

1956



*With the best Compliments of the Editor*



1956

To  
The Ever - Blessed Memory  
of  
Saint Ignatius Loyola,

Founder of the Society of Jesus,

Patron of Andhra Loyola College,

This Souvenir  
and  
First issue of the Magazine  
Published in  
The Fourth Centenary Year of his Death  
is  
Dedicated  
with filial homage and affection.



**St. IGNATIUS LOYOLA**

Founder of the society of Jesus, Patron of Andhra Loyola College  
*Died 31st July - 1556.*

A. M. D. G.

*Andhra Loyola College*

VIJAYAWADA



SOUVENIR OF FOUNDATION

and

*First Magazine*

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Rev. Fr. T. A. MATHIAS, S. J.,  
*Principal,*  
Andhra Loyola College, Vijayawada.

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# EDITORIAL

This first issue of the college magazine should have seen the light of day twelve months earlier. It has been delayed by a combination of circumstances over which the Editor had little control. Anxious queries have come in from far and near, from friends, benefactors, contributors asking what has become of the magazine. We hope this double issue will satisfy their whetted appetites. It contains all the material which should have appeared last year.

This volume is intended not merely as a college magazine for the years 1954-1955 and 1955-56 but also as a souvenir of the founding and opening of Andhra Loyola College. These seem now to be distant events, but strange as it may appear, they have never been commemorated in print. Andhra Loyola College has been concentrating so much on "delivering the goods" that it has not had much time to blow its own trumpet! Now, however, we intend to make good that deficiency in a modest way. The first part of the magazine, consisting of five articles and several pages of photos, forms the "souvenir". The first three articles attempt to give our readers some idea of the Society of Jesus which conducts the college - its Founder, its first Fathers in Andhra, its educational work in India. The name "Loyola" is well known in India but few people know its origin, or its meaning and it is frequently twisted in the most bizarre fashion to read Layala or Loyala, or Layola, or Lloyola, or Lyola, or finally Laila! At the request of several of our friends, we therefore, begin this magazine with an article on St. Ignatius Loyola, Founder of the Society of Jesus, whose name our college is proud to bear. This year in particular, it is especially appropriate to open our magazine with an article on St. Ignatius and

a frontispiece representing him. For we are now celebrating an "Ignatian year" ending on July 31st 1956, the 4th centenary of the great Saint's death. To the memory of the Founder of the Society of Jesus and the Father of all Jesuit Institutions we dedicate this issue of our magazine with filial devotion. We are fortunate indeed to have been able to persuade the eminent Indian Jesuit (cf Note on author in Article) Fr. Jerome D'Souza to write the article on St. Ignatius of Loyola. Few could have done it better. To him we express our sincere thanks.

The second article has a pathetic element in it. It is a posthumous publication of the well known Jesuit historian, Fr. H. Heras of Bombay (cf Editor's note in Article) who died a few months ago. Fr. Heras takes us back three centuries to the work of the first Jesuit Fathers in Andhra. The third article gives a brief picture of the great educational work carried on by the Society of Jesus all through India for the last 100 years. Finally, there is an account of the foundation of Andhra Loyola College.

The second part of the volume is devoted to the usual material found in college magazines: Principal's Reports, articles by students and teachers, photos and drawings. Contributions by students have been numerous both in English and Telugu and the task of selection was necessarily difficult. The articles published, though they are "touched up" a little give a fair picture of the quality and standard of our students.

We are grateful to all the contributors, students and staff to those who helped in the reading of the proofs, to the eminent persons including the Governor of Andhra, our Bishops, Vice-Chancellor, Director of Public Instruction, and others who have graciously sent us messages for the first issue of the magazine.

The Andhra Loyola College magazine is now launched. We wish it God speed on its career which we hope will be long and fruitful.







Jawaharlal Nehru

PRIME MINISTER OF INDIA

*(This autographed photo was especially sent to us by the  
Prime Minister for our Souvenir & First Magazine.)*



# Messages

Received on the occasion of the laying of the foundation stone  
and the publication of the First Magazine.

**His Holiness POPE PIUS XII,**  
Vatican City.

Occasion laying foundation stone  
Loyola College Holy Father cordially  
imparts your Lordship clergy faithful  
assisting ceremony paternal apostolic  
blessing implored.

