషయం. కాని వారి అనుభూతిమయమైన జీవనమే ప్రకృత రస సాహిత్యానికి విషయం.

నానావిధాలైన జీవనస్రవంతుల నముద్రం యీ ప్రపంచం. ఈ నముద్రం నేడు మనకు దృశ్యమాన మవుతున్న నముద్రంకంటే విభిన్నమైనది. దీనిలో తియ్యనీటి అలలూ ఉచ్చాయి, చేదునీటి అలలూ ఉన్నాయి. ఈ రెండుఅలలూకూడ సాహిత్యంలో ప్రధానంగా భాసిస్తాయి. నానాత్వమే ప్రపంచం. మనిషి ఒకడేఅయితే అది ప్రపంచంకాదు. అందఱూఉండే చోటే ప్రపంచం. సాహిత్యంలో వ్యక్తిగతజీవనం విశాల ప్రపంచంతో అనుభూతిద్వారా ఐక్యమైపోతున్నది. కనుకనే ఖండకావ్యాలలోకనబడే వ్యక్తిజీవనం ప్రపంచ నముద్రంలో నదివలె ఐక్యమైపోతున్నది

ఇటీవలిదాకా ‘కవిత్వం’ అంటే పద్యరూపమో, శ్లోక రూపమో. కాని కాదంబరి, హర్షచరిత్ర మొదలగు గద్య గ్రంథాలువచ్చి “ఓరి పిచ్చిజనుడా! కవిత్వమంటే కావ్యమో, ప్రబంధమో లేక పద్యమో, శ్లోకమోమాత్రమే కాదు, ‘వచనంకూడానోయ్!’ గట్టిగా మాట్లాడితే గద్యమే కవిత్వం అనేదాకాకూడా అంటాం!” అని నిరూపించి నాయి. కచ్చితంగా చెప్పాలంటే యీ వచనకావ్యాల సృష్టి పద్యకావ్యాలసృష్టిని మించింది. వీట్లలో “అసీత్” అని మొదలుపెడితే 25 పంక్తులకుగాని “రాజా శూద్ర

కోనామ" అనేది రాదు. ఇంకా ఒక్కొక్కచోట 5, 6 పేజీలు తిరుగవేస్తేనేగాని ఫలానా వనమున్నది లేదా ఫలానా ఋషి ఉన్నాడు అనేమాట రాదు. ఇక్కడ విశేషమేమిటంటే కవిదృష్టి వెంటనే జీవితంలోకి చొచ్చుకుపోలేదు.

ఇకపోతే - పరభాషా సంపర్కాధ్యయనాదులవల్ల మనకు మజ్జాకటి వచ్చింది. అది నవల ఇది నేటి సృష్టి. ఇది రససాహిత్యంయొక్క కొత్తరూపం. అందుకనే అందరినీ ఆకర్షిస్తున్నది. దీనిని 'కథాసాహిత్యం' (అన్నా) అనవచ్చు. ఈ కథాసాహిత్యంలో యెక్కువగా ప్రపంచంలోని పలురకాలైన ముచ్చటలు వింటాం. ఇది వచనరచనేఅయినా, దీనిలో కవిదృష్టి సాదారణంగా యిట్టే జీవితంలోకి చొచ్చుకుపోతుంది. ఇందు వ్యక్తి జీవితమున్నూ, ప్రపంచమున్నూ ఒకటైపోతున్నది. మొత్తంమేదచూస్తే ప్రపంచమూ జీవనమూ యిచట అన్వర్థం.

రససాహిత్యానికి జీవనానికి గల సంబంధం చాలా దొడ్డది సాహిత్యంలో జీవనముయొక్క దృవి విసబడుతుంది. అంటే - అనలు జీవితంలో మనమనుభవించే సుఖంకంటే విజాతీయమైన సుఖం, దుఃఖంకంటే విజాతీయమైన దుఃఖం, అల్లాగే వేదన, అవేగంమొదలగునది మన మనస్సులలో సంచారితమవుతుంది.

(అయితే) మనం ప్రపంచంలో జీవిస్తాం. దేనికి జీవిస్తున్నాం? జీవిక జీవికకోసమేఅయితే అదొక మర పశువులల్లాగేజీవిస్తాయి. నిజంగా అవన్నీ మరలే. పంచ దారమర అడుతూంటే చూస్తే - 'దీనికి ప్రాణంఉందా యేమి చెవుమా!' అనుకుంటాం. కాని మన బట్ట యేదో ఒక చక్రంలో తగులుకుంటే చెయ్యో, కాలో, అఖరికి మనిషినంతానో బలివుచ్చుకున్నదాకా అగదు. ఎందుకని? దానికి హృదయంలేదు. ఇల్లాగే జీవిక జీవిక కోసమేఅయితే అదొక మరే. అయితే - మనిషికి హృదయంఉన్నది. అందులో సౌందర్యంఉన్నది. దానికి కోరికలు కావలసినన్ని. అవి అతి విశాలాలు. అతి గభీరాలు. విశ్వవ్యాప్తులు అట్టి కోరికలతో హృదయానికి సంబంధం ఉన్నతావునే సాహిత్యం పుట్టుక.

మానవ హృదయానికి సాహిత్యం ఏకైక ప్రతినిధి. మానవహృదయత సాహిత్యధర్మం. జీవికను యంత్ర మనుకొని లేక యంత్రంగా కల్పనచేసి దానికి వ్యాఖ్యా

విశ్లేషణలుచేస్తే ఆ విమర్శనమంతా వైజ్ఞానికమై పోతుంది. ఆ జీవికకు హృదయాన్నితెచ్చి లగించిచూస్తే సాహిత్యమౌతుంది. ఇదీ తేడా.

ప్రపంచం మన మనస్సులో అనేకరీతుల ప్రతిబింబిస్తుంది అందులో యే ప్రతిబింబం కవిమనస్సు నాకర్పించి యావరిస్తుందో ఆ ప్రతిబింబం కవియొక్క రచనలోనుండి అత్యప్రకాశం కలిగించుకుంటుంది. అనగా జీవనంలోని యే యనుభవములు కవిమనస్సును యెక్కువగా ఆవేగపరుస్తవో ఆయనుభవములు రచనలో లేదా రచనలలో సువ్యక్తములౌతాయి. అదిచదువు కునేవారి హృదయాలలో ఆ రచన అనురూపమైన అనుభూతిని సంచలించచేస్తే అప్పుడు కవిమనస్సులో ఉన్న భావస్తువు "రసము" అనిపించుకుంటుంది. దీనికి అంటే బింబ ప్రతిబింబభావానికి ఉదాహరణగా "జట మడి వీడలేదు, జటముడి వీడ లేదు" అని అన్న రామాయణ కల్పవృక్షాన్నితీసుకొంటే తెలుస్తుంది. రాజు నరిగ్గా యేదీచేశాడో అదే మళ్ళా తనకు ప్రత్యక్షంగా అనుభూతికవచ్చినపుట్టంలో కవి న మ్రాట్టు లిల్లాగే అన్నాడు. అక్కడే వారి మనస్సు ఆవేగపడ్డది. అదే పాఠకుల హృదయాలలో అనురూపమైన అనుభూతిని సంచలించచేసింది. అక్కడే వారి మనోగతభావ వస్తువు రసమనిపించుకున్నది.

సాహిత్యానికి జీవనంతో మంచి లావాదేవీ కవి మనోలోకంలో జీవికయొక్క యే రూపం, యే అంశం రసోద్భవఃచేయగలదో జీవికయొక్క ఆ రూపం ఆ అంశం సాహిత్యానికి విషయం. ఏం అదే ఎందుచేత కావాలి? అంటే - సాహిత్యోద్దేశం రససృష్టి.

కవులు ప్రపంచాన్ని ఉన్నదున్నట్లుగా చిత్రింపరు. అంటే ప్రపంచాన్ని ప్రపంచరూపంగానే చిత్రింపరు. ప్రపంచం కవిమనస్సుమీద ఏ ముద్రవేసిందో దాన్నే కవి చిత్రిస్తాడు. అయితే యిక్కడ ఒక్క మాట. న్యభావోక్తి అన్యూనాతిరిక్తమైన న్యభావవర్ణనకదా తద్రూపమైన రచన, లేదా చిత్రణం ప్రపంచస్వరూపంగానే గోచరించాలనేఅంటే అక్కడకూడా సూక్ష్మవస్తున్యభావ వర్ణనం కావాలనీ, జాత్యాదులలోఉండే న్యభావం కావాలనీ అలంకారికులన్నారు. అంటే - వస్తున్యభావ వర్ణనమాత్రమే అలంకారంకాదు. అల్లా అయితే కావ్య మంతా అలంకారమేకాతుంది. వస్తున్యభావ వర్ణన



మాత్రం లేని కావ్యమంటూ ఒకటి ఉన్నదా? ఉంటుందా? కాబట్టి సూక్ష్మవస్తుస్వభావ వర్ణనమే భావోక్తి. ఆ సూక్ష్మత ప్రతికవికీ తెలియదు. ఉత్తమోత్తములకు మాత్రమే తెలుసు అని ఒక అలంకారికుడన్నాడు. ఏతా వాతా తేలేదేమిటంటే - స్వభావంలో ఉండే సౌందర్యమే కవి గ్రహిస్తాడని కాగా - సాహిత్యంలో ప్రపంచ స్వరూపంలేరు ఉన్నదేదో అది కవిమనస్సుచే గృహీతమైన ప్రపంచపు చిత్రపు.

సాహిత్యంలో కవి యితరులపేరుతో తన జీవితంగాని లేదా కవి అభిజ్ఞతచే తెలుసుకోబడిన జీవితంగాని చిత్రింపబడుతుంది. సాహిత్యంలో కవులు జీవనమునందలి దోషాలకు క్షమాపణకోరుతారు. అపత్తులు చూపు

తారు. తాముచేసిన పనులకు, చేసిన కల్పనలకు న్యాయం ప్రసాదిస్తారు. నవలలు ఇంచుమించు స్వకీయ చరిత్రలే. కొన్ని కానివి లేకపోలేదు. అయినా యీరీతి సాహిత్యంతా తన మనస్సనే కోర్టులో తనపక్షాన్ని సమర్థించుకోటానికిగాను వ్రాసుకున్న లిపిబద్ధమైన వాఙ్మాలం.

కవి గొప్పవాడుకనుక అయితే తన సూక్ష్మజీవనానికి వ్యాఖ్య వ్రాస్తాడు. ఛోటాకవి తన స్థూల జీవితాన్నే కథగా అల్లుతాడు. ఈ వ్యాఖ్యా వివరణాలలో తర్కం పాలు ఎక్కువైతే సాహిత్యసీమనుండి తప్పుకుంటే. ఆ వ్యాఖ్యా వివరణాలమీద అనుభూతిముద్రపడితే సత్యంగామారి సుందరమై అనందమిస్తాయి.





# క రుణా ల య ము లు

— వీణెం శ్రీరామ్.

అవి యెవరి కన్ను లస్కదీయాంబకముల  
లలిత శారద చంద్రమండలము మాడ్కి-  
నవ్యకాంతులు వెదజల్లె దివ్య భావ  
నా సముత్ఫుల్ల హృదయ సంతానములుగ.

మా గృహోరామ సీమప్రమాణ నవ్య  
ఘృష్ణ వనవాటిలో క్రొత్త పూవు తొడిగి  
జలుగు చిరునవ్వు వెలుగుల నొలుకబోయు  
తీవ కన్నియ యెదుట వర్తించె నపుడు.

తావు లెగజమ్ము సిరి మల్లె తీవ కొసల  
ముసురు తేలుల వాల్చిన ముగుద కనులు  
దివ్య తేజోవికాస సందీప్తి మెఱయ  
తిరిగి కనిపించె త న్నేత్ర దీప్తి యచట.

మధుర దరహాసముల సుషమా భరమ్ము  
శారదేందు చంద్రికల నిసర్గమగుచు  
చివ్య సౌందర్య సహిత దేదీప్యమాన  
మహిమలై వెల్లు కన్నుల మరువలేను.

దారి తెన్నులు లేని యెడారివంటి  
జీవితమ్మున గమ్యమ్ము జేరలేక  
రాపిడిని జెందు నాడు నై రాశ్యమందు  
వెలుగు బాటల పట్టి చూపినవి కనులు.

విమల సౌరభ మల్లికా విలసనములు  
మాతృ వాత్సల్య భావ గుంఢనల యలలు  
భాష కందని యభిరుచి భావగములు  
అంబ నేత్రమ్ము లవి కరుణాలయములు.

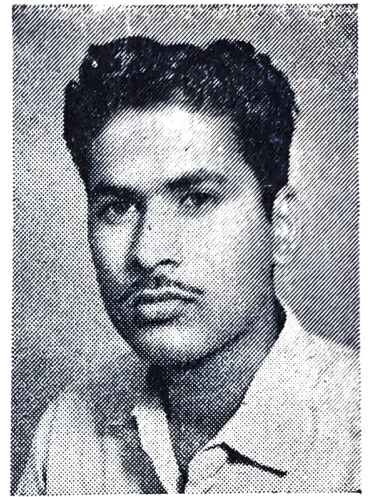






యమ్. ఏ. రావు.

## నమ్మ - నమ్మ కపో



బి. యన్. రావు.

ఆడవాళ్ళ ఆధిక్యం :—

ఫిన్లెండుదేశంలో ట్రాముబండ్ల కండక్టరులందరూ ఆడవాళ్ళే. రైల్వేబండ్లలో ప్రయాణికులకు సౌకర్యాలు చేసే పోర్టరులందరూ ఆడవాళ్ళే. మందులు అమ్మే వారిలో నూటికి 85మంది, దంతవైద్యులలో నూటికి 77మంది, వైదులలో నూటికి 21మంది ఆడవాళ్ళే. మరియు మంగలిపనులు చేసేవారందరూ ఆడవాళ్ళే.

ప్రపంచంలోకల్లా పెద్ద ప్రేమలేఖ :—

ప్రపంచంలోకల్లా పెద్ద ప్రేమలేఖవ్రాసినవ్యక్తి ఎలిజబెత్ రాణి ఆస్ట్రేలియాలోవున్న ఒకపురుషుడు. తన ప్రేయసిని మొదటిసారి చూచినతరువాత 398 పేజీల ప్రేమలేఖ వ్రాశాడు. దీనిలో 4,10,000 పదాలున్నాయి. మామూలు నవలకంటే అయిదు రెట్లు పెద్దదైన ఈ ప్రేమ లేఖలో అతడు ఆమె అందచందాల్ని, సద్గుణాల్ని వర్ణించాడు.

“నిన్ను ప్రేమిస్తున్నాను” :—

“నిన్ను ప్రేమిస్తున్నాను” అని ప్రపంచంలో 2796 విధాలుగా చెప్పవచ్చు ఎలాగంటే ప్రపంచంలో ఈనాడు అన్ని భాషలు వాడుకలో వున్నాయి.

6,000 గంటల అలంకరణ :—

70 సంవత్సరాలు వయస్సువచ్చిన శ్రీ తన జీవితకాలంలో సుమారుగా 6,000 గంటలు అలంకరణ

కోసం కాలం గడిపివుంటుందని ఒక గణితశాస్త్రవేత్త అంచనావేశాడు.

అద్భుత జ్ఞాపకశక్తి :—

ఆంగ్లాదేశంలో శ్రీ చిలకమర్తి లక్ష్మీనరసింహం పంతులుగారికి అద్భుత జ్ఞాపకశక్తివుండేది. తేదీలు, మనుష్యుల పేర్లు ఇట్టే చెప్పేవారు, ఒకవ్యక్తితో ఒక నిమిషం మాట్లాడితే పదిసంవత్సరాల తరువాత ఆ వ్యక్తివచ్చి కంఠంవిప్పగానే నీ పేరు, ఊరు ఫలానా అని చెప్పేవారు. ఆయన అంధుడు.

వార్ధక్యంలో కొత్తపండ్లు :—

లక్నోకు 8 మైళ్ళదూరంలోవున్న షా గ్రామంలో మాతాదీన్ అనే 112 సంవత్సరాల వృద్ధురాలికి కొత్త పళ్ళు మొలిచాయి. మానవులలో ఇది ఎంతైనా అద్భుత విషయం. ఆమెకు 40మంది మనుమలు, 10మంది మునిమనుమలు వున్నారు.

ఎలక్ట్రిక్ మనిషి :—

జర్మనీలో న్యూ రెంబర్గ్ లోవున్న అటోజిల్లిల్ అనే అతడు ఎలక్ట్రిక్ బల్బును చేతితో తాకితేచాలు అది వెలుగుతుంది ! గత యుద్ధకాలంలో బ్రిటిష్, అమెరికన్ సైనికులు జర్మనీలో ప్రవేశించినపుడు ఈ చిత్రాన్ని స్వయంగా చూచారట.

**స్త్రీలుగామారిన పురుషులు :—**

పోలెండుదేశంలో ఒక 26 సంవత్సరాల సైనికుడు 1937లో స్త్రీగా మార్పుజెందాడు. అంతేకాదు, ఆ తరువాత ఆ స్త్రీకి ఒక శిశువుకూడా జన్మించింది. శిశుజన్మానికి పూర్వం ఈ విచిత్రస్త్రీ ఏ పురుషునితోను సంగమించి ఎరుగదు. పురుషుడు స్త్రీగా మార్పుజెందడం, మార్పుచెందినపిమ్మట ఈవిడంగా శిశువునుకనడం వైద్యులకు మహాఛ్చర్యంకలిగించింది.