**SRI C. M. TRIVEDI,**  
Governor of Andhra.

I am delighted to learn that the  
Andhra Loyola College, Vijayawada,  
is commencing the publication of the  
College Magazine, of which the first  
issue will be a souvenir of the founda-  
tion and the opening of the institu-  
tion. I had the privilege of laying the  
foundation stone of the college on 9th  
December 1953. The College, which  
opened on 12th July 1954, ended its  
first academic year on 31st March  
1955. This institution, which fulfils  
a real need, has made an excellent  
start, and on this auspicious occasion  
I send my very best wishes for the  
College, its students and its staff.  
May the future bring ever-increasing  
progress to the College in all spheres,

and when its students leave the  
institution, may they be, in every  
respect, good and true citizens of  
India.

**SRI B. GOPALA REDDI**

Chief Minister, Pro - Chancellor,  
Andhra University.

Thanks for your kind invitation  
on the auspicious occasion of the  
laying of the foundation stone of  
Andhra Loyola College.

I wish the function all success and  
I am personally coming over to be  
present at the occasion. Looking for-  
ward for a very successful function  
and a bright future for the college.

**SRI N. SANJIVA REDDY,**

Deputy Chief Minister.

I am really glad to see that the  
Andhra Loyola College is bringing forth  
its own magazine after the completion  
of one year. I wish the College all  
success in all its endeavours.

**SRI T. VISWANATHAM,**

Ex-Minister for Finance and Law.

Thank you very much for the invitations you have extended on the occasion of the laying of the foundation stone of the Andhra Loyola College, and the Gogineni Hostel. Let me hope that this College will soon rise to become one of the big institutions in this State and maintain the reputation of the Loyola College at Madras. I wish the function every success.

**Most Reverend J. MARK GOPU,**

Archbishop of Hyderabad.

The foundation of the Andhra Loyola College at Vijayawada was an event of historic importance in Andhra Desa. Complying with the repeated and pressing demands of the Catholic Bishops of the Telugu country, the Fathers of the Society of Jesus undertook this colossal venture to meet a great need of this part of our country. The Jesuit Fathers bring to this work a rich store of experience in University teaching, training and management, as is well known. The warm welcome, the enthusiastic co-operation and the generous support extended to this college by all sections of the people in Vijayawada, Guntur and other districts have, indeed, been a great encouragement to the Fathers, a consolation to the Bishops and a credit to the people themselves. We are confident that this co-operation and generosity will not suffer decrease as the buildings are rising. The unassuming and hard-working architect also deserves special congratulations for his original plans and impressive designs. This mighty

institution when completed will be an ornament to Andhra Desa and a radiating centre of learning and civic virtues.

The present youth of the country is the hope of the future. Privileged as they are to have an excellent type of education and character-formation, the students of this college can be expected to become worthy citizens and patriotic leaders of the country. Is not "For God and Country" the inspiring motto of the College?

May God Almighty bless and prosper this college from generation to generation!

**Rt. Rev. W. BOUTER,**

Bishop of Nellore.

MAN IS DEBTOR CHIEFLY TO HIS PARENTS AND TO HIS COUNTRY, AFTER GOD.

The Andhra Loyola College with its motto "For God and Country" aims at making Andhra citizens fit to repay in some small measure the debt they owe to God and to their Fatherland. No institution can have a more noble aim. The Andhra Bishops and their flock will always remain deeply grateful to the Fathers of the illustrious Company of Jesus for having consented to run this institute of true learning, this seminar of perfect citizenship and of righteous living, within the boundaries of the Andhra State. It is my ardent and prayerful wish that with God's blessing the Andhra Loyola College may flourish and enrich the Andhra people with many great leaders in every walk of life.





**Rt. Rev. AMBROSE de BATTISTA**

*Bishop of Vijayawada*



**The Most Reverend  
THOMAS POTHACAMURY,**  
Archbishop of Bangalore.

I am glad to hear that the Andhra Loyola College will complete its second year of establishment in June next, and that at the reopening of the College, the total enrolment is expected to be about 900. That itself is an evidence of the popularity of this new college and of the high esteem the people of Andhra have for the sound all-round education imparted to their charges by the great Society of Jesus.

The motto of the College, "Service of God and Country" is an expression of the ideals which animate the management in their uphill task, in a new field. I feel sure this college will grow and expand rapidly and make a worthwhile contribution to the training of youth for the public services and for the learned professions.

I am reminded of the strong plea of the late Dr. C. R. Reddy, then Vice-Chancellor of the Andhra University, at a garden party on the occasion of the consecration of His Lordship Bishop Ignatius Mummadi in October 1943, for the establishment of a College in Andhra by the Society of Jesus. What appeared then an idle hope and a vain dream has now become a reality.

I have heard of the numerous donors who have helped this institution and who deserve so well of the Andhra State.

I wish the College, its benefactors, the staff and students, abundance of God's blessings, spiritual and temporal,

and a bright future, yielding rich fruit for the moral, cultural and economic progress of the new State.

God bless you.

**Rt. Rev. A. BERETTA,**  
Bishop of Warangal.

I am glad to know you are going to publish the first issue of a Magazine which will be at the same time a souvenir of the inauguration of the Andhra Loyola College.

Not only the students, but, I am sure, the many well-wishers of the College too will like to read about its progress and activities. It will be the link keeping together staff, pupils, sympathisers.

I wish the Magazine success and bless it.

**Dr. V. S. KRISHNA, B A.,**  
(Oxon), Ph. D. (Vienna),  
Vice-Chancellor, Andhra University.

I am glad to learn that the Andhra Loyola College is bringing out the first issue of the College Magazine in the very first year of its existence. Within one year, the College has made rapid progress and during the next academic year, it is expected that Hostels and other conveniences would be provided.

A Magazine is considered to be an essential part of the higher educational organisation and I hope that the young persons who are in the College will take this fine opportunity of communicating to each other their thoughts, sentiments and experiences.

I wish the Magazine every success.

**Rev. Fr. D. GORDON, S. J.,**

Provincial Superior, Jesuit Madura Province.

I am happy to be able to send a message for the first number of the Andhra Loyola College Magazine which is at the same time a souvenir of the foundation of the College. This college has been opened under most favourable circumstances from many points of view. It is an answer to a long felt need for a Catholic college in the Telugu country. The general public has been besieging the superiors of the Jesuit Province of Madura for a decade and more to set up in Andhra Desa an institution like Loyola College, Madras, or St. Joseph's College, Trichinopoly. At last, yielding to pressure and almost against our better judgement, because of shortage of funds and especially of men, we have accepted the great responsibility. Today Andhra Loyola College is a fact.

Perhaps the most unique feature of the college's foundation is the liberal contribution of the generous Telugu people. From great industrialists and land-owners to humble village folk, all have given enthusiastically of their substance. In return for such generosity towards us, I can but renew the pledge made, in the name of the Madura Jesuits, on the day of the formal laying of the foundation stone, that we shall carry this work to glorious completion for the good of the Andhra people and of Mother India.

Beginnings are always difficult. Though Andhra Loyola has had comparatively fewer hardships in its

infancy than most other institutions, still I must pay a tribute to the small band of "pioneers" who roughed it out during the first few months of dwelling in huts, not made any more pleasant by unprecedented floods. The reward of their courage and devotion lies in the sturdy growth of the plant they nurtured, which has already established a reputation for work and discipline.

The brightest hope of success, however, and our greatest encouragement is to be found in the first batch of students, whose cheery faces I can still see before me, as they listened to my words of advice, when I visited the college some months ago. Their seriousness in study, observance of rules and innate good manners augur well for the new state of Andhra with whose foundation the opening of the college almost coincided. May God continue to bless, as He has done so far, the institution, the devoted staff and the dutiful students of Andhra Loyola College.

**Professor N. G. RANGA,**

New Delhi.

Wish success to Loyola College function Trust College Gogineni Hostel will spread culture comfort among Andhra Youth.