ఇదేవిధంగా లండన్ నివాసిఅయిన రాబర్టు కోవెల్ అనునాతడు బిడ్డలుపుట్టినతరువాత స్త్రీగా మార్పుజెందాడు. ఇప్పుడు ఆ పిల్లలకు ఆయనను “అమ్మా” అని పిలవాలో “నాన్నా” అని పిలవాలో తెలియకుండావుంది. భార్య విడాకులిచ్చేసింది

**పురుషులుగామారిన స్త్రీలు :—**

కొబెకోవా అనే జెకోస్లావాకియాదేశపు వనిత 1936లో పురుషుడుగా మారిపోయింది. ఆ సంవత్సరం బెర్లిన్లోజరిగిన ఆటలపోటీలలో ఆమె పాల్గొనవలసి వచ్చినప్పుడు వైద్యులు పరీక్షచేయగా ఆమె పురుషుడుగా మారిపోవటంవల్ల ఆ పోటీలలో పాల్గొననివ్వలేదు.

అంబాలానగరంలో కొన్నాళ్ళుక్రిందట ఒకస్త్రీ పురుషుడుగా మారిపోయింది. ఈ మార్పుజరగటానికి ఆమెకు 1½ సంవత్సరాలకాలం పట్టింది.

**గుస గుస మందిరాలు :—**

బీజహార్లోవున్న గోల్ గుంబజ్ మరియు లండన్లోని సెయింట్ పాల్స్ చర్చిమీదనున్న ఒక గుండ్రని హాలులో గుసగుసలు స్పష్టంగా వినిపిస్తాయి. ప్రపంచంలో ఇటువంటివి ఈ రెండే.

**చేతుల్లేని శిల్పి :—**

యుగోస్లావియా రాజధానిఅయిన బెల్ గ్రేడ్లోని డానిలో బాస్కావిల్ అనే వ్యక్తికి చేతులులేవు. కాని అతని సున్నితమైన 35 చెక్కడాలు, చిత్రాలు, ఒక విగ్రహం తయారుచేశాడు. వికలాంగులుసయితం అద్భుతమయిన పనులు చెయ్యగలరడానికి ఇది ప్రబల నిదర్శనం కాగలదు.

**అమెరికన్ కారులురహస్యం :—**

జనాభాలెక్కప్రకారంచూస్తే ప్రతి నల్లరికి ఒక మోటారుకారువుంది. కాని, ఈ మోటారుకారులను అమెరికా తయారుజెయ్యడానికి అది 56 ఇతరదేశాలనుంచి 300రకాల నరుకులను దిగుమతిచేసుకుంటూ వుంటుందని చాలామందికి తెలియదు.

**వడిసెంలోని పరమరహస్యం :—**

ఇది కనీసం 2,000 సంవత్సరాలనుంచివున్న వ్యాధి అయినా ఇంతవరకు దీనికి మందుకనిపెట్టలేక పోయాం.

**ప్రపంచంలోకల్లా పెద్దచెట్టు :—**

బహుశా ప్రపంచంలోకల్లా పెద్దచెట్టు హుగ్గీనదీ తీరంలో సిచ్ పూర్ దగ్గరనున్న మగ్రివృక్షం. ఇదొక చిన్న అడవిలాగా వుంటుంది. ఈ మగ్రివృక్షం 1100 అడుగుల చుట్టుకొలతకల నేల నాక్రమించింది.

**అసలైన పెద్ద వీధి :—**

ప్రపంచంలోకల్లా నిజంగా పెద్ద వీధి అరైంటీనా దేశపు రాజధానీనగరంలో బ్యూన్స్ ఐర్స్ లో వుంది. ఆ వీధిపేరు “జులై 9” దాని వెడల్పు 425 అడుగులు.

**14కొమ్మల తాటిచెట్టు :—**

ఈ తాటిచెట్టు పశ్చిమగోదావరిజిల్లా త్యాజంపూడి వద్ద వుంది

**అనేకలక్షలరకాల జీవులు :—**

2,50,000 రకాల మొక్కలున్నాయి.

8,40,000 రకాల జంతువులున్నాయి.

6,25,000 రకాల క్రిములున్నాయి.

2,60,000 రకాల పురుగులున్నాయి

ఈ ప్రపంచంలో ప్రతి పదిజీవులలోను తొమ్మిది జీవులు క్రిమి కీటకాలు.

**బొతు బలం :—**

ఒకరకంబొతు తన రెక్కలతో మనిషియొక్క చేతిని రెండుముక్కలుగా విరగగొట్టగలదు.

**నడుస్తూన్న పర్వతాలు :—**

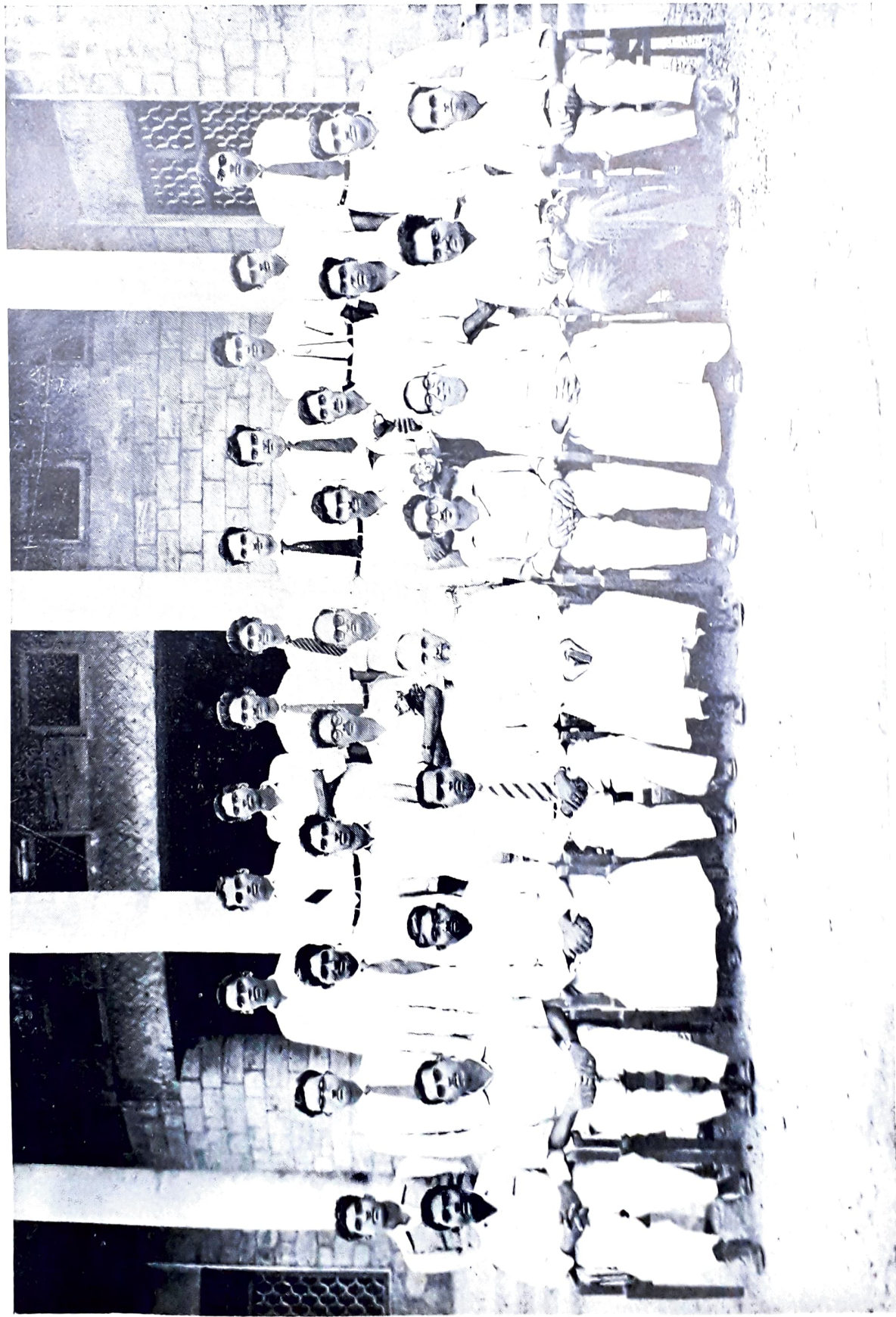
ప్రపంచంలోకల్లా ఎత్తయిన హిమాలయ పర్వతాలు అంతకంతకు ఇంకా ఎత్తు పెరుగున్నాయని భూగర్భశాస్త్రవేత్తలు అంటున్నారు. ఎత్తు పెరగడమేకాక, ఇండియాదిశగా కొంచెం కొంచెంగా జరుగుతున్నాయి కూడా. దీనికంతకి కారణం ఆ పర్వతాలక్రింద భూమిలోవలజరుగుతున్న మార్పులట.

**తేనెటీగ మహాత్మ్యం :—**

ప్రపంచంలో ఎవరికైనానరే పదార్థాల రుచి తెలిసేది నోటిద్వారామాత్రమే. కాని తేనెటీగలు, సీతాకోక చిలుకలు కాళ్ళతోకూడ రుచి తెలుసుకోగలవు.







Final B. A. — Mathematics Main



**Final B. Sc. Chemistry Main (Maths. & Physics Sub.)**



# భ యం

( గేయం )

భయం ! భయం ! భయం !

ప్రపంచమంతా భయం

అంబరంలో అల్లకల్లోలం

సముద్రంలో సుడిగుండం

ఎక్కడచూచినా భయం మయం

అమెరికా రాకెట్టు వదిలింది

రష్యా స్పృత్తిక్కు వదిలింది

రగిలించకోయి అగ్నిజ్వాలలు

క్రమించకోయి యుద్ధమేఘాలు

చేయించకోయి ప్రళయతాండవం

పీడించకోయి మానవజాతిని

చూపించకోయి నీ శక్తిని

అధోగతిపాలు చేస్తుందీ ప్రపంచాన్ని

రాకెట్టు గీకెట్టని మిడిసిపడకు

అనుభవిస్తావు కడకు ఫలితాన్ని

అపూర్వమైన నీ విజ్ఞానంతో

సాధించవోయి మానవకల్యాణం

తృప్తిపరచవోయి శాంతికాముకుల

సాగుతున్న నీ విజ్ఞానం

సమన్వయించుకో శాంతికోసం

అదే ప్రపంచానికి శాంతి !

అదే ! ప్రపంచానికి ముక్తి

అదే ! ప్రపంచాని కానందం

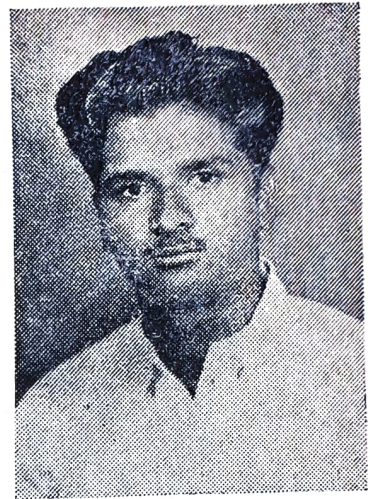
వినవోయి శాంతిసందేశం

కనవోయి శాంతికాముకుల

మనసునందుంచుకో మహాపురుషుల

తెలుసుకోవోయి ఈ సత్యం

నెమరువేసికో ప్రతినిత్యం

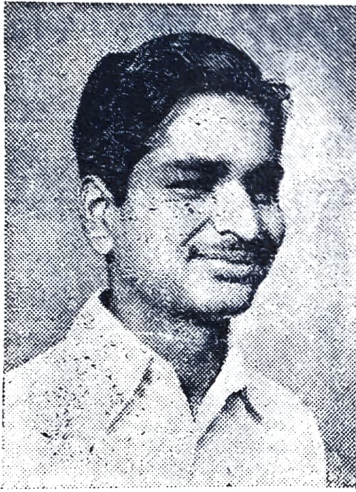


జి. ప్రకాష్ రెడ్డి,

II U. C., B. A.

# “మూ కం క రో తి వా చా ల మ్”

అది గ్రీష్మము. ఋతువంతయు తనదే రాజ్య మన్నట్లు విజృంభించు వినువీధిపై చండభానుడు తన ప్రచండకిరణప్రకాండములచే మండిపడుచున్నాడు. ఆతనికి భయపడి వాతావరణమంతయు వాయుస్తంభన విద్య నభ్యసించినట్లున్నది. అయినను ఇనుని పాలన మిష్టము లేదన్న ట్టప్పుడప్పుడు - సుడిగాలి రూపమున విప్లవమును రేపుచునేయున్నది. ఆ విప్లవము నణచుట



రచయిత

## బొమ్మారెడ్డి పోతురెడ్డి

కాతడు తన కోపాసలము నలువైపుల వెదజల్లు చున్నాడు. అదే - ఎండలు మెండయినవి. ఈ కోపా సల తాపమునబడి ప్రకృతిమాత కమలిపోయినది. చురుకు చురుకు మను నూదిపోట్లవంటి వీని తీక్షణంశువు లకు ప్రకృతి తన పచ్చదనమును కోల్పోయినది. అది జ్యేష్ఠ బహుళ పంచమి, బృహస్పతివారము. అర్ధ రాత్రుము దాటినది. శార్వరగర్వభంజన మొనర్చుట కన్నట్లు వేగుచుక్క పొడిచినది. ఆ మూల నాయంట ఆయమ్మ ఒక మగశిశువును గన్నది. వచ్చునది వర్షర్తు వన్నట్లు వాతావరణ మప్పుడు చిరుగాలిని చిలుక రించినది.

తెల్లవారినది. నలుబదియైదు దినములు నడచినవి. అతనితండ్రి యాత డెటనుండివచ్చెనో అటకు వెళ్ళి

పోయినాడు. పిదప నాతడు పినతండ్రిగారింట పెరుగ బోయినాడు. అచటనే ఐదుగ్రీష్మములు గడచినవి. ఆ దినములలో తన చిన్న నాటి అచ్చటలు-ముచ్చటలు తీర్చువారెవరు? అమ్మ అమాయకురాలు. శుద్ధ సత్య కాలపు మానిసి. అక్షరాభ్యాస మనునది విడిగ జేయు నాధుడా లేడు. అల్లరి చిల్లరిగా వీధిబడిలో గుంట ఓసమాల-గుడింతములు దిద్దబోయినాడు. ఆ మొండి బండ చదువున కాతని సుకుమారమగు ప్రేళ్ళు మొద్దు బారి యా స్నిగ్ధహృదయమునకు నొప్పి కలిగించినవి. సుందరమగు నాతని హృదయ మా చదువునకు స్వస్తి చెప్ప సంకల్పించినది.

అయినను ఆతని సంస్కార మట్టిది. మేనత్తలు ముగ్గురును ముగురమ్మలు. పెదమేనత్త స్వభావమృదుల. కాగా నవనీత హృదయ. ఈమెనుండి యీతని ‘నిండు మనమ్ము నవ్యనవనీత సమానమ’యినది. పోతనగారి భాగవతము నందలి పన్నెండు స్కంధము లీమె నాలుకచివర నాట్యమాడెడివి. రెండవయామె జిహ్వ గ్రమున కవిత్రయమువారి భారతము జాలువారెడిది. అందలి ధర్మమర్మముల కామె ధనాగారము. కాగా ఆమె ధర్మరూప. కనుకనే యీతని ‘పలుకు దారుణా ఖండల శస్త్రోతుల్యము’. మూడవ మేనత్త వీరిద్దరిలో నున్న భక్తి జ్ఞానసంపత్తికి వైరాగ్య భావమును జోడించి మించినది. పూవునకు తావి యల్పినది. ఈ మువ్వరు నీతనికి హైందవ సంప్రదాయమునంతను నూరిపోసిరి. ఈ వీరి సంస్కృతీ సంప్రదాయముల బోధయే యీతనిలో నిద్రాణయై యున్న యద్భుత మేధాశక్తికి మేలుకొలుపులు పొడినది. పూర్వజన్మ వాసనావశమున యక్షరజ్ఞాన మలవడినది. కఠోర నియమ నియమితమై హతయోగ సదృశమైనది బజారు బడిచడువు. అది యీతనికి సరిపడలేదు. స్వగ్రామము జేరినాడు.

ఇంటివద్ద తల్లికి చదువురాదు. ‘చదువులలో సార మెల్ల చదువుము తండ్రి!’ యని చెప్పగలదేగాని చదువ



నన్నచో చేయగలిగినది తోచని వాత్సల్యమూర్తి. కనుకనే భయపెట్టి బడికిపంప సంకల్పింప లేకపోయినది. అల్లరిపిల్లలతో నాటలాడి యలసి వచ్చిన యాతనిని జూచి ఆప్యాయమున నాదరించెడి దాయమృత హృదయ. ఆమె యిచ్చిన యాచనవుతో చదువునకు దూరముగా పదునాలుగు వసంతములు గడచినవి. శిధి బడి పనికిరాదు—వీధిమాత్ర మవునర మాడుటకు. “యేటి యాత—లంకంత యింటి మేత” తుష్టికరము—పుష్టికరము కాగా యాతని కాడినది యాట పాడినది పాట కాసాగినది. రెండవమేనత్త యాగ్రహించినను పెదమేనత్త యనుగ్రహించెడిది. అమ్మ అనునయించెడిది. వంశాచారమును వదలకయే ఉపనయన సంస్కారమువలన గాయత్రీవేదమాత నుపాసించినాడు.