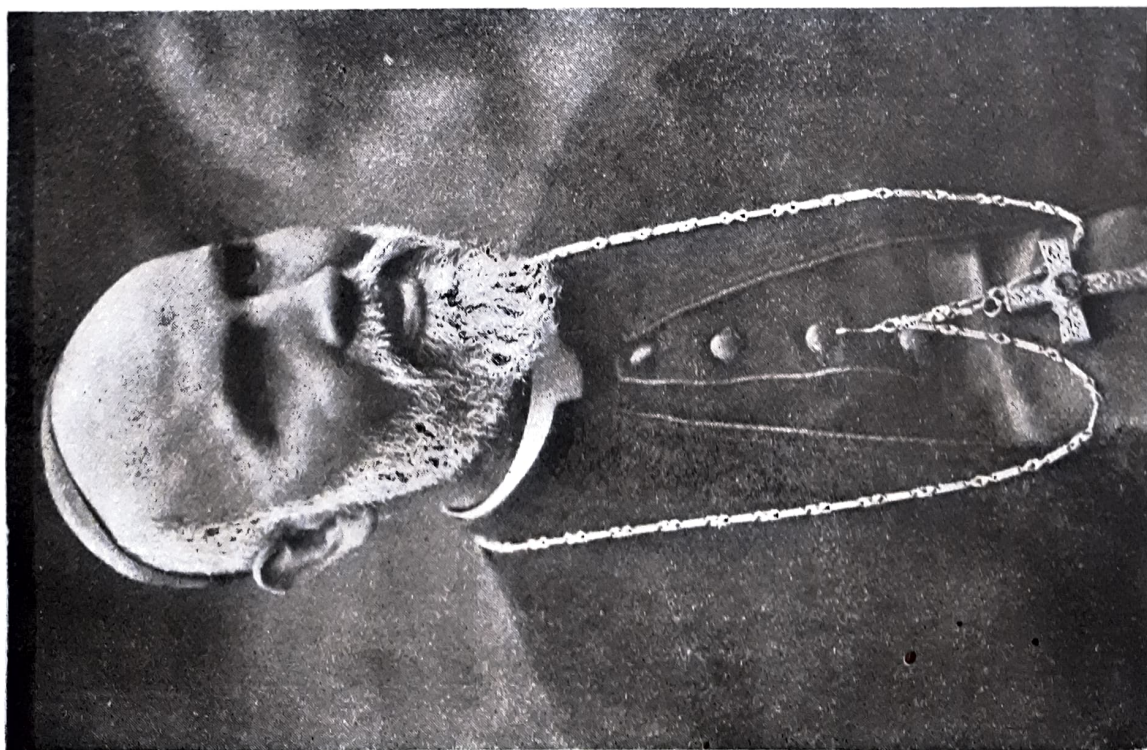
**Mr. Justice P. KAUSHALENDRA RAO,**  
Nagpur High Court.

Regret my absence may the new institution flourish as a centre of ever increasing light and learning.





Rt. Rev. JOSEPH BAUD  
*Bishop of Visakhapatnam*



Rt. Rev. IGNATIUS MUMIMADI  
*Bishop of Guntur*

**Rt. Rev. IGNATIUS MUMMADI,**  
Bishop of Guntur.

Jesuit colleges all the world over occupy a pre-eminent place in the field of education and they have done yeoman service to the cause of the education of the youth in every land where they have been established. So the day the Foundation stone was laid for the Andhra Loyola College was a day of great joy and satisfaction to me, because I really felt that foundations were being laid for an institution of far-reaching importance and invaluable service to the youth and people of Andhra Desa.

Within the short period of eighteen months the college has become a large institution and to the surprise of every one there are nearly 700 students on its rolls. I trust that the day is not far off when Andhra Loyola will make its mark in the Andhra University and will produce eminent young men and out-standing citizens who will work

for the uplift and prosperity of the nation. This is my fervent prayer for Andhra Loyola College.

**SRI D. S. REDDI,**  
Director of Public Instruction.

I congratulate the Principal, the staff and the students of the Andhra Loyola College for bringing out a College Magazine. A magazine is not only a means of self-expression for the students; it is also a window, in some measure, to the soul of the college. It is from this point of view that I am looking forward to the first issue.

**Rt. Rev. JOSEPH A. BAUD,**  
Bishop of Visakhapatnam.

Allow me, on the auspicious occasion of the first issue of your College Magazine, to wish the Andhra Loyola College an abundance of blessings, and long years of success and prosperity for the good of our youth in Andhra Desa.





# How to deal with others

(Adapted from the writings of St. Ignatius Loyola)

One who wields authority over others "ought to know how to blend loyalty to duty and the necessary firmness with affability and gentleness, in such a way that – without allowing himself to be swerved from what he deems more pleasing to God, our Lord—he nevertheless can show due sympathy with his charges. His manner of conduct will then be such that even those who are being reprimanded or corrected feel bound to acknowledge, notwithstanding all the natural unpleasantness of the experience that their Superior fulfils his bounden duty with loyalty and love".

may, in fine, stand fast through all occurrences and not be carried away by success nor depressed by adversity; but ever ready to pursue his work at whatever cost to himself".

"We must make ourselves loved by others, not precisely for our own sakes, but for the sake of the good work which we are doing. We ought to be conspicuous by the radiance of our love for all men, and especially for those who are in the greatest need of love and affection."

One who wishes to do great things in the service of God and his fellow-men "needs magnanimity and courage for the support of many a one's weakness. He also needs tenacious perseverance in continuing the work he has undertaken; so that he may not lose heart in the face of opposition (however high-placed or mighty the opponents) nor allow any entreaties or threats on their part to divert him in his conduct from what his reason and God's service command; so that he

"Common experience shows that where a good undertaking is beset with difficulties, it may be expected to produce greater and better fruit."

"The best rule of conduct is to reflect well over what we are going to do and after we have acted to examine the way in which we have conducted ourselves."



**Most Reverend MARK GOPU**  
Archbishop of Hyderabad



# St. IGNATIUS LOYOLA

By

**Rev. Fr. JEROME D'SOUZA, S. J.**

*(Fr. Jerome D'Souza is the former Rector and Principal of St. Joseph's College, Trichy and Loyola College, Madras. Besides being an eminent Indian Jesuit educationist and administrator, he has taken a leading part in the public affairs of Independent India. He was a member of the Constituent Assembly and later, on three occasions, he was one of the Indian Delegates to the United Nations. Fr. D'Souza is at present Director of The Indian Institute of Social Order at Poona. — Ed.)*

To people not acquainted with the history of the Catholic Church, the name "Loyola" is something of a puzzle. Why "Loyola" College or "Loyola" University? Even those who know in a vague manner that Ignatius Loyola was the founder of a Religious Order in the Catholic Church, do not quite see what he had to do with education, and why his name should be linked up with Colleges in India. Perhaps students of Andhra Loyola College too have asked themselves this question. What is the chain of events which has brought them, ardent nationalist youth of New India, into contact with this dim, distant figure of 16th Century Spain? This brief article is an attempt to answer that question.

Indian students even in the twentieth century do not need to have

explained to them the meaning of monastic renunciation. They admire the idealism of men who forsake the world and live lives of ascetical practices and prayer in order to achieve union with God. Such renunciation, or "sannyasa" is part of the religious tradition of India. The Catholic Church too has encouraged and developed monastic life to a high degree. There are literally hundreds of Religious Orders of Monks and Nuns within the Church. They were particularly numerous during the Middle Ages. The names of the Benedictine, the Augustinian, the Dominican, the Franciscan, and the Carmelite Orders, will readily recur to the minds of students of European history and literature. The men and women who were members of those and earlier Religious Orders were, for the most part, primarily concerned with their

own personal perfection, the overcoming of their wordliness and weaknesses, and the achievement of holiness which would ensure their eternal salvation.

But Ignatius Loyola introduced a very far-reaching innovation in the ideal of monastic life. He came into the world at a time of great crisis for the Catholic Church. There was religious ignorance among the masses of the people, corruption among the clergy, including the highest dignitaries. The Protestant Reformation had torn from the Church many Kingdoms like England, the Scandinavian countries, and parts of Germany; it was threatening France, Italy, and Spain herself. Even where the Reformation had made no progress the Renaissance or the Revival of Learning, a rediscovery of the Literatures of ancient Greece and Rome, had led to profound changes in the ideas of people. This "Humanism", as it was called, while it did much good by the intellectual renovation of Europe, did also much harm to its morality. It glorified human activity as against the religious ideal of asceticism and union with God; it encouraged the pursuit of pleasure. This, and the breaking down of the older social order, led to widespread immorality and corruption of youth. Ignatius Loyola realised that the task of the day for men of ideals was not to forsake the world for the purpose of secret ascetical practices and personal perfection, but to seek that perfection by serving other men, to devote themselves to the renovation of society and to the reform of morals. He also understood, though not all at

once, that the task of reform and renovation could not be effected by mere preaching and moral exhortation, though these were necessary and had their own place in a scheme of reform; it could be effected chiefly by the education of youth, by the formation of character and development of the will, by assiduous self mastery in the years of youth and in the very process of gaining knowledge. These were indeed revolutionary notions in the Catholic world of those days, and only the indomitable will and organizing genius of this man enabled him to achieve a measure of success, and to leave to his successors the possibility of achieving greater success.

God has mysterious ways of preparing His saints. The early life and upbringing of Ignatius had little in them that presaged his greatness and holiness. But he had the gift and grace to turn the very deficiencies of his situation to advantage, and to adjust himself admirably to the goal which Providence had set before him. Ignatius was a Spanish nobleman, member of a very distinctive group among the Spanish population - the Basques, men of intense faith and courage, men who had distinguished themselves as warriors, explorers, and colonizers in the New World. In youth Ignatius had led the life of Camp and Court and was to some extent tainted by the faults incident to such life. But whatever his faults, meanness or pettiness were not among them. He was a man of the utmost personal bravery, of deep loyalty to his King, and wholly taken up by the ideal of medieval chivalry,



of brave and reckless deeds in the service of his King and in the succour of helpless people. A man of relatively little education, his favourite reading was of medieval romances of chivalry, the kind that had turned the head of Don Quixote, immortalized by Cervantes, the great fellow countryman of Ignatius.