అట్లున్న యాతనిలో నొకనాడెట్లో—యెన్నడునూ లేనిది - చదువుకొనవలెనను సంకల్పము కలిగినది. ఇది యెట్లు కలిగినదన్న ప్రశ్న కా పరమేశ్వరుడే జవాబు చెప్పవలెను. “తోటివాడు చదువుచుండ మన బాబాయి దగ్గఱ మనమేల చదువరాదను” యిచ్చు రేగినది. తత్ఫలితము - బాబాయిని చదువు చెప్పమని బలవంత పెట్టినాడు. “సరే”నని సప్తమి నాడాతనికి చదువుచెప్ప సంకల్పించినా డా బాబాయి—బ్రాహ్మీ మయ మూర్తి. ఆ గురుదేవుడితని కాత్మీయుడై ఉత్సాహము వృద్ధిపొందుటకు ప్రోత్సాహ మిచ్చెడివాడు. అతనిని చదువులేని చదువురాని, మొద్దని కొందరనూయాపరులు పరిహాసముచేయగా పట్టుదల పెరిగి ఒకానొక కులపతివద్ద జేరినాడు. అచట మహా వైయాకరణుడైనాడు. పద వాక్య ప్రమాణముల తరించినాడు. తనతండ్రి తెనుగు సారస్వతమున పుంభావ సరస్వతి. ఆయన తనకై వదలిపోయిన అమూల్య సాహిత్యసంపద యలమరలలో నిక్షిప్తనిధియై యున్నది. తీయని పద్యములెన్నియో తీరికజేసుకొని కంఠస్థము చేసినాడు. కొన్ని వందల వేల పద్యముల నవలీలగా నప్పగించెడి వాడు. ఇట్లే వేద విజ్ఞానసార సర్వస్వము నధ్యయనము జేసినాడు. ఆ పెద్దల పరిహాసపు పలుకు లాతని మానసమునకు ములుకురైనవి. కనుకనే తనతోబాటు తన కులపతుల కీర్తిసంపత్తికి వన్నెబెట్టి పరిహాసపఱచిన పెద్దలనోర్లు నొక్కుకొనునట్లు చేసినాడు.

ఇట్టి యీ యాతని జీవితము నవలోకించినచో నా కేలనో యబ్బురమగును. ఏమన:- ఆంగ్లము నాత డెచ్చటను అభ్యసించలేదు. ఆంగ్లవాణి తనంతతానుగా ఆతని యింటికివచ్చి తలుపుతెట్టి పిలచి యాతనిని వరించియా యన్నట్లాత డాంగ్లసాహిత్యమునకు నిధి. ఐనను రపీంద్రున కాతడేకలవ్యుడు. ఆయనవలె నీయనయును కర్మయోగి. లౌకికవిద్యతోబాటు పార లౌకికాభ్యుదయానుకూల ఆచార విచారసంయుతమగు విద్య భారతీయుల కవశ్య మవలంబనీయమని నిరూపించిచూపిన ఆచరణశీలి. భారతీయుల కాధ్యాత్మిక జీవనమే ఆయువుపట్టని ప్రవచించినవాడు. కాగా సంస్కృత భాషయే భారతీయుల సంస్కృతికి జీవనమని తద్భాషా ప్రచారమునకై కంకణముగట్టి యెచ్చట నున్యోగింపక తన మనోధనముల నా భాషా సేవకొరకే నేటికిని వినియోగించు చున్నవాడు.

ఆనాడు కృతి సమర్పణసభ. మహాపండితులు - పామరులు - కవులు - కళాకారులు సభయందంతట దిగ్దంతులు వోలె నిండియున్నారు. సభాపతి సదస్యుల కాయనను పరిచయము చేసినాడు. ఆయన వేషభాషల యందాంధ్రత్వమందము దెచ్చుకొన్నది. ఆనాటి యాతని కృతిసమర్పణ వారిగురువులైన శ్రీకులపతులకు. కాళిదాసు అభిజ్ఞాన శాకుంతలము నీయన సంస్కృతము ననే శ్రవ్యకావ్యముగా సంతరించి సామాజికులకు శ్రవణానందమును కళాకారులకు హృదయస్పందన మును నందించినారు. ఆ కావ్య మొక గభీరవారిధి. అది అంతస్తును బట్టి యందును. దానియం దొకానొక హారిత్య మంతర్లీనమై యుండును. ప్రసంగము శివ మూర్ధోపరిఖేలదంబరధునీ దివ్యలహరియేగాదు. పశ్యంతీ వాక్యదారూఢము. కాగా అంతర్నిహిత వీణారావ శబ్దశక్తి సుఘమ్నకు రెండొడ్డుల నొరసికొని హృదయ కవాటముల తెరచికొని ప్రవహించు కుండలినీశక్తి వోలె సదస్యుల సహస్రారములకు చేరి మరపించి మురిపించినది. బాహిరరూపమాంతర తేజస్సును వెదజల్లుచుండ నాంతరరూప మనంత దివ్యజ్ఞాన తేజఃపుంజ ప్రసారధీధతుల వెలిగిగక్కినది. అది ఆయన భావనీపుల కాలంబనము. ఈ రూపమే కాళిదాసరూపమై “నీవే ఆ కాళిదాసు - ఆ కాళిదాసే నీవు” ఉభయులు

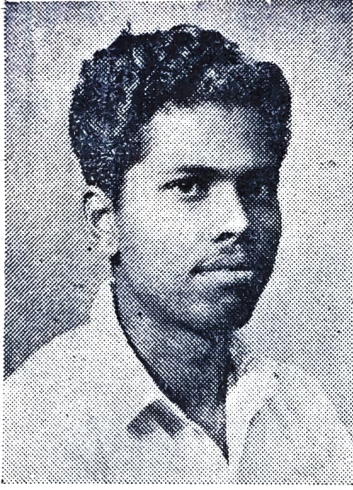
జీవము నొక్కటే. లేకున్న నీకావ్యము నింతగా వ్రాయువారు భారతదేశమున లేరని పండితులు పొగడి, తాము కాళిదాసును గాంచగలిగినందుల కానందాశ్రువుల నొలకించిరి. ప్రజ్ఞాప్రాభవము - ప్రతిభాపాటవము నాతనిలో నిండి నిబిడీకృతమై చూపరులకు కాళిదాసును సాక్షాత్కరింపజేయుచూ దిగ్భ్రమ కలిగించుచున్నది.

నే డతడు కాళిదాసు. ఒకనాటి ఆ కుఱ్ఱుడు - యీ నేటి కాళిదాసు. అబ్బురము కాదా? పట్టుదల మానవుని ప్రగతికి ప్రాతిపదిక. కనుకనే నే డతడు వశ్యవాక్కు - విశ్వవాక్కు. గీతాచార్యుడన్నట్లు భగవానుని కరుణయున్నచో “మూకం కరోతి వాచా లమ్”-ఇది సార్వకాలిక సత్యము. కాగా - ఈ కాళిదాసుని ఉపాస్యదేవి యీతనికి మానవాతీతశక్తుల ననుగ్రహించి యా యన్నట్టు లిట్టి సర్వతోముఖ జ్ఞాన ప్రసాదము ననుగ్రహించినది. అదియే సామాన్యల కంటె విలక్షణత. అనగా:- సామాన్యలలోను ఈశ్వరీయమైన అంశయున్నది. కాని అది సామాన్యము. దీనికి విలక్షణమైనంతగా కాళీదేవి తన స్వాత్మనూ

ఒక్కొక్కనిలో ప్రవేశబెట్టి తానామెగా - ఆమె తానుగా నగుచుండును. అదియే విలక్షణత. అనగా విశేషమని నా హృదయము. ఇట్టిచోటే యీ కాళిదాసు శాస్త్రములు చదివినవారు వేనవేలున్నారు. కాని వారందరిలో నీ విశేషగుణమైన యపూర్వమున నితరసాధ్యము, నీశ్వరీప్రసాదమాత్ర లభ్యమైన యీ మహాకావ్యవిష్కారము లేదు. ఏమన:- అంబ భూమికి దిగివచ్చి, యోగ్యమైన యర్హతగల జీవి నాశ్రయించి, తద్వారమున తనను యిట్టి సారస్వతరూప మైన మహాకావ్యరూపముగా ప్రదర్శించు కొనును. ఆ అంబాకృపకు పాత్రుడైనవాడు ధన్యుడు. సరే. కాని, అంబ భూమికి దిగివచ్చుట - జీవినీ తనుపాథినీ ఆశ్రయించుట మనకు కానరాని విషయము. అమూర్తము. చక్షురింద్రియాతీతము. కేవల భావరూపము. అయినను తదాశ్రయ భూతుడైనవ్యక్తి మనకు కనబడుచున్నాడు. కనుక నది సత్యము. కనుకనే ఆ వ్యక్తి ద్వారమున సుందరతర కావ్యముగా బహిర్గతమై ఆనందము నిచ్చుచున్నది. ఇదియే అమ్మ. అమ్మయే యిది.







కోటపాటి సత్యనారాయణ,  
II B. Sc.

## దైవమూర్తి



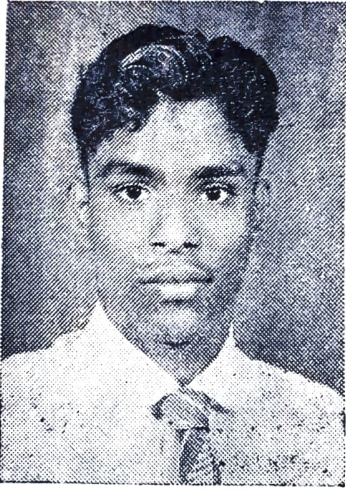
ఆ వనవాటిలోన నొక యాలయ మందున పాలతాతిపై  
తావులు పుక్కిలించు సుమదామముతో విలసిల్లుచున్న యా  
దైవ మదెవ్వరో యనుచు దర్శనమున్ సలుపంగగోరి యా  
క్రేవకు నాదు పాదము లొకింత కదల్చితి మెల్లమెల్లగా.

ఏ నొక రెండు మూడడుగులేగితి ముందున కైనగాని య  
జ్ఞానము నీరదమ్ము వలె స్వాంతము తామసి యందు ముంచగా  
మానితి మత్స్వయాణ మనుమానము వెన్నకులాగజొచ్చె న  
ద్దానికి కారణమ్మును యథామతి నూహపొనర్చు వాడనై.

తల పయికైత్తి చూచి బహుధా వివశించితి విగ్రహమ్మునం  
గల సుమసారభోర్ముల విగాహిత చిత్తుడనైతి మత్తులో  
కలయొ నిజమ్మొ నన్నటులుగా గొనిపోవుచు నున్న మాయలో  
గల పటుశక్తినిం దెలియ గానక మూఢుడనైతి నొంటిగా.

కడకటు దాని చేరువ నొకండనె నిల్చితి సంతలోననే  
సడలెను నాదుధైర్యమును జాగిలి మ్రొక్కితి వేలు లక్షలున్  
గడనల హెచ్చుశోకమును గాల్పగ కోరగనెంచి భ్రాంతిమై  
తడబడి వేలు కోరితి వృథా వివదించె మదీయ భావముల్.

తనకు నమస్కరించు నను దైవము దగ్గట జేరపిల్చి యి  
ట్లనె “విను నీవు నా పగిది నార్తిని గూర్చెడి సుత్తిదెబ్బలన్  
దినగల యొర్పు నేర్పును గదించి కలంగవ యేని యప్పుడే  
నిను జనులెల్ల నన్నలె విసీతుల రౌచు భజింతుపుత్రకా! ”.



# మ హా బ లి పు ర ం

డి. జగ్గరావు, పి. యు. సి.

కళోపాసన పూర్వ పుణ్యఫలము. చిత్రలేఖనము తపఃఫలము. ఈ రెంటిరూపమే శిల్పకళ. భారత సంస్కృతులకెల్ల వారణాసి ప్రాచీనిధ్యము గొన్నది. అందును శిల్పాలను పోషించినరాజులు మేటి ప్రజ్ఞావంతులు. ఆనాటి ప్రజలుకూడ మేటి ప్రజ్ఞావంతులు గావున ఎల్లోరా, అజంతా, అమరావతీ, కొండపల్లి, మహాబలేశ్వరము, మహాబలిపురము మొదలగునవి శిల్ప కళయందు ప్రసిద్ధికెక్కినవి.

ప్రాచీనకాలములో సామ్రాజ్యములు వృద్ధి తీయములు పొందినపుడు చక్రవర్తులు పోషణమాలమున శిల్పాలు బహు సౌందర్యములగు శిల్పములను నిర్మించిరి. ఇవి పలురకములుగ నున్నవి. బౌద్ధమత ముచ్చస్థితియందున్న పుడు స్థూపనిర్మాణము మామూలయ్యెను. తర్వాత హిందూమతము అభివృద్ధి గాంచుటచేత శిల్పములు దేవాలయరూపములను దాల్చెను. గుహలయందు కొన్ని దేవాలయములు నిర్మింపబడెను. ఏకశిలనుండి నిర్మింపబడిన దేవాలయములు మహాబలిపురమునందును, ఎల్లోరానందును కలవు. అజంతాలోని చిత్రలేఖనము ఆకాలపువారి నిపుణతను తెలుపుచున్నది. అప్పటి స్థూపములపై సాధారణముగ బుద్ధునికి సంబంధించిన జీవితగాథలు చిత్రీకరింపబడియున్నవి. దేవాలయములలో రామాయణ, భారత భాగవతకథలు లిఖింపబడియున్నవి. అప్పటి శిల్పములవలన వారి ఆచారవ్యవహారములు, వారు ధరించెడి దుస్తులు, నగలు, వారు నిర్మించిన గృహములు, కోటలు, అప్పటి స్త్రీ పురుషులు సుందరాకారులో స్పష్టపడుచున్నవి. రాష్ట్ర

కూట రాజైన కృష్ణునిచే నిర్మింపబడిన ఎల్లోరాకొండలలో కైలాస దేవాలయమును యిప్పటికిని చూచినను జీవించిన శిలాఖండమువలె కన్పించునట. ఈ దేవాలయముయొక్క అందము ప్రపంచములో యే కట్టడానికి లేదని చూచినవారందురు. సింహాలవీధి, శరభాలవీధి నిలబడివుండేటట్లు, గుడిచుట్టూ మంటపములు, మందిరములు, ధ్వజస్తంభములు, శిల్పములు అంతా జీవించివున్నాయి. విడిగా చెక్కిన శిల్పము ఒక్కటికూడ అక్కడ అమర్చలేదు. త్రివేణి మూర్తులైన గంగా, యమున, సరస్వతులు, పార్వతీపరమేశ్వరులు అధిష్టించియున్న కైలాసమును యెత్తుటకు సంకల్పించిన రావణుడు, హిరణ్యకశిపుని మద మణచుటకు అతనితో పోట్లాడుచున్న నరసింహమూర్తి విగ్రహము భారతజాతి శిల్పసంపదకు యెంతయో వన్నెచెచ్చినవి. అప్పటి శిల్పకారులు యెంతటి యోర్పు, నేర్పు, శాస్త్రజ్ఞానము కలిగియుండిరో మనమాహించ శక్యముగాదు. ఇదే విధముగ అజంతాగుహలను నలంకరించుటకు యుపయోగించబడిన రంగులు యిప్పటికిని ఆ గుహలయందు చెక్కుచెదరక నున్నవి. అప్పటి చిత్రకారులు యీ రంగులు కలుపుటయందు యెంతటి ప్రజ్ఞను కలిగియుండిరో మన మాహించ శక్యముగాదు.

ద్రావిడుల శిల్పవిద్య పల్లవులకాలమున క్రీ. శ. 1వ శతాబ్దమున ప్రారంభమయ్యెను. ఈ విద్య ఉత్తర హిందూస్థానమున 10 సంవత్సరములకు ముందు మార్కులకాలమున ప్రారంభ మయ్యెను. హిందూమతమును స్వీకరించిన పల్లవరాజు మహేంద్రవర్మ. ఆయన దక్షిణ హిందూదేశములో గుహలను నిర్మించుటకు పూనుకొనెను. అంతకుపూర్వము శిల్పకళ కృష్ణా, గోదావరి లోయలలో ప్రారంభ మయ్యెను. దానినే పల్లవులు ననుకరించిరి. మహేంద్రవర్మ నిర్మించిన ఆలయములలోకెల్ల కడు ఆకర్షణీయమైనవి మహావల్లి.



పురమునగు కలవు. మహేంద్రవర్మ కుమారుడయిన నరసింహవర్మకు మహాబలి అను బిరుదుకలదు. అతడు మహావల్లిపురము రాజధానిగా చేసుకొని పరిపాలించుటచే నది క్రమముగా మహాబలి పురమయ్యెను.

మహాబలిపురము చెంగల్పట్టు రైలుస్టేషనుకు పదు నెనిమిదిమైళ్ళలో గలదు. సముద్రపు ఒడ్డున నిర్మింపబడి ప్రఖ్యాతినొందిన పల్లవులకోట పురాతనకాలము నుండి పాశ్చాత్య నావికులకు పరిచయమయిన ప్రదేశమిది. రెండువేలసంవత్సరముల క్రితము సముద్రము నానుకొని ఒక దేవాలయము గలదనియు దానికి బంగారపు శిఖరము కలదనియు దూరమునుండి నావికులు చూడగలిగెడివారనియు ప్రతీతి గలదు. పూర్వమది “కడలమలై తలూశయనం” నను పేరుతో మహాపట్టణముగా పరిగణింపబడినది. కాని యిప్పు డది చిన్న గ్రామము. యిక్కడ గుహాలయములు, ఏకశిలాలయములు, విగ్రహములు యెన్నియో చెక్కబడియున్నవి. ఇక్కడవున్న ఏకశిలాలయములను “సప్తగోవులు” లేక “పంచపాండవ రథముల”ని పిలుతురు. ఒక్కొక్క రథము యొక్కొక్కరాతితో చెక్కబడినది. ఇట్టివి మరెక్కడను గాన్పించవు. ఏకశిలతో చెక్కబడిన ఈ రథములన్నియు పల్లవులనాటి శిల్ప చాతుర్యమును నూచించుచున్నవి. ఈ రథములచుట్టూ యేకశిలతో చెక్కబడిన ఏనుగులు, సింహములు, వృషభములు మొదలగు జంతువులు కలవు. వీటికి అనతిదూరమున వర్తలాకారముగా నిర్మింపబడిన గుహాలయములు కలవు. వీటిలో ముఖ్యమయినవి “దుర్గ”, “వరాహ”, “త్రిమూర్తి”, “పంచపాండవ” ఆలయములు ముఖ్యమయినవి. దుర్గ, వరాహ ఆలయములకు మంటపములు గలవు. ప్రతిమంటపమునకు ఎనిమిది స్తంభములు, ఒక్కొక్కస్తంభము ఒక్కొక్క కూర్చున్న సింహముచే మోయబడినట్లు చెక్కబడియుండెను. పల్లవుల శిల్పకళకు ఇవి మిగుల ఖ్యాతిదెచ్చినవి. వరాహమూర్తియున్న గుహలో మనోహరములైన చెక్కడములు కలవు. వీటిలో ముఖ్యమయినవి వరాహ, వామనావతారములు, నూర్య, దుర్గ, గజలక్ష్మి చిత్రములు. దుర్గగుహాలయములో విష్ణు అనంతశయిని, కాళికామహిషాసురుని సంహరించుట మొదలగునవి ముఖ్య

మయినవి. పంచపాండవుల ఆలయమున కృష్ణుడు గోవర్ధనపర్వతము, భీతిచెందిన గోవులకు గోపాలకులకు గొడుగుగా పట్టినట్లు చెక్కబడిన చిత్రములు చూడదగినవి. గుహాలయములకు చుట్టునున్న ప్రకృతికూడ వాటి సౌందర్యమునకు తోడునీడగా నున్నది. ఈ శిల్పములకు ఎల్లోరాశిల్పములకు చాల పోలికలు గలవు.

ఈ గుహలకు దిగువ బయలుప్రదేశమున అర్జునుడు అరణ్యవాసము సల్పుచు పాశుపతాస్త్రము కొరకు తపస్సుచేసినటువంటి శిల్పమొకటి కలదు. ఇక్కడ ఒక గొప్పగోడను దానిమధ్య పగులునుగల యొక పర్వత భాగము కలదు. ఆ గోడలకు యిరువైపుల దేవతలను, నాగకన్యలను, అనేకరకములగు మృగములనూ అవి తమ చేతులను భక్తిపూర్వకముగ ముకుళించి పగులు వైపునకు వాటి ముఖములను త్రిప్పుకొనినట్లుగా చెక్కబడి యుండెను. ఈ మైదానప్రదేశమందు చెక్కబడిన శిల్పమునకు ముందు ఆధునికపద్ధతులలో నిర్మింపబడిన ఆలయము గలదు. ఇది తరువాత ద్రావిడుల శిల్ప నైపుణ్యము నూచించును. దీని పరిసరప్రాంతము ఒక్కసారి తిలకించిన జీవితములో మరపురాని దృశ్యమిది. ఆలయపు వెనుకభాగమంతయు సముద్రముచే నావరించబడి యున్నది. జన సంచారములేని ప్రదేశములో నిర్మింపబడిన, ఏకాకిగానుండిన యీ ఆలయమునకు సముద్రపుటలలు తోడుగా వచ్చినట్లు చూచినవారికి ఆశ్చర్యము కలిగించును. నేటి వాటి పతనావస్థను చూచినయెడల మిక్కిలి విచారము కలిగించును.

మహాబలిపురము పూర్వము పుణ్యస్థలము. మహాబలి పురములో కాన్పించు శిల్పసౌందర్యము, నైపుణ్యము మన హిందూదేశములోనున్న మరి యే యితర శిల్ప ప్రాంతములకు తీసిపోదు. మహాబలిపుర శిల్పకళను చూచుటకు ప్రతియేట ననేక వందలమంది వెళ్లెదరు. సముద్రపు ఒడ్డున పర్వత పైభాగమున “రైట్ హాస్” కలదు. ఇదియును యిప్పుడు శిథిలావస్థలో గాన్పించును. ప్రభుత్వమువారు యిక్కడి దృశ్యములను ఫోటోలుగాతీసి ప్రపంచము నలుమూలలకు పంపి మన భారతశిల్పకళ ప్రతిభను తెలియజేయుచున్నారు. మన దేశము పూర్వమునుండియు లలితకళలకు పుట్టినిల్లు యని నందరకు తెలిసిన విషయమే గదా !

# అంతర్వాణి ★

విశారద.

శ్రీ ఎన్. టి. పి. రాధాకృష్ణమాచార్య, ఎం. ఏ.

అంగ్లశాఖ.

చిరాకు చెందని

పరాకు పొందని

విరామ మెఱుగని

నిరీక్షలో,

మనాన గుందితి

ముదాన పొంగిన

ఉదార భావపు

అపేక్షలో,

వినాద మెంచని

వినోద మందని

విభావ మందలి

ఉపేక్షలో,

జీవన సత్యపు

దారుల మేరల

దాగుడు మూతల

సందట్లో,

ప్రమోద భావపు

ప్రభావ గీతపు

ప్రబోధ నాదపు

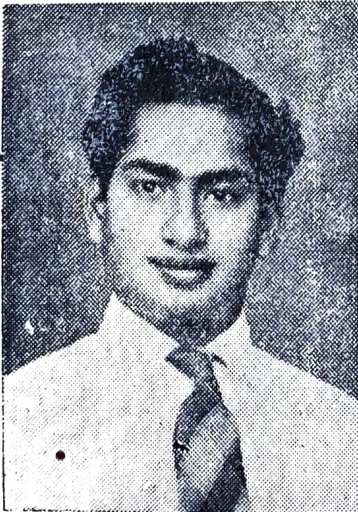
ఉత్పేక్షలో,

విశ్వవిపంచి

జంతనాదపు

నిత్యనూతన

రాగంలో,



రచయిత

సృష్టిసితిలయ

కారణకారక

దివ్యమోహనుని

రూపంలో,

స్పష్టద్యోతకము

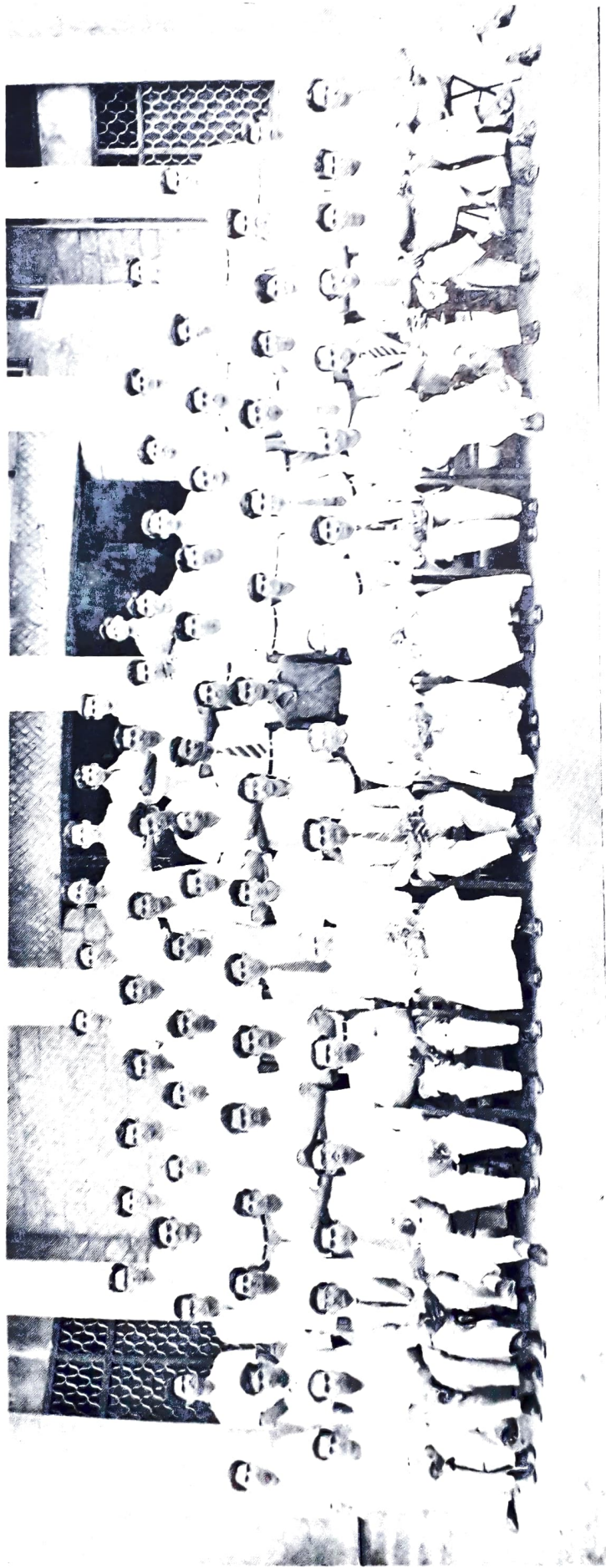
ఆత్మస్వరూపము

లీలానాటక

చిత్రంలో...

(‘గీతావళి’ నుండి)





**Final B. Sc. - Physics Main**



Final B. Sc. - Chemistry Main (Biology Sub.)



# అందరు న్యాయమూర్తులే!

అప్పుడే తెల్లవారుతోంది. 'పిచ్చియ్య' రాత్రి పొలంలో పండుకొని, లేచి, యింటికి బయలుదేరాడు. అతడు ఊళ్ళోకి వచ్చేటప్పటికి బాగా తెల్లవారింది. అతనికి కళ్లు బాగా కనిపించవు. మెల్లగా వీధిలో నడుస్తుండగా, కాలికేదో మెత్తగా తగిలింది. ఏమిటా! అని పరీక్షించి చూడగా, నది యొక గోనెసంచి. పైన మూలి కట్టివేసి ఉంది. ఏమందా అని తడిమిచూడగా నేదో పర్సులాంటిది మెత్తగా తగిలింది.

ఇంతలో ఆ దారినే పోతూవున్న 'పున్నయ్య', పిచ్చియ్య పరీక్షించడం చూచి, "ఏమిటది పిచ్చియ్యా! పరీక్షిస్తున్నావ్?" అని ప్రశ్నించాడు. "ఏంలేదు పున్నయ్యా, యిక్కడీ గోనెసంచి పడిఉంది. తడిమిచూడగా నేదో పర్సులాంటిది తగిలింది. పాపం! ఎవరు పార వేసుకున్నారో?" అన్నాడు విచారంగా పిచ్చియ్య. "ఏమిటేమిటి! పర్సా? ఏదీ! గోనె నిలా చూపించు" అంటూ గోనెను పరీక్షించి చూచి, "రాత్రి నేను, మా దగ్గర పనిచేస్తుండూ, రంగసామి! వాడిని యెచ్చములు తెచ్చుటకై కోమటింటికి పంపా, వాడు పోగొడ్డాడేమోనని గోనెసంచిలో పర్సుపెట్టి మరీ పంపా, ఛండాలు డింటికి తిరిగి రాలేదు. ఏమయితేనేం, నీదయవలన దొరికింది. నీ మేలెన్నటికిని మరువలేను పిచ్చియ్యా" అన్నాడు గ్రుక్క తిప్పకోకుండా పున్నయ్య.

అంతలో ఆ దారినే పోతున్న "చెంచయ్య" వీరిద్దరినీచూచి దగ్గరకువచ్చి, "ఏమిటయ్యా, సరిగా తెల్లవారకమునుపే మాట్లాడుతున్నారు. ఏమిటి విషయము" అన్నాడు. "ఆ! ఏంలేదు చెంచయ్యా, యీ సంచి యిక్కడ దొరికింది. అందులో యేదో పర్సు

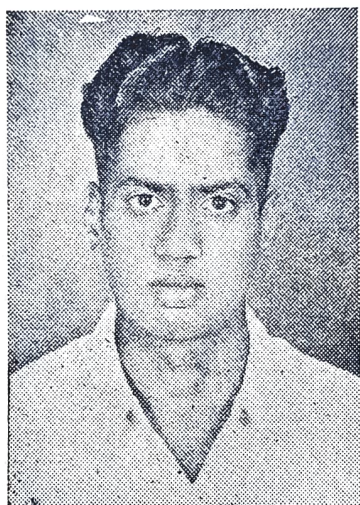
లాంటిది తగిలింది. పున్నయ్య దానిని తనదే నంటున్నాడు" అన్నాడు పిచ్చియ్య. "ఏమిటి, గోనెలో పర్సుందా? ఏదీ? గోనెను పరీక్షించనియ్, అరె, యింతసేపట్నించి దీనికొరకే యీ ప్రదేశమునంతటినీ గాలించుచున్నా, యిది నాదేనయ్యా! అందులో స్వయముగా పర్సుపెట్టి, మూలి గట్టినది నేనే", అన్నాడు చెంచయ్య.

"ఏమిటి, ఏమిటన్నావ్, యిది నీదా? ఎందుకయ్యా ప్రొద్దున్నే అబద్ధాలాడతావ్, యిది నాది చెంచయ్యా, పంచదారకని మా రంగస్వామిని పంపిస్తే యిక్కడ పారేసాడు" అన్నాడు పున్నయ్య.

పొరపడుతున్నావ్, పున్నయ్యా, రాత్రి...

పొరపాటంటూ లేదయ్యా! నాదే యీ గోనె.

"అరె నన్ను కొంచెము చెప్పనియ్యవయ్యా, రాత్రి మా అబ్బాయి 'హరి' లేడూ? వాడికి కూలీలకు



పి. నాగేశ్వరరావు,

IV B. A., (Econ.) డబ్బివ్వమని చెప్పి, జాగ్రత్తగా నుండుటకై సంచిలోపెట్టి తీసికెళ్ళమని చెప్పా, వాడెక్కడో జారపోయిందని చెప్పాడు."

"పిచ్చియ్యా! అది నాది",

"నాదంటే"

"అబ్బ నన్ను మాట్లాడనియకుండా ఏటయ్యా మీ గోల" అని పిచ్చియ్య అంటుండగానే, కృష్ణయ్య వస్తూ, "ఏమిటది, ప్రొద్దున్నే వాడులాడుకుంటున్నారా?" అని ప్రశ్నించాడు.

"ఆ! ఏంలేదు కృష్ణయ్యా, యీ గోనె యిక్కడ దొరికింది. అందులో ఏదో పర్సులాంటిది మెత్తగా

తగిలింది. దీనిని - నాదంటే, నాదంటూ, వీరిద్దరూ వాడులాడుకుంటున్నారు” అన్నాడు పిచ్చియ్య.

“ఏమిటీ గోనెలో పర్నా, ఏదీ, యిటు చూపించు, యిందాకటినుంచి, దీన్ని చూడనేలేదే”, అన్నాడు ఆశ్చర్యంగా.

అవును. గోనెలో పర్నన్నట్లున్నది. ఏం? అని ప్రశ్నించాడు పిచ్చియ్య.

“ఈ గోనెసంచి నాదయ్యా” అని అన్నాడు కృష్ణయ్య.

“ఆ! ఏమిటీ? నువ్వు బయలుదేరా? ఈ సంచి ఒక్కసా రిందరి చెలా అవుతుందయ్యా?” అని ప్రశ్నించాడు ఆశ్చర్యంతో పిచ్చియ్య.

“ఈ సంచి వీళ్ళది కాదయ్యా, నాదంటే నమ్మ” అని అరిచాడు పున్నయ్య.

“కాదయ్యా, నాది, ఆదిశేషుని తోడు” అన్నాడు చెంచయ్య.

“ఓరి! మీరు వినాశనము రాను, నాదంటే, మీ దంటూ వాగేస్తున్నారేమిటి? రాత్రి సుబ్బిశెట్టి వద్ద డబ్బు తీసికొని, జాగ్రత్తగా నుండుటకై గోనె సంచిలో తీసివరమ్మని, మా ‘కోటప్ప’ లేడూ వాడిని పంపా, వాడు గోనెను దారిమధ్యలో పారవేశాడట. ఇది తెలిసికొని, వెతుకుకుంటూ వచ్చా. చమటోడ్చి సంపాదించిన డబ్బుగనుక దొరికింది; యిక యిచ్చెయ్ పిచ్చియ్యా. నాకు చాలా పనుంది” అని అన్నాడు ఆయాసపడుతూ కృష్ణయ్య.

ఆ దారినే పోతూవున్న “ఎల్లయ్య” యీ ఘర్షణను విని, “ఏంటయ్యా! బాగుగా తెల్లవారక మునుపే తగువులాడుతున్నారు” అని ప్రశ్నించాడు.

“ఏంటేదు ఎల్లయ్యా! యీ గోనిక్కడ దొరికింది. యిందులో యేదో పర్నలాంటిది మెత్తగా తగిలింది. దీనిని నాది, నాదంటూ వాడులాడుతున్నారని” అన్నాడు పిచ్చియ్య.

“అలాగా! ఏదీ, గోనె నిటు చూపించు, యీ గోనె, పర్నా నాదేనయ్యా, రాత్రి మా కాపు లేడూ, వానిని యెరువులు తెమ్మని, పర్నను గోనెసంచిలో పెట్టి పంపించా, వాడు దారిలో రామన్నతో మాట్లాడుతూ, చేతిలో బరు వెండుకని, క్రింద పెట్టి మర్చి

పోయాడట. దానిని వెదకుకొంటూ నేనిటు వచ్చా, ఆ సంచి నాకు బాగా గుర్తు. కనుక నా సంచిని నా కివ్వవలసిన”దని పిచ్చియ్యని కోరాడు ఎల్లయ్య.

“ఓరి, మీ బండబడ, ఇది నాదంటే, నాదంటూ వేమిటన్నాడు” చెంచయ్య.