This courtier and soldier, when he was well in his thirties, was entrusted with the task of defending the castle of Pampeluna against the French King who was claiming the province of Navarre as part of the French Kingdom. In spite of the bravery of Ignatius, and his inspiring leadership, the Castle, fell to the French, and Ignatius was wounded in the leg while fighting in the breach. He was treated with the utmost courtesy by his victorious foes and carried to his own ancestral castle of Loyola where his wound could be attended to. But when the wound was healed, he found that his broken leg had been badly set and that he would be lame for life. This, the proud and sensitive knight could not bear to think. He ordered that the leg should be broken again, the projecting piece of bone sawed off, and the leg straightened out. The reader will remember that in those days there were no anaesthetics, that the instruments were poor, and that Ignatius had to bear the dreadful pain in full consciousness. He endured it without flinching. Long weeks of convalescence lay before him. He asked that he might be given some romances of chivalry to while away the time.

In that austere Castle there were no romances. All they could find were

two religious books, a Life of Christ, and a collection of the Lives of Saints. Reluctantly he took up the books and started reading them, first carelessly, and then with a growing interest and fascination which in the end gripped him completely. Here were heroes, the Saints, very different from the ambitious Knights of his romances of chivalry; here was a King, Jesus Christ, utterly unlike the proud and haughty rulers of the world. Here was a warfare not carried out by arms against external enemies but an inner warfare against one's own evil inclinations, carried out by the stern method of self denial and self conquest. In Ignatius' eyes, the gaudy beauty of the world paled before the splendour of this revelation of goodness and purity. By the time Ignatius' wound was healed, he had made up his mind. The ideal of worldly grandeur was not for him. He would be a soldier in spiritual warfare. He would conquer himself before conquering others. He would follow no earthly Emperor, however great, but the Divine King, Jesus Christ.

Ignatius was not a man to do things by halves. An intensely keen vision and logical temper drove him to study all the implications of this new ideal. He rose from his bed, renounced his noble heritage, and bade farewell to his brothers and family. First, he went to a famous shrine of the Blessed Virgin at Monserrat, a place perched high in the mountains, and there spent a night in vigil and, prayer and consecrated himself to his new spiritual knighthood; exactly as earthly-warriors spent a night of watching and prayer before they were knighted.

its beauty saw the Divine impress. He was not, like Calvin, a puritan who believed that human nature was entirely corrupt and that matter was the source of all evil. He loved the arts and the sciences and could not contemplate the starry sky without going into an ecstasy. But he knew that there was something wrong with man, that his heart is inclined to evil, that his will is weak and inconstant. Therefore it was necessary to strengthen it by self conquest, by doing things which go against the grain, to curb the flesh that it may not lust against the spirit. He made the very process of gaining knowledge a process of hardening the will, by discipline, hard work, concentration, and by simplicity of personal habits. "To scorn delights and live laborious days" that was to be the aim of student life.

The educational work of the Society secured early and immense success. There was hardly a town of importance in Catholic Europe where there was not a Jesuit College or University. Those Colleges produced men of great learning, scholars and poets, mathematicians, astronomers, philosophers and theologians. Today, scattered all over the world, are thousands of Jesuit Colleges and Universities, High Schools and Technical Schools, Schools of Social Service and Institutes of Labour Relations. Some of the most famous among them are named after the Founder of the Order, Ignatius of Loyola. The world - I mean the world of sober historians and

scholars of all faiths, and not merely Catholics - has come to recognise in him one of the outstanding personalities of modern history, a man of world-wide vision and iron will, towering high above the other great men produced by Spain in her "golden age", themselves men of supreme genius like Velasquez and Cervantes. Henry Dwight Sedgwick, a Protestant historian, sums up the role of St. Ignatius in the history of the Church in these words: "There is no other record for such genius for statesmanship in the Roman Catholic Church since Hildebrand or Innocent III; and if they had wider vision and a more intellectual outlook, I doubt if they had greater tenacity of purpose or deeper insight into human nature".

The spirit of Ignatius Loyola has its own part to play in the evolution of New India. We too are passing through a crisis similar to the crisis of Europe in the Renaissance. We wish to reap the full benefits of the "new learning", the science and technical efficiency which the West has given to us. But we wish to preserve the best in the culture of our own land, its spiritual idealism, its love of the family, its contact with nature. We hope and pray that what St. Ignatius did for Europe, his children might do for India, namely a true synthesis of culture and religion, by which man's faculties will be developed to the highest degree for the service of his fellow men, and the glory of God. \*

\* For more details concerning the life of St. Ignatius, see "Lives" by Francis Thompson, and Christopher Hollis (Catholics) and by Henry Dwight Sedgwick, Paul Van Dyke, and Robert Harvey (Protestants). Also see "The Origin and Foundation of the Jesuits" by Fr. James Broderick, S. J.