“ఏంటయ్యా, నాది, నాదంటూ వాగేస్తున్నావ్, ఆ సంచి, అందులో ఉన్న పర్నా నాదయితే”, అన్నాడు పున్నయ్య కోపంగా.

“ఏంటయ్యా, మీరేనా, పెద్దమనుషులు, గోనె, పర్నా నాదయితే, మీ దంటారేమిటి” అన్నాడు బుసబుసలాడుతూ కృష్ణయ్య.

“ఈ పర్న నాదయితే, మీ దంటూ దంచేస్తున్నారే” అన్నాడు కర్కశంగా ఎల్లయ్య.

“మీరు అరువ వద్దు, మీరు మీ పరుసులలో ఎంత పెట్టినారో చెప్పండి. యీ పర్నలో చెప్పినదాని కెవరు చెప్పినది సరిపోవునో, వారిది పర్నని” అన్నాడు పిచ్చియ్య.

నలుగురూ ఒక్కసారి నిశ్చేష్ట్య లయ్యారు.

పున్నయ్యను, సువ్వెంత పెట్టావని ప్రశ్నించాడు పిచ్చియ్య.

పున్నయ్య “నాకు తెలియదు పిచ్చియ్యా, మా ఆవిడ పర్నలో పెట్టింది” అన్నాడు.

చెంచయ్యా, నీ వెంత పర్నలో పెట్టావని అడిగాడు పిచ్చియ్య.

“నాకు తెలియదు పిచ్చియ్యా, మా ‘హారే’ పర్నలో పెట్టుకున్నాడ”న్నాడు చెంచయ్య.

నీవు కృష్ణయ్యా.

“సుబ్బిశెట్టి డబ్బివ్వవలసి వచ్చుటచే, మా కోటప్పను పంపా, శెట్టి ఎంతిచ్చినది తెలియదన్నాడు” కృష్ణయ్య.

నీ విషయ మేమిటి ఎల్లయ్యా.

“చీకటిగా నుండుటచే, కాపుకు డబ్బిచ్చేటప్పడు, సరిగా లెక్క చూడలేదు పిచ్చియ్యా, సరిగా జ్ఞాపకము లేదన్నాడు” ఎల్లయ్య.

“అలాగా, అయితే, యిప్పు డిది ఎవ్వరికివ్వాలో తెలియటంలేదే” అన్నాడు పిచ్చియ్య.

నాది, నాదంటూ నలుగురూ ముందుకు వచ్చారు.



“అలాగాదు, పర్సులో ఎంత ఉందో, మనకు తెలియదు. మనము ముందు సంచిలో యేమున్నదో చూచి, పిదప గ్రామపెద్ద కిచ్చెదమని” పల్కి సంచిలో చెయ్యి పెట్టిచూడగా, నదియొక పాతచెప్ప. ఇది చూచిన, నలుగురూ నిశ్చేష్టులయి, ఆ! అంటూ వెనుక కడుగు వేశారు.

“లేదు పిచ్చియ్యా, నేను పర్సును గోనెలో పెట్టి మారంగసామిని పంపిన మాట నిజం. వాడు రాక పోతే, వెనుకకుంటూ, నేను వచ్చా, వాడు పార వేసిన గోనె యిదే యనుకున్నా” అని జారు కున్నాడు శున్నయ్య.

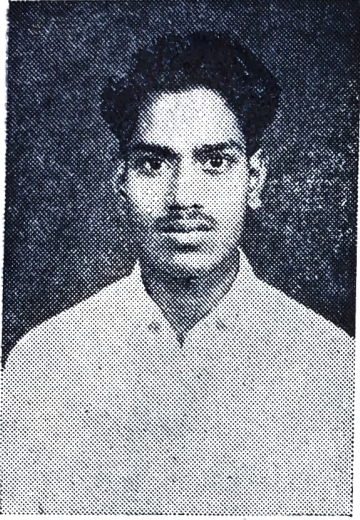
“నాది పొరపాటే పిచ్చియ్యా, నా గోనె పోయిన మాట నిజం. కాని యీ గోనె నాది కాదు” అని తప్పుకున్నాడు చెంచయ్య.

“నేను చెప్పింది సత్యం పిచ్చియ్యా, యిది నాదని పొరపడ్డాను గాని, నాదికాదు”. వస్తానంటూ జారు కున్నాడు కృష్ణయ్య.

“నేను మర్చిపోయాను పిచ్చియ్యా, నా గోనె యీ విధముగానే నుండుటచే, నాదని పొరపడ్డాను, ఈ గోనె నాదికాదు. ఇంకో విధముగా తలవద్దని”, అచటినుండి వెడలిపోయాడు ఎల్లయ్య.

“కలికాలంరా బాబూ, అందరూ న్యాయ మూర్తులే!” అని అనుకొని, అక్కడే నున్న యింగ్లీష్ గోనె నిచ్చి, ఎవరన్నా వచ్చి గోనె నడిగినచో, యివ్వ వలసినదిగా చెప్పి, మెల్లగా యింటికి వెళ్ళాడు పిచ్చియ్య.





జె. మోహనరావు,  
P. U. C.

## వోల్టే బోర్డు

వెంకయ్య :- ఇచ్చటనే ఫల విక్రయము చేయు చుంటివికదా! మఱి ఫలకముమీద 'ఇచ్చట' అని ప్రత్యేకముగా వ్రాయించితివేల?

రామయ్య :- ఆపద మనావశ్యకమైన దుడిపించివైచె దను లెమ్మ. నీకు గావలసిన పండ్లు గొనిపోమ్ము.

వెంకయ్య తనకు గావలసిన రసాలఫలములు పట్టించుకొని వెడలిపోయెను.

రామయ్య తక్షణమే తన బల్లమీద నున్న 'ఇచట' యను మాటను దుడిపించివేసెను. ఇప్పుడా బోర్డుపై "మంచి మంచి మామిడిపండ్లు మాత్రమే విక్రయింప బడును" అని మాత్రమే యున్నది.

మఱునాడు సుందరయ్య యను నింకొక డాక్ట్రోవ బోవుచు రామయ్య కొట్టు ముందున్న బోర్డును పరికించి చూచెను. వెంటనే యత్యంత విస్మయము పొందిన వానివలె నటించుచు రామయ్యను సగౌరవముగా సంబోధించి "ఏమిటయ్యా యిది" నీవు విక్రయించు నది మంచి మంచి పండ్లేకదా! కుళ్ళిపోయిన కాయ లని యెవరన్నారు?" అని ప్రశ్నించెను. రామయ్య యతనిని వింతగా వీక్షించి "నే నమ్మునది మంచి మంచి ఫలములేకదా" అని పలికెను. సుందరయ్య చేతు లూపుచు "అవునయ్యా! నీ వమ్మునది మంచి మంచి ఫలములే! అయినప్పుడు బోర్డుమీద "మంచి మంచి మామిడిపండ్లు విక్రయింపబడును" అని వ్రాసికొనుట యనవసరముగదా!" అనుచు చకచక తన పనిమీద బోయెను.

రామయ్యకు 'మంచి మంచి' యను మాటలు బోర్డు మీద నుండుట యసమంజసముగా దోచినది. వెంటనే యా మాటలనుగూడ గీసివేయించెను. ఇక "మామిడి పండ్లు విక్రయింపబడును" అని మాత్రమే బోర్డుమీద మిగిలి యుండెను.

రామయ్య పూర్వకాలపు వాడు. కల్లకపటము లెఱుగని యమాయకుడు. పాపము దారిద్ర్య దేవత కతడు దగ్గరచుట్టము. అందుచే సమీపమున నున్న పట్టణములో మామిడిపండ్ల వ్యాపారము చేయుచు జీవనము గడుపుకొనుచుండెను. మంచి మంచి మామిడి పండ్లు నమ్మకముగా నమ్మకము చేయుచుండుటచే నాతని బేరము దినదినాభివృద్ధి కాసాగెను.

అది వేసవికాలము. రామయ్య దుకాణములో రసాల ఫలము లెక్కువగా జెల్లిపోవుచుండెను. అతడు తన కొట్టుముందుగూడ నగరములోని యన్ని దుకాణము లందువలెనే యొక "బోర్డు" నుంచెను. దానిమీద "ఇచ్చట మంచి మంచి మామిడిపండ్లు విక్రయింప బడును" అని వ్రాయబడి యుండెను.

ఒకనాడు వెంకయ్య యను నొక పౌరుడు రామయ్య దగ్గఱ మామిడిపండ్లు కొనవలయునని వచ్చి బోర్డు చూచి యచ్చెరు వందెను. తరువాత వారిరువురి కిట్లు సంభాషణ జరిగెను.

వెంకయ్య :- ఏమి రామయ్యా! "బోర్డు" మీద "ఇచ్చట మంచి మంచి మామిడిపండ్లు విక్రయింప బడును" అని వ్రాయించినావే! ఇచటకొక మఱి యొచ్చట అమ్ముచున్నావు.

రామయ్య :- నే నిచ్చటనే పండ్ల బేరము చేయు చున్నాను!



ఆ మఱుచటి దినము రామయ్య మేనమామ రంగయ్య యట్లుని జూచి పోవలయునని వచ్చెను. అతడు రామయ్య బేరసారముల నెఱింగి, దుకాణమును సందర్శించు కొత్తూహలముతో వచ్చినవాడగుటచే ముందుగా గొట్టును పరిశీలింప నారంభించెను. అతడు “బోర్డు”ను గనుగొని కడుపు చెక్కలగునట్లు నవ్వసాగెను. రామయ్య “ఏమి మామా! అంతటి సంతోషకరమైన వృత్తాంత మేమిటో నాకుగూడ కొంత చెప్పరాదా!” అని యడిగెను. రంగయ్య యుబికి వచ్చు నవ్వు నాపు కొని “ఓరీ నీ తెలివి తెల్లవారా! నీవు మామిడి కాయలు గాక వంకాయ లమ్ముచున్నావా?” అనెను. రామయ్య కా ప్రశ్నలో భావ మేమిటో గోచరింప లేదు. “అవును. మామిడికాయలే యమ్ముచున్నాను” అని యతడు నిశ్చలముగా సమాధానము చెప్పెను. “అదికాదురా రామన్నా! నీవు అమ్మునది మామిడి పండ్లే గనుక బోర్డుమీద ప్రత్యేకముగా “మామిడి పండ్లు” అని యుండుట యనవసరము” అని రంగయ్య తన యభిప్రాయము వెలిబుచ్చెను.

రామయ్యకు రంగయ్య మామ మాటమీద సాటిలేని గౌరవము. అందుచే నాయన యిచ్చిన చిన్న సలహాను మన్నించినాడు. వెంటనే బోర్డుమీద నుండి “మామిడి పండ్లు” అను నక్షరము లదృశ్యమైపోయినవి. బోర్డు మీద మిగిలినది. “విక్రయింపబడును” అను నక్షరములు మాత్రమే!

రెండు మూడు దినములు గడచినవి. రామయ్యకు పూర్వ మిత్తుడైన గోపయ్యకు ఆ దుకాణమునకు వచ్చుట తటస్థించినది. గోపయ్యకు సహజముగా

నుడుకుపాలెక్కువ. అతనికి బోర్డును చూడగానే యొడలు మండినది.

“ఏమి రామయ్యా! నీ కేమైనా మతి పోవు చున్నదా? ఏమి టీ పిచ్చివ్రాతలు! రసాలఫలములు విక్రయించుటకు గాక యింటిలో దాచిపెట్టుకొనుటకు దెచ్చితివా? ‘విక్రయింపబడును’ అని వ్రాయుట యవివేకము కాదా?” అని యేమేమియో కొంతవడి యుపన్యసించెను.

రామయ్యకు గోపయ్య పలుకులు యదార్థములని విశ్వాసము కలిగినది. “విక్రయింపబడును” అను అక్షరములు బోర్డుమీద నుండవలసిన యగత్యములేదని యాత డనుకొని వెంటనే తుడిపించివేసెను. ఇప్పు డిక రామయ్య దుకాణము ముందు “ఖాళీబోర్డు”న్నది. ఐనను రామయ్య వ్యాపారము యధాప్రకారముగనే జరుగుచున్నది.

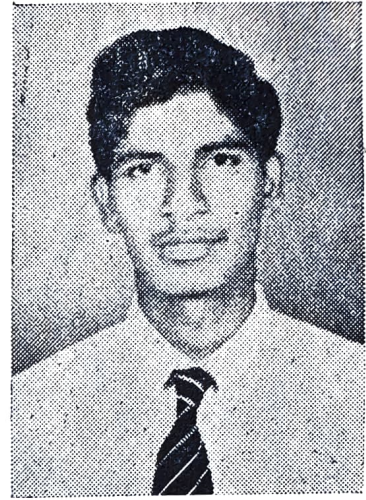
ఒకనాడు రక్షకభటు డొకడు “ఖాళీబోర్డు నెందుకు తగిలించినావయ్యా! తీసివేసితివా సరి లేకున్న నీపని బట్టెదను” అని గద్దించెను.

రామయ్య గడగడ వడకుచు నాబోర్డును దాచి పెట్టెను. ఇప్పుడు రామయ్య హాయిగా ప్రశాంతముగా మామిడిపండ్లు నమ్ముకొనుచుండెను.

పరులు చెప్పు ప్రతి పదము విశ్వసించి దాని ననుసరింపరాదు. స్వయముగా నేమాత్ర మాలోచింపక యుక్తౌ యుక్తవిచక్షణ జ్ఞానము కోల్పోయి యుండు వాడు రామయ్య వలెనే “ఖాళీబోర్డు” చేసికొనును.

# సమాజము - సాహిత్యము

బి. ఆగస్టీన్, IV బి. ఎ.



ప్రపంచమున మానవు డేకాకియై మనలేడు. పసితనమున మాతాపితలతోడను, సోదర సోదరీమణులతోడ నల్లారుముద్దుగ మెలంగు. ఆనంతరము మిత్ర బృందముతో వర్ధిల్లును. పిదప సంసారమగ్నుడై సతీ సుతులతో నానందించును. ఇట్లు సర్వకాల సర్వావస్థలందును తన మాంగళ్యార్థమై తోడివారలతో నంటి పెట్టుకొని యుండుటయే సమాజము. కాన మానవులనేకు లాకానాక కార్యనిర్వహణార్థమై యేర్పడిన సమూహమే సంఘము లేక సమాజ మనబడును.

ప్రాణికోటి పరస్పరము తమతమ భావములు వ్యక్తీకరించుకొని సాయము పొందుచు నానందించుకొన నెంచుట ప్రకృతి సత్యమే. ఆ విధముగ నన్యోన్య భావ ప్రకటనార్థమై యుద్భవించినది భాష. భాష యభినయ ధ్వన్యాత్మకములని రెండు విధములు. ధ్వని సాయమున శబ్దస్పృష్టి యొనర్చుకొని శబ్దముల కర్థములను కల్పించి పదములను కూర్చిరి. అట్టి పద సముదాయమే వాక్యము. వాక్య సంపుటము కావ్యము. కావ్య సముదాయమే సాహిత్య మనబడును.

సంఘ సాహిత్యముల కభేద్యమైన సామీప్య సంబంధమున్నది. వీలయిన కావ్య కర్తయైన కవియు సంఘ జీవియే. సామాన్యమానవు డే విధముగా నాహార విహార వినోదములలో పాల్గొనునో కవియు నంతియే. సమాజ మందలి దుఃఖగురితములు, యోగక్షేమములు, కష్టనష్టములు, రాజకీ యార్థిక తాకికాది విషయము లన్నియు సంఘజీవి యగు కవికి పరిచయములు - స్వాసుభవములు. స్వాసుభవములైన విషయములను, సన్నివేశములను తన కవితావిభవముచే నుదాత్తము చేసి, యందలి తాత్కాలిక చైతన్యమును ఊళనము చేసి శాశ్వత స్పందము నాపాదించుచున్నాడు.

దేశ కాలపరిస్థితులతో సంబంధము లేకయే కవి లోక వంధ్యుడు. కవి త్రికాలవేదియై సమస్త చరాచర ప్రకృతిని నిశితముగాఁ బరిశీలించి, తా నందుండి

విడిపోయి, యాత్మభావములతో సమన్వయించుకొని తన కవితాచాతుర్యముచే మందార మకరంద మధుర వచన లిఱవొంద తన భావములను వ్యక్తీకరింప చేయుచున్నాడని యెఱుఁగునది. కావుననే మానవదైనందిన కర్మసాక్షియైన నూర్చునికూడ గ్రోసివైచు “రవి గాననిచో కవిగాంచునే గదా” యను లోకోక్తి వెలువడినది. భూత భవిష్యములను వర్తమానముతో సమన్వయించుచు కాలచక్రమును తన యూహాప్రపంచములో నాప సాహించువాడు కవి. కావుననే కవి యొక ఋషిపుంగవుడై, మాననీయుడై విలసిల్లి నాడు. కవి కావ్య చిత్రణములో నపూర్వమైన విశిష్టత యొకటి కలదు. సామాన్య మానవుడు చూచు దృశ్యమునే కవియు గాంచుచున్నాడు. కాని సామాన్యులవలె గాక ఋషిసత్త్వముడైన కవి యీ సన్నివేశమందలి పాత్రలతో లీనమైపోవును. ఆ ఘట్ట మాతని హృదయభిత్తికయందు ముద్రిత మగుచున్నది. పునర్దర్శనము చేసి భావ నిగ్రహముచే తన హృదయ మందు నిల్పుకొని తాను పొందిన సంకోషము నానందము గను, దుఃఖమును కరుణముగను తన గ్రంథములో ప్రతిబింబింపఁ జేయుచున్నాడు. కాన పాతకుడు గ్రంథ పఠనము చేయునపుడు లోని విశేషము ననుసరించి యా కావ్యమానంద రస ప్రధానమైనయెడల నానంద డోలికలలో విలాస విహారము చేయును. కాని కావ్యము దుఃఖాంతమైన మిగుల వ్యాకులము చెందును. ఇవ్వీధమున సమాజమందలి సన్నివేశముల నుదాత్తము చేసి ప్రతిబింబింపఁ జేయువాడు కవి శేఖరుడు. లోకములో జరుగు సన్నివేశము లన్నియు సామాజికునకు పరిచితమై నాత డా సంఘటనమునకు సాక్షిభూతుడు మాత్రమే. కాని కవి కావ్య మందియె కాదు.



ప్రప్రథమమున నాతడు ద్రష్టయై పిమ్మట స్రష్ట యగు చున్నాడు.

కవి కార్య మతివిచిత్రమైనది. తమోలోకమందు దిక్కులకై తడుములాడు మానవుని జ్యోతిర్లోకమునకు పురోగామియై నడిపించువాడు కవియే. కావ్యము పండితుడు కవిని ప్రవక్తగా వ్యవహరించినాడు. కవి మానవ సమాజము నున్నత మార్గమునకు తీసికొని పోవును. జాతి సంస్కృత్యభివృద్ధికి నుపాధ్యాయుడైతవఱకు బాధ్యుడో కవియు నంటియే. కవి తన మధురమైన వచస్పూర్ణుని సమాజమును నడిపించుచు నుత్తమ పురుషులను చూపించి యలరించి యనుసరింప జేయును. కాని యవివేకు లనేకులు కవిత్వ విభవమును కీర్తి మఱకు బగులు విమర్శించుట కడువిపాదకరము.

కవులు తమతమ గ్రంథములలో చిత్రించిన సన్నివేశములు సమాజమున కతిహారముగా నున్నవని పలువు రభిప్రాయపడుచున్నారు. వాస్తవిక జగత్తు నతిక్రమించి భావాంబర వీధులలో విహరించుచున్నాడని మఱి కొందరు విమర్శించుచున్నారు. వాస్తవిక సన్నివేశము నుదాత్తము చేయుట సామాజికుల కత్యంతోపయుక్తముగా నున్నదని యెఱుంగునది. లౌకికము నుండి యలౌకికమునకు పాత్రలను నడిపించి సమాజమును స్వర్గముతో కలుపుచుండుట కడు స్మరణీయము. కవి సమాజమున కొక దర్పణమువంటివాడు. సమాజ జీవితమంతయు కవి యనెడి దర్పణమునందు పరావర్తనము చెందుచున్నది. వాస్తవిక కథనము నుదాత్త కథనముగాఁ బ్రతిబింబింపజేయనిదే సమాజమునకు కవి ప్రయోజనమేల? ప్రజా వాఙ్మయమును చెప్పటలో ప్రజలకు లేక పామరుల కొఱకైన వాఙ్మయమని యూహింపనగును. కాని జంతువుల వాఙ్మయమని యెంతమాత్రము స్ఫురింపదు. అట్లయిన పామరుల జ్ఞానోపదేశమునకై, మానవ మాంగళ్యమునకై వెలువడినదని యర్థమగును. అందువలననే “విశ్వశ్రేయః కావ్యమ”ను కావ్యము సార్థకమైనది.

కవి వ్యాపారము కావ్యమనియు, యుక్తి విశేషము కవిత్వమనియు ప్రాచీనులు నిర్వచించిరి. కవి సంఘము నుండి పొందిన యల్పఫలమునకు కృతజ్ఞతగా సంఘ జీవనాధారమైన కావ్యమునే ప్రసాదించుచున్నాడు. పామరుల వివేక శూన్యత ననుసరించి, తన కవితా

శక్తిచే వ్యావహారిక భాషలో తన మనోభావముల నందింపజేసినప్పటికి నించుక యోజనలేక కవిని దూషించుచున్నారు. నిష్ప్రయోజనమైన కవితా వాక్కు ఏ సాహిత్యమందును కానరాదు. అందు వలననే న్యూమన్ (Newman) :- “He expresses what all feel, but all cannot say; and his sayings pass into proverbs among his people” ప్రజలనుభవించువానిని కావ్యములో పొందుపఱచగల సమర్థుడు కవి. ఇతరులు వ్యక్తీకరించలేని వానిని చిత్రింపగలవాడనియు కవితావాక్కులే లోకోక్తులని కవిని ప్రశంసించినాడు.

కవితా విభవ మెక్కువ చురుకైనది. కవి తన యూహాప్రపంచమున పయనించి సాగిపోవుచుండును. అట్టియెడ కవిని తన యున్నత పదవినుండి యథః (సామాజికుల) పథమునకు దిగిరమ్మనుట పొరపాటు కావుననే రస్కిన్ పండితుడు :-

“We neither feign nor interpret, you must rise to the level of our thoughts” కవి నెంత మాత్రమును తన యున్నత పథమునుండి సామాజికుల యంతస్తునకు దిగిరమ్మనుట కడు దుర్లభమని ప్రస్తావించినాడు.

వేయేల కవికిని సంఘమున కభేద్యమైన యవినాభావ సంబంధము కలదు. కవి దేశ కాలపరిస్థితుల ననుసరించియే గ్రంథ రచనకు దిగును. నన్నయ కవి తలో వైదిక ధర్మనిష్ఠయు, తిక్కనార్యుని గంటములో హరిహరద్వైత ప్రాబల్యమును, శ్రీనాథుని క్రీడాభిరామములో సంఘ వ్యవస్థయు వీరేశలింగముగారి రచనలలోఁ బ్రాచ్యపాశ్చాత్య సంస్కృతీ సంఘర్షణమును పరావర్తనము చెందుచుండుట సంఘ సాహిత్యముల సామీప్య సంబంధము కాదా? అంతియేగాక భారత కావ్యమువలన నాటి యుధిష్ఠిరుని ధర్మపరిపాలనయు, రామాయణమువలన సీత కడు పతివ్రతా శిరోమణి యనియు; కురుక్షేత్ర సంగ్రామ ఘట్టమువలన నాటి ప్రజల యుద్ధ కౌశలమును, వీర్యమును వ్యక్తమగుచున్నది. కాన కవియే కావ్యము; కావ్యమే సమాజమనియు విశదమగుచున్నది. “వాసనలేని పూవు, బుధవర్గములేని పురంబు” నిరుపయోగమైన మాడ్కి సాహిత్యములేని సమాజము సమాజమేకాదు. సమాజమే సాహిత్యము - సాహిత్యమే సమాజము.

# भारत देश

( 1 )

देश हमारा, देश हमारा  
प्यारा भारत देश हमारा  
सुन्दर भारत देश हमारा  
हिंदू, मुस्लिम, सिख, ईसाई  
भारत के हैं भाई - भाई ॥

( 2 )

गंगा, यमुना, कृष्णा, गोदा  
नदियाँ पवित्र भारत की हैं  
कोच्चिन, मैसूर, काश्मीर देश  
विंध्य, हिमाचल, कन्याकुमारी  
निधियाँ महती भारत की हैं ॥

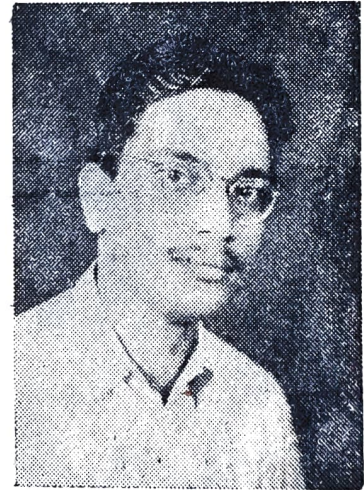
( 3 )

हम मिल-जुल कर काम करेंगे  
काम करेंगे, बढ़ जायेंगे ।  
नन्हें मुन्ने प्यारे बच्चे  
भारत सुन्दर नंदनवन हो  
भारत पवित्र तीर्थ स्थल हो ।

( 4 )

वेद, उपनिषद, पुराणेतिहास  
भारत देश के ज्ञानागार

वीर शिवाजी, पूज्य बापूजी  
मातृ भूमि के प्राणाधार  
प्यारा भारत देश हमारा ॥



श्री कर्ण राजशेखरिराव, एम. ए.  
साहित्यरत्न.

( 5 )

प्यार करेंगे देश हमारा  
प्यार करेंगे देश हमारा  
प्यारा भारत देश हमारा  
प्यारा प्यारा जग से न्यारा  
सुन्दर भारत देश हमारा ॥





# आचार्य शुक्ल जी के निबन्ध



श्री 'उत्पुल्लरि'

स्थूल रूप से निबन्ध के दो भेद हैं — विचारात्मक और भावात्मक । एक में यदि बुद्धितत्व का अधिक योग रहता है तो दूसरे में रागात्मक का । एक में यदि पाठक को विचार करने का अवसर अधिक मिलता है तो दूसरे में भावानुभूति का । एक में यदि विविध दृष्टिकोण से वर्ण्य वस्तुकी परीक्षा और समीक्षा होती है तो दूसरे में वस्तु के प्रति लेखक की व्यक्तिगत भावनाओं की अभिव्यक्ति अधिक मिलती है । सारांश यह है कि विचारात्मक निबन्ध का संबन्ध मस्तिष्क या बुद्धि से है और भावात्मक निबन्ध का हृदय से । विवेक बुद्धि को उद्बोधित कर उसे मनन-द्वारा वर्ण्य वस्तु में संलग्न करने की प्रवृत्ति यदि विचारात्मक निबन्ध का लक्षण है तो रागात्मक वृत्ति को जागरित कर उसे वर्ण्य वस्तु से संबंधित

करने का प्रयास भावात्मक निबन्ध का लक्षण है । एक का लक्ष्य है क्रियात्मक रूप से मनः प्रवृत्ति को अन्वेषण कार्य में संलग्न करना और दूसरे का उद्देश्य है आत्मविभोरता की और अग्रसर करना ।

विचारात्मक निबन्ध में विचारों की प्रधानता होती है । विचार हमारे जीवन के अनुभवों का सार भी कहे जा सकते हैं । वे हमें किसी वस्तु को विवेक की कसौटी पर कसने की क्षमता प्रदान करते हैं और इसलिए उन में हमारे मन की मनमानी उडान नहीं होती । उन के मूल में हमारी वे अनुभूतियां भी वर्तमान रहती हैं जिन्हें हम ने पराये अनुभवों द्वारा प्राप्त किया है और जिन्हें हम बुद्धि की कसौटी पर परख चुके हैं । इसी कारण विचारात्मक निबन्धों की श्रेणी में वे ही निबन्ध आते हैं जिन में लेखक ने वस्तु को अपनी व्यक्तिगत मनोभूमि से ऊपर उठा कर दूसरों के दृष्टिकोणों से भी देखने का प्रयास किया है । उन में जिन समस्याओं या प्रश्नों पर विचार किया जाता है, उन की सम्यक व्याख्या अपेक्षित होती है और सुस्थिर विचारों का तर्क-संगत ढंग से स्पष्टता-पूर्वक प्रतिपादन किया जाता है । इसलिए विचारात्मक निबन्ध में विषय की ही प्रधानता होती है और

वर्ण्य विषय की गहराई तक जाने की आवश्यकता होती है। किन्तु, बुद्धि के साथ हृदय का भी योग होने से विचारात्मक निबन्ध अवश्य चमक उठता है।

पं. रामचन्द्र शुक्लजी ने 'चिन्तामणि' की भूमिका में यह प्रश्न उठाया है कि उनके निबन्ध विषय प्रधान हैं या व्यक्ति प्रधान। विषय-प्रधान निबन्ध वे माने जाते हैं जिन में लेखक ने वस्तु के प्रति उठानेवाले अपने विचारों और भावों का विवेक एवं तर्क के आधार पर प्रतिपादन किया है और अपने दृष्टिकोण से ही नहीं, बल्कि अन्य लेखकों के दृष्टिकोण से भी वस्तु की परीक्षा और समीक्षा की है। इसके विपरीत व्यक्ति प्रधान निबन्ध वे माने जाते हैं जिन में लेखक ने अपने ही दृष्टिकोण से वस्तु का प्रतिपादन किया है। अतः व्यक्ति प्रधान निबन्ध में वर्ण्य वस्तु नहीं, अपितु आत्मव्यंजकता ही प्रमुख रूप से हमारे सामने आती है। 'चिन्तामणि' में लेखक ने अत्यन्त गूढ़ मनोविकारों का विश्लेषण, परीक्षण तथा मार्मिक प्रतिपादन किया है। इनका चित्र प्रस्तुत करते समय उस ने अधिकतर तर्क संगत युक्तियों का आशय लिया है। एक ओर यदि मनोविकारों से संबद्धित विषय हैं तो दूसरी ओर काव्य विवेचना से संबद्धित निबन्ध हैं, जिनका विवेचन तार्किक मननशील पद्धति पर किया गया है। समिष्टि रूप से निबन्धों पर ध्यान देने से लेखक का उद्देश्य वर्ण्य वस्तु का निरूपण अथवा प्रतिपादन ही जान पड़ता है। इस प्रतिपादन में लेखक की प्रवृत्ति अपने व्यक्तिगत विचारों और

भावों तक ही परिमित नहीं है, अपितु अन्य दृष्टिकोणों से भी देखने तथा समझने की भी है। जिन समस्याओं को लेखक ने उठाया उनके संबंध में अपनी धारण-मात्र का उल्लेख न करके वह निर्दिष्ट क्षेत्र के भीतर उन विषयों पर प्राप्त ज्ञान का सार देता हुआ हमें दिखाई देता है। स्थान २ पर एक सिद्धान्त की स्थापना के लिए उसे अनेक सिद्धान्त प्रस्तुत करने पड़े हैं। और इस कार्य में उसने बुद्धि तथा विवेक का ही आश्रय अधिक लिया है, अपने व्यक्तिगत राग-विराग का परिचय अपेक्षाकृत कम दिया है। साहित्यिक निबन्धों के विवेचन में उसने शास्त्रानुमोदित व्याख्या को प्रधानता दी है कविता तथा प्रस्तुत-अप्रस्तुत योजना पर उस ने जो विचार प्रकट किए हैं, वे उसके व्यक्तिगत विचारों और भावनाओं की सीमा तक ही परिवद्ध नहीं हैं और इन के प्रतिपादन में उसकी लेखनी अन्य आचार्यों की उपपत्तियों से भी शासित हुई है। ऐसी स्थिति में वस्तु की व्याख्या नितान्त सजीव हो उठी है और विषय की प्रधानता ही प्रमुख रूप से हमारे सामने आती है।

फिर भी कुछ लोगों को शुक्लजी के निबन्धों को व्यक्ति-निष्ठ मानने का भ्रम हुआ है। इस भ्रम के तीन संभाव्य कारण हैं। पहला कारण है, शुक्लजीका स्थान २ पर भावनाओं में रम जाना और अवसरानुसार अपने राग विराग का परिचय देते चलना। उदाहरणार्थ भारतेन्दु पर लिखते लिखते वे अंत में कवि के प्रकृति-चित्रण की ओर पाठकों का ध्यान आकर्षित करते हैं



और रामायण, मेघदूत आदि में वर्णित प्रकृति के विशद चित्रण का विस्तृत विवेचन करने लग जाते हैं जो विषय क्षेत्र से दूर होने के कारण विषयांतर ही कहा जाएगा। किन्तु, ध्यान देने की बात यह है कि शुक्लजी का प्रकृति के प्रति अनन्त प्रेम था और इसलिए ऐसे स्थल पर उन की वृत्ति का रम जाना सर्वथा स्वाभाविक है। इसी प्रकार “भाव या मनोविकार” शीर्षक निबंध के अंत में भी उन्होंने प्रकृति के अनन्त क्षेत्र के बीच हृदय प्रसार की आवश्यकता पर जोर दिया है। इतना ही नहीं, जहाँ कहीं अवसर मिला है। वे पशु-पक्षी, लता-गुल्म, वन-पर्वत, नदी-निर्झर आदि के नाम गिनाते चले गए हैं। प्रकृति के अतिरिक्त कुछ अन्य बातों में भी शुक्लजी के राग-विराग का परिचय हमें मिलता है। वे सगुणोपासना के पोषक थे, “शील, शक्ति, सौन्दर्य” उन का प्रियवाद था, लोक-संग्रह पर उन की दृढ़ आस्था थी, कबीर उन्हें लगते थे, सुधार के नाम पर अश्लीलता फैलानेवालों से उन्हें चिढ़ थी। इसलिए उनके निबन्धों तथा आलोचनाओं में अनेक स्थानों पर उन की इन अभिरुचियों का परिचय हमें मिल जाता है।

दूसरा कारण पहले से अधिक व्यापक है और यह शुक्लजी की शैली द्वारा ध्वनित उन का व्यक्तित्व। उन की शैली अपनी निजी है, जिस में सर्वत्र तार्किक मननशीलता तथा सुव्यवस्थित गठी हुई भाषा के दर्शन होते हैं। उस में उन के गंभीर अध्ययनशील व्यक्तित्वकी छाप है। निबन्ध के प्रारंभ में ही उन का व्यक्तित्व स्फुटित

होने लगता है। चुस्त - समास - शैली, थोड़े में अधिक अर्थ कह देना, एक पृष्ठ में कहे जानेवाले वक्तव्य को एक छोटे से वाक्य में घनीभूत कर देना, मौके-बे-मौके अरबी-फारसी शब्दों का प्रयोग करना-खास करके हंसी-मजाक के अवसर पर-भावुकतापूर्ण स्थलों पर संस्कृत की तत्सम, तद्भव पदावली का मार्मिकता के साथ प्रयोग करना-ये सब बातें दूर ही से बता देती हैं कि शुक्लजी लिख रहे हैं। जितनी वैयक्तिकता की झलक शुक्लजी के निबन्धों में मिलती है उतनी अन्यत्र कदाचित ही मिले। अपने गूढ़ विचारों को व्यक्त करने के लिए उन्हें तदनुकूल भाषा और शब्दों का भी निर्माण करना पड़ा। इसलिए उन्होंने बहुत से प्राचीन शब्दों का पुनरुद्धार तथा पाश्चात्य समीक्षा शैली के अनुरूप नवीन शब्दों का निर्माण किया। इससे उनकी वैयक्तिकता अधिक स्पष्ट रूप में दिखाई देने लगती है। उनके कई निबन्ध ऐसे भी हैं, जिन के विषय हमारे चिर परिचित हैं। किन्तु, वे भी नए ढंग से प्रस्तुत किए गए हैं।