# JESUITS *of old days in Andhradesa*

By

**Rev. Fr. H. HERAS S. J.**

(This article was specially written at our request in June 1955. A few months later, the author gave up his soul to God in Bombay. Fr. Heras was Professor of History at St. Xavier's College, Bombay and Director of the Indian Historical Research Institute which he also founded. This humble Jesuit, originally from Spain, was known throughout India and abroad for his immense historical erudition, his knowledge of numerous languages, his interest in Indian Christian art, and for his deep and genuine love for India which he had made his own motherland. Fr. Heras was the author of a large number of well-known books. We wish this posthumous publication of his to be a tribute to the memory of a great scholar and true lover of India. —Ed.)

## I

An extraordinary cavalcade was issuing from the eastern gate of the lower fort of Chandragiri, not far west of Tirupati, in the morning of 15th October, 1598. Numerous soldiers, riding on horses and holding spears and lances adorned with streamers of variegated appearance, were seen first winding their way through the crooked granite gateway. After them various elephants caparisoned with rich rugs, and tinkling silvery bells under their bellies, majestically appeared. They were surrounded by an army of servants, and carrying on their backs a

number of noblemen of the Vijayanagara Court, stationed then at Chandragiri. Behind them another elephant, as lofty as a mountain, towering above all the rest, its forehead decorated with the Vaisnava mark, was the mount of a little boy aged about thirteen. He was peacefully seated on the honourable tiger skin spread upon a crimson cloth, but his eyes were staring round full of curiosity and admiration. He was dressed in a silken white *vesti*, having a yellow *salve* round his torso, while two attendants behind him were agitating their *chouries* with intermittent regularity.

The cavalcade followed the road towards Tirupati, and having arrived at a distance of one league from Chandragiri the vanguard scout discovered two travellers wearing a very unusual apparel, coming from the opposite direction. They were dressed in black gowns, their waists being girded by black sashes. A black biretta covered their heads. They carried a humble knap-sack on their backs and walked briskly holding a staff in their right hands. When the scouts spotted them, the cavalcade stopped, the elephants came forward and stopped facing each other at each side of the road, allowing the taller elephant to advance through the middle of the path. And when all the huge beasts knelt down at the command of the respective *mahouts* the noblemen stepped down, and the little boy coming forward saluted the two strangers, offering them his *namaskarams*, with more grace and civility than could be expected from his age. He was himself of noble blood and royal upbringing. For he was a favourite nephew of Oba Raya, the father-in-law of Emperor Venkata-pati Devaraya II of Vijayanagara then residing at Chandragiri, and supreme master of the Emperor's house. The graceful lad had come, on behalf of his uncle, to welcome two Jesuits who were coming from Milapore to present their respects to the Vijayanagara Emperor. Their names were Father Simon de Sa, a Portuguese, Rector of the College of St. Thome of Mylapore, and Fr. Francesco Ricio. It was thus that the first two Jesuits to enter Andhradesa were officially received in the capital of the Empire.

Emperor Venkata received the two western *sannyasis* most kindly and invited them to fix a permanent residence in Chandragiri, for which he gave them a plot, and the village of Elamur in the neighbourhood of Mylapore whose revenue would help them for their maintenance and cult. Accordingly in the month of August of the following year two Jesuits settled at the court, very near the Emperor's palace, which still stands in that beautiful valley, as a silent witness of the kindness of Venkata towards the Jesuits. The new comers were Fr. Manoel de Veiga and the above mentioned Fr. Ricio and these were joined by Fr. Belchior Coutinho a few months later.

Fr. Veiga left Chandragiri in the following year to become the Provincial of Goa and was replaced by Fr. Antonio Rubino, who was to die the death of a martyr in Japan a number of years after. Fr. Ricio died in Chandragiri in 1606, the first Jesuit to die in Andhradesa. Fr. Antonio Diez succeeded him.