तीसरा कारण संभवतः चिन्तामणि की भूमिका में शुक्लजी की ही बोली है—“अपना रास्ता निकालती हुई बुद्धि जहाँ कहीं मार्मिक या भावात्मक स्थलों पर पहुँची है, वहाँ हृदय थोड़ा बहुत रमता और अपनी प्रवृत्ति के अनुसार कुछ कहता गया है।।” जहाँ कहीं मार्मिक स्थल आए हैं, वे रुक गए हैं। बुद्धि अन्वेषण के लिए निकली तो है, किन्तु हृदय को भी साथ लिए हुए। इसीलिए रागात्मक स्थलों में हमें

उनकी भावना का पुलक और तन्मयता का विस्मरण मिलता है। कुछ स्थल तो स्वागत भाषण जैसे हो गए हैं मानों एकान्त में कोई व्यक्ति अपने हृदय का विश्लेषण कर रहा हो। उदाहरणार्थ क्रोध का विवेचन करते समय रामचन्द्र शुक्ल जी की उपपत्ति है कि क्रोध एक विचार है, जिसकी गणना धर्मशास्त्रकारों तथा धर्मध्वजों ने भी षटमहाविकारों में की है (काम, क्रोध, लोभ, मोह, मद और मत्सर)। किन्तु आचार्य जी को क्रोध की उपादेयता ही भली जान पड़ती है और वे लोक-विरोधी शक्ति अथवा वर्ग के प्रति उत्पन्न क्रोध को ईश्वरीय देन मानकर उसे समाज के लिए उपयोगी समझते हैं।

किन्तु, उपर्युक्त तीनों कारण ऐसे हैं जो शुक्ल जी के लेखों को प्रबन्ध की परिधि से खींचकर निबन्ध की व्याख्या के भीतर ले आते हैं और

उनका शुक्लजी के निबन्धों की विषय प्रधानता के साथ कोई अंतर्विरोध नहीं है। समाहार रूप से हम कह सकते हैं कि शुक्ल जी के निबन्ध मूलतः विचार प्रधान हैं, वे पाठक की चिन्तनवृत्ति को उद्बुद्ध करते हैं, उन में लेखक की बुद्धि वस्तु के विवेचन और विश्लेषण में ही प्रमुख रूप से प्रवृत्त दिखाई देती है। इसलिए उन्हें विषय-प्रधान मानना ही समीचीन होगा। किन्तु निबन्ध साहित्य में विषय विवेचन के साथ लेखक के व्यक्तित्व की झलक रहती है। किन्तु, शुक्लजी का भावात्मक दृष्टिकोण उनके निबन्धों की विषय-प्रधानता को कम नहीं करता। अधिकतर उनमें उनके विचार अपनी समस्त गरिमा के साथ स्वच्छ मणि में प्रतिबिम्ब की भांति झलकते हुए दिखाई देते हैं।

—: इति :—



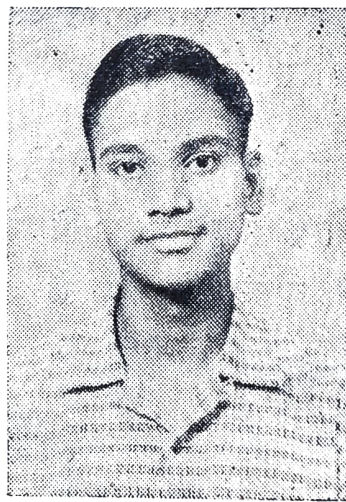


# काश्मीर “ भारत का मुकुट प्रदेश ”

पिछली गर्मी की छुट्टियों में, उत्तर भारत में मेरे सहछात्रों के साथ यात्रा करने का अवकाश मिला। इस यात्रा में भारत का मुकुट प्रदेश काश्मीर जाने का निश्चय हमने किया। ‘आंध्रप्रदेश’ की राजधानी से लेकर औरंगाबाद, बम्बई, पूना और जयपूर आदि देखते २ दिल्ली पहुंच गये। काश्मीर जानेवाले लोगों को दिल्ली से पठानकोट तक जाकर वहां से हवाई जहाज या मोटर गाड़ी पर चलना है। हवाई-जहाज में चढ़ना भी मुझे वही पहला समय था। इसलिए बाहरी दृश्य देखने के लिए मैं हवाई जहाज में एक खिड़की को खोजकर बैठ गया।

कुछ समय होने पर हवाई जहाज इतनी ध्वनि करते हुए उड़ने लगा कि कानों में रूई कसने पर भी ध्वनि सुनाई देती थी। लगभग एक मील ऊंचाई जाने के बाद बाहर की भूमि पर ऊंची पर्वत श्रेणियाँ, चोटियों पर बरफ, सुंदर झरियाँ, वहाँ के लंबे लंबे पेड़ और खेती आदि सब ऐसा दिखाई देते थे मानों वे एक प्रदर्शनी में हाथ से बनी हुई एक सुंदर प्रकृति का दृश्य हो। लगभग दो सौ मील जाकर श्रीनगर के हवाई अड्डे में आ पहुंचे और हवाई जहाज से बाहर आते ही ठंडक लग गई। वहां से एक मोटर गाड़ी में श्रीनगर शहर में आ पहुंचे।

मोटर गाड़ी से बाहर आते ही हम नई-नई भावनाओं से भर गये। वहाँ की वायु बहुत प्रशान्त थी। सामान लेकर झेलम नदी पर हमने एक “हाऊस बोट” में प्रवेश किया। झेलम नदी श्रीनगर के बीच बहती रहती है। हमको ‘हाउस बोट’ देखना भी पहली बार था। इसलिए



जी. हनुमान गुप्ता, II B. A.

हमको यह देखने से अचरज हुआ कि इस बोट के अंतर्भाग भवन की तरह अलंकृत था। सोने के लिए, नहाने के लिए, और मनोरंजन के लिए अलग अलग कमरे सुसज्जित हैं। मनोरंजन की कक्ष्या सोफाओं से और लकड़ी के बने हुए सुंदर फूलदारों से अलंकृत थी। जब तक बोट के अंदर रहते थे तब तक घर की तरह अनुभव करते थे। पर जब बाहर देखते थे समझ में आता था कि हम पानी पर रहते थे। वहाँ का

पानी इतना ठंडा होता था कि इसमें उंगली रखते ही काठ होती थी। इसलिए नहाने के लिए गरम पानी देते थे। काश्मीर में जो यात्रिक आते हैं वे सब ऐसे बोट में ही रहते हैं। बोट बाहर सुंदर दिखाई देते हैं। वहाँ की हवा हमेशा ठंडी रहती है। सूरज कभी कभी निकलता है। पर ज्यादा गरमी नहीं होती। दिन में भी कभी ओस बरसती है। जन्म में ऐसा अनुभव कभी न पाने के कारण वहाँ के सब दृश्य हमको नवीन थे।

दूसरे दिन वहाँ के सभी उपवन देखने का निश्चय हमने किया। इस हालत पर यह कहना है कि पुगने जमाने में मुगल राजाओं ने यहाँ सुंदर प्रकृति को देखकर अपने दिमाग से शोभा और भी बढ़ाने के लिए सुंदर उपवनों का निर्माण किया। निशात, शालिमार, नशीम आदि उपवन के नाम हैं। अप्रैल और मई के दिनों में ये उपवन नंदन वन की तरह फूलों से भरे हुए वृक्षों से बहुत शोभित होते हैं। उपवन के पेड़ ही नहीं बल्कि काश्मीर के सब वृक्ष ऐसा होते हैं। तब वहाँ की सुंदरता देखना ही है पर वर्णन के लिये नहीं। पर हम लोग तो इतने भाग्यवान न थे कि श्रीनगर को ऐसी दश में देख सके। क्योंकि जब हम श्रीनगर पहुँचे तब अप्रैल महीना ही शुरू होता था। पर जहाँ कहाँ कुछ पेड़ ऐसे शोभित थे।

उपवन के पास जाने के लिए ढाल झील पर जाना है। रवाना होने के लिए “शिकारा” होते हैं जिन पर जाने के लिए कुछ पैसा देना है।

‘शिकारा’ एक सुसज्जित नाव है जिस पर दो आदमी आराम से बैठ सकते हैं। चलाने के लिए दो नाविक होते हैं। हम सब लोग छे शिकारा लेकर ‘डाल लेक’ पर चलते थे। ‘डाल लेक’ की विशेषता यह है कि पानी हमेशा निश्चल निर्मल और ठंडा होता है। पानी के अंदर पंक में छोटे छोटे पौधे होते हैं जो रंग बिरंगे फूल भी फूलते हैं। सूरज की किरणों से वे पौधे सुंदरता से ऐसे दिखाई देते हैं मानों पानी से भरी हुई ग्लास डिब्बी में रखे हुए रंग बिरंगे पौधे हों। सुंदरकारें, झरियाँ, हरा मैदान, कमल का फूल, सुंदर उपवन, थोड़ी गरमी देते हुए सूरज, बरफ से भरी हुई चोटियाँ आदि की सुंदरता से प्रकृति मुस्कराती सी दीख पड़ती है। तब ही ‘भूतल स्वर्ग’ का अर्थ थोड़ा थोड़ा मुझे समझ में आया। वहाँ के बरफ से आवृत होकर, सूरजकी किरणों से चांदी की तरह शोभित पर्वत शिखर देखकर मैं ने सोचा कि ‘क्या ऐसे पहाड़ों को दृष्टि में रखकर ही कवियों ने चांदी पहाड़ का वर्णन किया था। पक्षियों की कल कल ध्वनि और झरियों की झर झर ध्वनि से मन में मधुर अनुभूतियाँ झलकती थी। ऐसी घटनाएँ जन्म भर न भूल सकते हैं। और भी खुशी की बात यह है कि नाविक को हटाकर हमने गीत गाते हुए, ताली बजाते हुए स्वहस्तों से शिकारा को इतनी जोर से चलाते थे मानों आनंद की लहरों पर भागते हुए मन रूपी नाव को पकड़ने के लिए हों। इस तरह सुंदर उपवन देखकर निशात उपवन में खाना खाकर शाम को लौट आगये।



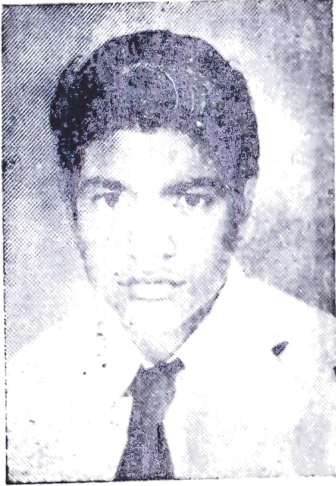
तीसरे दिन 'गुल्मार्ग' चढ़ने के लिए निश्चय किया 'गुल्मार्ग' हिमालय पहाड़ों की एक चोटी पर स्थित गंवई का नाम था। श्रीनगर से लगभग पच्चीस मील दूर रहता है। मोटर गाड़ी पर हम सब वहाँ पहुँच गये। घोड़ों पर चढ़ने के लिए तैयार हो गये। पर वहाँ काफी घोड़े न होने के कारण कुछ को पैदल जाना पड़ा। कुछ दूर चढ़ने के बाद सफेद बरफ देखकर मैं ने सोचा कि "वाह ! इतनी बरफ ! हम लोग अपने प्रांत में जिसे पैसा देकर खरीदते हैं उस पर हम चले जा रहे हैं !" कुछ दूर चढ़कर हम थक गये। पर घोड़ों पर जानेवाले खुशी से चढ़ते थे। दो या तीन दोस्त घोड़ों पर सवारी करना न जानने के कारण घोड़ों ने उनको गिरा दिया। इस तरह कुछ लोग तो गिरते उठते 'गुल्मार्ग' पहुँच गये। पर हम तो बीच में ही बैठकर 'ऐस मान' बनकर और उसका फोटो लेकर उतर आ गये। एक दोस्त स्लेडिज गाड़ी पर फिसलते हुए बेचारे उलटा हो गया। बाद मोटर गाड़ी में श्रीनगर पहुँच गये।

चौथे दिन शहर देखकर वहाँ की नई चीज खरीदने का निश्चय किया। काश्मीर में घरेलू धंधे और जराअत मुख्य धंधे हैं। श्रीनगर में धनी लोग बहुत कम दिखाई देते हैं। ज्यादा लोग 'किसमी' हैं। काश्मीर की प्रजा के मुख पर दरिद्रता नाचती है जहाँ की प्रकृति पर

सुन्दरता नाचती है। उनके गृह भी बहुत पुराने फैशन के हैं। वहाँ की स्त्रियाँ सुन्दरता के लिए प्रसिद्ध हैं। पर हमेशा वे घर में रहने के कारण हम उनकी अच्छी नजर नहीं पासके। उनके मुख मण्डल पर प्राकृतिक सुन्दरता झलकती है। वहाँ के छोटे बच्चों का रूप भी वर्णनीय है। उनके लाल २ गाल, भोला मुँह चुंबन करने की इच्छा जगाते हैं। इसलिए कई बच्चों को हमने पैसा दिया। ऐसी वायु में अच्छी जमैयत जरूर मिलती है। वहाँ की भूमि भी जर खेज है। वे गर्मी के दिनों में भी खेती करते हैं। वे जहूरा जीवन नहीं बिताते। मानव ऐसे जीवन को देखकर प्रगतिवादी अवश्य बनता है। वहाँ जरदूज, जाजिम बनानेवाले, कारीगर, कालिब करनेवाले अधिक हैं। काश्मीर में स्वादिष्ट फल जैसा सेव, बादाम, अखरोट आदि मिलते हैं। वहाँ जाफरान जैसी मूल्य औषधियाँ मिलती हैं। वहाँ के लोग सुन्दर कागजी कामदार चीज आदि भी बनाते हैं। काश्मीर, लकड़ी के फूलदार चीजों के लिए प्रसिद्ध है। हम सब ने कई तरह की सुन्दर अजीब चीज खरीदीं। इस तरह वहाँ चार दिन खुशी से बिताकर मोटर गाड़ी में पहाड़ों पर सुन्दर दृश्य देखते हुए, पहाड़ों की गुफाओं में घुसते हुए दिल्ली लौट आये। काश्मीर देखने की मेरी चिरकाल तृष्णा पूरी हो गई।



# मेरा एक स्वप्न



नंबूरि श्रीरामचंद्रमूर्ति, P. U. C.

यह तो दो तीन महीने के पहले की बात है। तब मैं कालेज में प्री-यूनिवर्सिटी पढ़ रहा था। वे परीक्षा के दिन थे। मेरा जी चाहता है कि उस परीक्षा में किसी न किसी तरह प्रथम श्रेणी में पास होना चाहिए और इंजनीरिंग कालेज में पढ़ने का शौक था। मेरे पिताजी ने कहा कि अगर प्रथम श्रेणी में नहीं उत्तीर्ण हो तो जीवन बेकार है और आगे नहीं बढ़ सकते। तब मैं उसी उद्देश्य से खूब पढ़ रहा था। खाना-पीना छोड़ दिया, स्नान करना भूल गया और नींद भाग गई। उन दिनों की बात है।

उसी दिन अंग्रेजी की परीक्षा हो गयी। मैंने उस परीक्षा को खूब लिखा। मैं ने सोचा कि उस परीक्षा में जरूर करीब एक सौ पचास

(150) अंक मिलेंगे। प्रातःकाल में गणित की परीक्षा होनेवाली थी। मैं उस दिन बहुत तन्मयता के साथ कठिन सवाल को गाँठ बाँधने का प्रयत्न कर रहा था। उसी समय मैं चटाई पर सो गया। मैं नहीं जानता कि कब मैं सो गया? बिजली के दिये जलते ही रहे। मैं ने उस नींद में एक स्वप्न देखा जो जीवन भर में नहीं भूल सकता।

प्रातःकाल में सात बजे को परीक्षा होनेवाली थी। मैं उस प्रातःकाल में देर से उठा। बिजली के दिये जलते ही रहे। मैं ने तुरंत चटाई से उठकर जल्दी जल्दी पास पडोस के बिलकलवटर नारायण साहब के घर के पास जाकर घड़ी देखी तो उस समय ठीक साढ़े छः बजे हुआ। मैं फिर लौटकर जल्दी जल्दी अपना काम पूरा करके स्कूल को जाने अपने सैकिल के पास गया तो मालूम हुआ कि अगले पहिये में हवा नहीं है। मैं जल्दी भगवान से प्रार्थना करके सायकिल को लेकर दौड़ता हुआ गणेश सायकिल षाप पहुँचा। वहाँ गणेश साहब नहीं है। मैं ने पास पडोस की दूकान से पूछा तो उसने कहा कि वह खाने घर गया। उस शहर में तीन सैकिल षाप हैं। यह तो मेरे घर के नजदीक का षाप है। पैदल जाने को स्कूल तो चार मील



पर है और समय भी पूरा हो गया। मैं कुछ देर तक वहाँ बैठा और गणेश के आने के बाद पम्प लाने को कहा। वह पम्प लाया। उसमें रबर का 'कनक्शेन' नहीं है। जल्दी जल्दी एक चिथड़े रबर से कनक्शेन लगाकर हवा भर ली और दौड़ते हुए कालेज की ओर चल पड़ा।

वहाँ कालेज का दरवाजा बंद हो गया। वहाँ मैं ने नौकर को चार आना देकर अंदर जाने को कहा तो उसने मान लिया और मेरे कमरे के पास आया तो लेक्चरर ने कहा कि "आधा घंटा पूरा हो गया। इसलिए प्रिन्सिपाल के पास जाकर अनुमति लाओ।" इसके सुनने से मेरा तन काँपने लगा। मैं सोच में पड़कर वहाँ खड़े हो गया। इतने में प्रिन्सिपाल उस ओर जाने लगे। आकर कारण पूछा तो मैं ने सब कहानी बता दी। यह सुनकर उन्होंने बैठने को कहा। मैं बहुत संतोष से परीक्षा पत्र हाथ में लेकर बैठा और सवाल्यों को शुरू किया। सब विद्यार्थी बहुत तेजी से सवाल्यों को पूरा कर रहे थे। मगर पत्र का पहला सवाल तो बहुत कठिन है। उसमें चालीस मिनिट लगे। मगर वह पूरा नहीं हुआ। दूसरे

सवाल भी ऐसा ही है। आखिर को वह आ गया। मैं ने बाकी समय में चार सवाल्यों को पूरा कर लिया। काल भी समाप्त हो गया। तब मैं ने घर जाते सोचा कि—

"कालचक्र तो बहुत जोर से चल रहा है। वह कभी नहीं रुकता और हम उसे नहीं रोक सकते। पूरा करने के लिये तो बहुत सवाल हैं मगर समय नहीं है।" ऐसा सोचते सोचते घर आ पहुँचा।

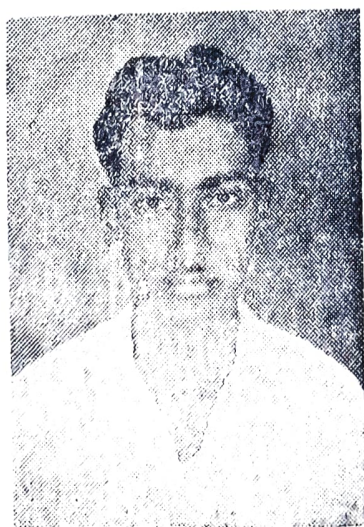
मैं इसी स्वप्न में था। इतने में मेरी माँ आकर मुझे जगाते हुए बोली कि रामचाबू अब ठीक पाँच बजे हुआ है। जल्दी उठो। आज परीक्षा है न? मैं उठकर जल्दी जल्दी काम पूरा करके सायकिल लेकर कालेज गया। वहाँ गणित पेपर बहुत आसान है। मैं ने बहुत अच्छी तरह लिखा। मैं उस परीक्षा में प्रथम श्रेणी में पास हुआ।

अब इजनीरिंग कालेज में पढ़ने के लिए प्रयत्न कर रहा हूँ। वह दुखद स्वप्न मैं अपने जीवन में कभी नहीं भूल सकता।



# अतीत की स्मृति रेखा

वे ग्रीष्म ऋतु के दिन हैं। धूप पत्थरों को भी चूर्ण कर देती है। मैं अपने खेत की ओर जा रहा हूँ क्योंकि मेरे खेत में मजदूर काम कर रहे हैं। वे मजदूर तो अभाग्य लोग हैं। वे चिड़ियों से भी नीच हैं क्योंकि इस धूप के कारण चिड़ियाँ भी किसी एक पेड़ की छाया में आराम कर लेती हैं। उन मजदूरों को उस धूप में ही काम करना पड़ता है क्योंकि अगले दिन के भोजन के विषय के बारे में सोचना है और चिड़ियाँ क्यों आराम कर लेती हैं कि उनको अगले दिन की चिंता नहीं। मैं आने खेत के बहुत नजदीक आ रहा हूँ। उस समय एक हीन स्वर मेरे कान में घुसने लगा। इसलिये मैं चारों ओर देखने लगा। परंतु मैं किसी को वहाँ नहीं देख पाता। मैं सोचते सोचते आगे बढ़ रहा हूँ। मैं अपनी



गुज्जलंपूडि सांबशिवराव, II B. A.

आँखों से हीन समझ सकता हूँ। मेरे सामने एक आदमी खड़ा हुआ है। उनके फैले हुए केश, लंबी दाढ़ी और फटे पुराने कपड़े उनको भयानक बना देते हैं। उसको देखने से ही मुझे यह मालूम हुआ कि वह भूख से पीड़ित है। इसलिये उसका स्वर भी हीन है। वह मुझे अन्न देने की याचना करता है। उसकी हालत ने मेरे हृदय पर बहुत प्रभाव डाल दिया। इस प्रभाव का कारण मुझे नहीं मालूम होता। मैं ने उस से कहा कि तुम यहीं पर रहो। मैं घर जाकर फिर लौट आऊँगा।

मैं पंद्रह वर्ष का लड़का हूँ। उस समय मैं अपने मामाजी के घर में रहता हूँ। जब मैं एक महीने की उम्र का था तब मेरी माँ स्वर्ग सिधारी। कुछ महीनों के बाद ही मेरे पिताजी का दूसरा विवाह हो गया और उसकी दूसरी पत्नी ने उनको अपने बस में कर लिया। इसलिये मेरे मामाजी ने मुझे अपने घर का एक व्यक्ति बना लिया। उस समय से अब तक मैं ने अपने पिताजी को नहीं देखा। मेरे मामाजी के बच्चे नहीं हैं। मेरे मामाजी और मामीजी बहुत उदार लोग हैं। मैं ने घर में आकर उस भूखे व्यक्ति की सारी कथा उन दोनों को सुनायी। मामीजी ने दया से द्रवित होकर एक 'टिफिन केरियर' को अन्न से भरकर उस नये व्यक्ति को देने को बाह।



मैं उस नये व्यक्ति के पास लौट गया। वह तो एक खेदक में है। वह मेरे आने की प्रतीक्षा में है। मैं ने उसको भोजन दिया। उसने खुशी से उसे खाया। उस दिन से मैं हर रोज उसको भोजन दिया करता हूँ। इस तरह दस दिन बीत गये। दसवें दिन मैं ने उसकी कथा सुनने की इच्छा प्रकट की। उसने कहा— “मैं कल बताऊँगा।” ग्यारहवें दिन पहले दिनों से अधिक खुशी से मैं उस नये व्यक्ति के पास आ रहा हूँ। उस खुशी के कारण मुझे ऐसा मालूम पड़ता है मानों मैं रोज से कुछ ही समय में ही वहाँ आ घमका हूँ। पर देखते क्या हैं! वह नया व्यक्ति गायब है। कारण मुझे नहीं मालूम पड़ता।

इसके बाद दो साल बीत गये। अब तक मैं यही समझता हूँ कि मेरे एक पिता हैं। पर वे कौन हैं यह मुझे मालूम नहीं। एक दिन मैं अपने मामाजी के साथ घर के आंगन में बैठकर आपस में बातचीत कर रहा था। उस समय एक व्यक्ति वहाँ आया है। उसको दिखलाकर मेरे मामाजी ने मुझसे कहा कि वह आदमी ही तुम्हारे पिता हैं। मामाजी ने मेरे पिताजी का आदर के

साथ स्वागत किया। मेरे पिताजी वहाँ पांच दिन रहे। मेरे पिताजी अपने घर लौट जाने की तैयारी में हैं। उस समय उन्होंने मुझे बुलाकर जो कुछ कहा उसका सारांश यह है —

मेरे पिताजी के गाँव में किसी ने एक व्यक्ति की हत्या की। मेरे पिताजी अभागा होने के कारण वे ही हत्यारे माने गये। इसलिये दो साल से वे गुप्त वेष में घूमते रहे हैं। एक महीने के बाद असली हत्यारा पकड़ा गया और उसको दंड दिया गया। इसलिये अब मेरे पिताजी भय से दूर रहकर स्वेच्छा से जीवन बिता सकते हैं। उनके यहाँ आने का कारण यही है कि वे अपने पुत्र को देखकर संतुष्ट हो जायें। उन्होंने और भी कहा कि जिस व्यक्ति को मैंने दो साल के पहले अन्न दिया वह तो वे ही हैं। यह विषय सुनकर मेरा हृदय संतोष से भर गया क्योंकि मैं अपने पितृ ऋण से विमुक्त हो सका। फिर अपनी आँखों के सामने मैं ग्रीष्म ऋतु की धूप, काम करते हुए मजदूर लोग, हीन स्वर के एक भूखा आदमी .... .... इन सब का सच्चा चित्रण पाता हूँ।



# भाषाओं का अध्ययन

राजभाषा हिन्दी

**हिन्दुस्तान** हमारा देश है। इस में लगभग 40 करोड़ लोग रहते हैं। हिन्दू, मुसलमान ईसाई, सिक्ख, जैन, बौद्ध, आदि कई धर्म के लोग रहते हैं। वहाँ सैकड़ों भाषाएँ तथा बोलियाँ बोली जाती हैं। तेलुगु, तमिल, हिन्दी, कन्नड़, मलयालम, बंगाली, गुजराती, उर्दू आदि भाषाओं की निजी लिपियाँ हैं तो गोंड, मुंडा, पहाड़ी आदि बोलियों की लिपियाँ नहीं हैं।

मातृभाषा

सरकार जनता के लिये बनती है। जनता सरकार बनाती है। सरकार जनता से बनायी जाती है। इस दृष्टि से हिन्दुस्तान में आम जनता की भाषाओं में सरकार का काम चलने के लिए भाषावार राष्ट्र बनाये जाते हैं। क्योंकि हर-एक पढ़ा-लिखा आदमी राज-काज में भाग ले सकता है, चाहे वह किसान हो; मजदूर हो; व्यापारी हो; या उस्ताद हो। हर एक नागरिक अपनी मातृभाषा या प्रांतीय भाषा के जरिये प्रांतीय सरकार को सहयोग दे सकता है। इस दृष्टि से सरकार ने देश के सभी लड़कों को कुछ हद तक मुफ्त में सुशिक्षित बनाने का उत्तरदायित्व अपने ऊपर ले लिया है। विद्यार्थियों को इसका लाभ जरूर उठाना चाहिये।

भारत भर में प्रांतीय भाषाएँ अपने अपने प्रांतों में बोली जाती हैं। गुजरातियों को बंगाली, मराठियों को आसामी तथा बंगालियों को तमिल एक दूसरे के लिए नयी है। इसलिए हिन्दुस्तान की एकता की दृष्टि से किसी साधारण भाषा की आवश्यकता होती है। आज सारे हिन्दुस्तान में अंग्रेजी, हिन्दी और उर्दू में किसी एक भाषा के जरिये अपने विचारों का आदान-प्रदान हो सकता है। इनमें हिन्दी करोड़ों लोगों से समझी जाती है। इस लिए राजभाषा बन सकती है।



R. किसन सुभान सिंह, P. U. C.

हिन्दुस्तान की एकता को बनाये रखने में, एक प्रांत के लोगों को दूसरे प्रांत के लोगों से अपने विचारों के आदान-प्रदान करने में हिन्दी से



बड़ी मदद मिलती है। आजकल भारत के कई प्रांतों के शिक्षाक्रम में हिन्दी अनिवार्य बनायी गयी है। अर्थात् कोई विद्यार्थी हिन्दी पास किये बिना अगले क्लास में भर्ती नहीं हो सकता। केंद्रीय सरकार अपने विभागों में काम करनेवाले कर्मचारियों तथा अफसरों को हिन्दी सिखाने का प्रबंध भी करती है। मालूम होता है कि जो विद्यार्थी हिन्दी की पढाई में मन नहीं लगाते वे भविष्य में नुकसान उठावेंगे।

साहित्य की दृष्टि से भी हिन्दी पढने लायक है। इसका साहित्य कबीर, नानक, धर्मदास, रैदास, दादू दयाल आदि संतों, तुलसी, सूरचंद, रहीम, जायसी, भारतेन्दु, मैथिली शरण गुप्त, प्रसाद, दिनकर, प्रेमचंद, राहुल आदि महान् कवियों तथा लेखकों की रचनाओं से भरा है। हाल ही में तिरुवल्लुवर, वेमना, शरत, रवींद्र, नेहरू, गांधी आदि संतों और नेताओं के अनुवाद भी निकले हैं।

अंग्रेजी

अब अंग्रेजी की बात है। हिन्दुस्तान में

अंग्रेजों के आने के बाद स्कूलों, कालेजों और विश्वविद्यालयों में अंग्रेजी पढाई जाती है। देश में एकता बनाने, जाति-पांति के फकों को निकालने अथ विश्वासों को भगाने, समाज को सुधारने और राष्ट्रीय आंदोलनों को बढ़ाने के कामों में अंग्रेजी शिक्षा से काफी मदद मिली है। अब भी मिलती है। इतना ही नहीं, अंग्रेजी साहित्य के अध्ययन से साहित्यिक, राजनैतिक, आर्थिक, सामाजिक, ऐतिहासिक, वैज्ञानिक, दार्शनिक तथा मनो-वैज्ञानिक आदि विषयों के सीखने में सहायता मिलती है। शेक्सपियर, मिल्टन, मार्क्स, रवींद्र, गांधी नेहरू, राय आदि महान कवियों, लेखकों, तथा नेताओं की पुस्तकों का अध्ययन भी कर सकते हैं। हमको दुनियाँ में आगे बढ़ने की ताकत मिलती है।

अंत में विद्यार्थियों को मेरी सलाह यह है कि वे मातृभाषा, अंग्रेजी और हिन्दी की पढाई में काफी ध्यान दें।



स्वरूप उन्होंने एक ऐसा नाटक लिखा जो आपकी पहली रचना है। लेकिन आज यह अप्राप्य है। इसी समय उन्होंने 'कजंकी', 'रामलीला', 'दपोर शख', 'बेटोंवाली विधवा', 'सौतेली माँ' आदि कहानियाँ लिखी जिनमें आपकी संस्मरणात्मकता, समाजापेक्षी दृष्टि, सूक्ष्मवर्णन शक्ति और तीखे व्यंग्य का परिचय मिलता है। उनका कथा सूत्र यथार्थ और संस्मरणात्मक है। सन् 1894 में 'होनहार बिरवान' के 'चिकने चिकने पात' नामक एक नाटक की रचना की। इसी समय उन्होंने 'इसरारे मुहब्बत' और 'छूठी रानी' नामक दो उपन्यास लिखे। जब वे इलाहाबाद में थे, उन्हीं दिनों 'कृष्णा' नामक एक छोटा सा उपन्यास लिखा था, और इंडियन प्रेस से छपवाया था।

उनके कहानियों में कोई आपत्ति जनक बात नहीं है। उस समय वे 'नवाबराय' नाम से रचना करते थे। सरकारी नौकर होने के बावजूद हुब्बेवतन की जज्बात को उमाड़नेवाली इस किताब की रचना सरकारी नजर में देशद्रोह साबित हुई। प्रेमचंद से जवाबतलबी हुई और इसकी सारी प्रतियाँ सरकार के हवाले की गईं। सरकार की दृष्टि से नजरबंद होने के लिए अपना नाम 'नवाबराय' से 'प्रेमचंद' बदला। वे आगे की रचनायें प्रेमचंद के नाम से लिखने लगे। प्रेमचंद नाम से लिखी गई आपकी पहली कहानी 'ममता' है। यह सन् 1909 में जमाना नामक पत्र में प्रकाशित हुई। 'रानी सारंधा', 'राजा हरदौल', विक्रमादित्य का तेगा आदि कहानियाँ इसी समय लिखी गईं। उपर्युक्त सारी रचनायें उर्दू में लिखी

थी। सन् 1904 में प्रेमचंद ने हिन्दी सीखी और उर्दू के साथ साथ हिन्दी में लिखना प्रारंभ किया। सन् 1913 के लगभग इन्होंने हिन्दी में कहानियाँ लिखना शुरू किया। सन् 1916 में समाज के भीतर पैढ़नेवाली समस्याओं को लेकर प्रेमचंद ने सेवासदन का सृजन किया। इसी समय उन्होंने 'दो भाई', 'घोखा', 'बेटी का दान', 'शखनाद' और पंचपरमेश्वर जैसी सामाजिक कहानियाँ लिखीं। सन् 1922 में 'प्रेमाश्रम' निकला और सन् 1924 में 'रंगभूमि'।

सन् 1928 में उन्होंने माधुरी का संपादन किया। इसी बीच उन्होंने श्रेष्ठ उपन्यास 'प्रतिज्ञा', 'निर्मला' और 'कायाकल्प' की रचना की। जब वे बंबई के अजंता मूविटोन में काम करते थे, तब फिल्म के लिए 'मजदूर' डामुल का कैदी' आदी कुछ कहानियाँ लिखीं। उनकी ये कहानियाँ फिल्म में निकाली गईं। सन् 1928 में 'कायाकल्प' और सन् 1930 में 'गबन' का प्रकाशन हुआ। लेकिन 'गबन' 'सेवासदन' के ढंग पर नहीं लिखा गया। सन् 1932 में 'कर्मभूमि' और सन् 1936 में 'गोदान' का प्रकाशन हुआ। लेकिन गोदान प्रेमाश्रम के ढंग पर नहीं लिखा गया।

बंबई से लौट आने के बाद वे मंगलसूत्र की रचना कर रहे थे। 'मंगलसूत्र' की रचना अपने जीवन के अंतिम क्षण तक लिखते लिखते हिन्दी प्रेमियों को विचार-समुद्र में डुबाकर वे इस दुनिया से चल बसे। इस तरह प्रेमचंद जी ने अपना सारा जीवन हिन्दी की साहित्य सेवा में लगाया।