To Lay-Brothers acquired great ascendancy over the Emperor during these years. They were Bros. Alexander Frey, an Englishman, and Bro. Bartolomeo Fontebona, an Italian. Venkata was very fond of artists and had a number of Indian artists at his court. These two Lay Brothers and Fontebona in particular painted many canvasses for the Emperor. The latter's favour for the Fathers grew a great deal when he learned from a Mughal Ambassador in what high esteem the Jesuits were held by Emperor Akbar, at Agra. Fr. Alberto Laerzio, the first Superior





**Rev. Fr. GASTON COEURDOUX, S. J.,**

Comparing words of the Sanskrit, Greek and Latin Languages in 1767, He is the Founder of the Science of Comparative Philology of Aryan Languages.  
— Watercolour by Angelo da Fonseca, Indian Historical Research Institute, Bombay —

of the Malabar Vice-Province, visited his subjects at Chandragiri in 1604, and offered some presents to Venkata, who accompanied by his guru Tatacharya came down to the gate of his palace to see and admire them, while the *parda* ladies were peeping surreptitiously through the small windows of the *mahal*. The presents were an elephant, a hound, a painting in oils, a Bible and several other knickknacks.

Venkatapatidevaraya, who was very old and sickly for some time, finally died by the close of 1614; but the Jesuits had withdrawn from his court the previous year, after having baptized eleven or twelve adults, about whom we have no details.

## II

Eighty eight years had to elapse till a new Jesuit entered Andhradesa in the person of Fr. Pierre Mauduit, a Frenchman, who had arrived at Pondichery some years before. He first settled in Karveypondi, near Conjeevaram, just in the southern boundaries of Andhradesa, in the beginning of 1701. First he devoted much of his time to the study of *grandham* (Sanskrit) and by the end of the year, he undertook a journey of exploration through the southern districts of Andhra accompanied by his two Brahman catechists. A hundred years before Venkata II at Chandragiri, had advised the Jesuits at his court to give up the black dress, which made them appear like *Phiranguis*, and don a white robe. By that very time Fr. de Nobili had adopted the dress of the Brahman *sannyasis*, in Madurai. Fr. Mauduit and his succe-

ssors in Andhra adopted this dress from the very beginning.

Thanks to one of the letters of Fr. Mauduit we are able to follow him in this exploration tour. Having first passed through Ayenkolam, and Arcot he reached Vellore, where his Brahman host took him to be a *sannyasi* of great authority. This news which spread through the town caused the Dorai (governor) of the place to visit him. From Vellore he went to Pallikonda, within the boundaries of Andhradesa and thence to Gudiyattam, where he was the guest of a Komati with a large family. Then passing through Yerydurgam, he directed his steps to Peddannayakendurgam across some almost inaccessible mountains. "We spent two days", says Fr. Mauduit himself, "crossing dreadful forests and mountains, without knowing whither we were going, as we had quite lost our way, and exposed to great sufferings both from hunger and weariness. Besides tigers and other beasts which infest these mountains caused us great anxiety. In this extremity we started praying and had recourse to the Blessed Virgin who seemed to hear us, for shortly afterwards we struck into a way which led us to the right road, and even met a few persons who were kind enough to conduct us to the neighbouring village. After taking a little rest we at last crossed the high mountains of which we had been told such terrible things, and went through a large town without seeing a single soul in it, all the inhabitants having abandoned it, for fear of the Moors (the Muhammadans of the Dekkan) who overran the country.. At last after undergoing many fatigues we arrived



at Peddanayakendurgam". The high mountains mentioned by Fr. Mauduit are the eastern Ghats to the west of Chittoor and North Arcot Districts.

At Peddanayakendurgam he went to the fortress to offer his salutations to the Poligar, whom he presented with some fruits and a little piece of jet. The prince was on a high seat and offered the Father a sofa, but he preferred to spread his tiger skin and sat cross-legged on the floor. After that he visited Bairepalle, Tailur, Sapur, Colalam (Kolar), Sonnakallu and finally Punganuru in Chittoor Dt., where he made a long stay. The Avildar or Governor of the place permitted him to build a Church. A Virasaiva widow and her four sons were there baptized, after a long probation, becoming the first Telugu converts to Christianity. They probably belonged to the Yelama caste. Punganuru had in the course of years to become a great Christian centre. The Jesuit letters record that 80 baptisms had been administered in that place.

In further excursions Fr. Mauduit built churches at Takkelam, 10 miles east of Arkonam, at Venkatagiri, in the present Nellore District, and at Perakur. These last two Churches were dedicated to the holy Wise Men of the East who went to Bethlehem to adore the Child Jesus newly born. While staying at the latter place with Fr. Maximilien de Couberville, both were poisoned by their enemies and died within a quarter of an hour in 1711. The church was consequently destroyed and the Christians scattered.

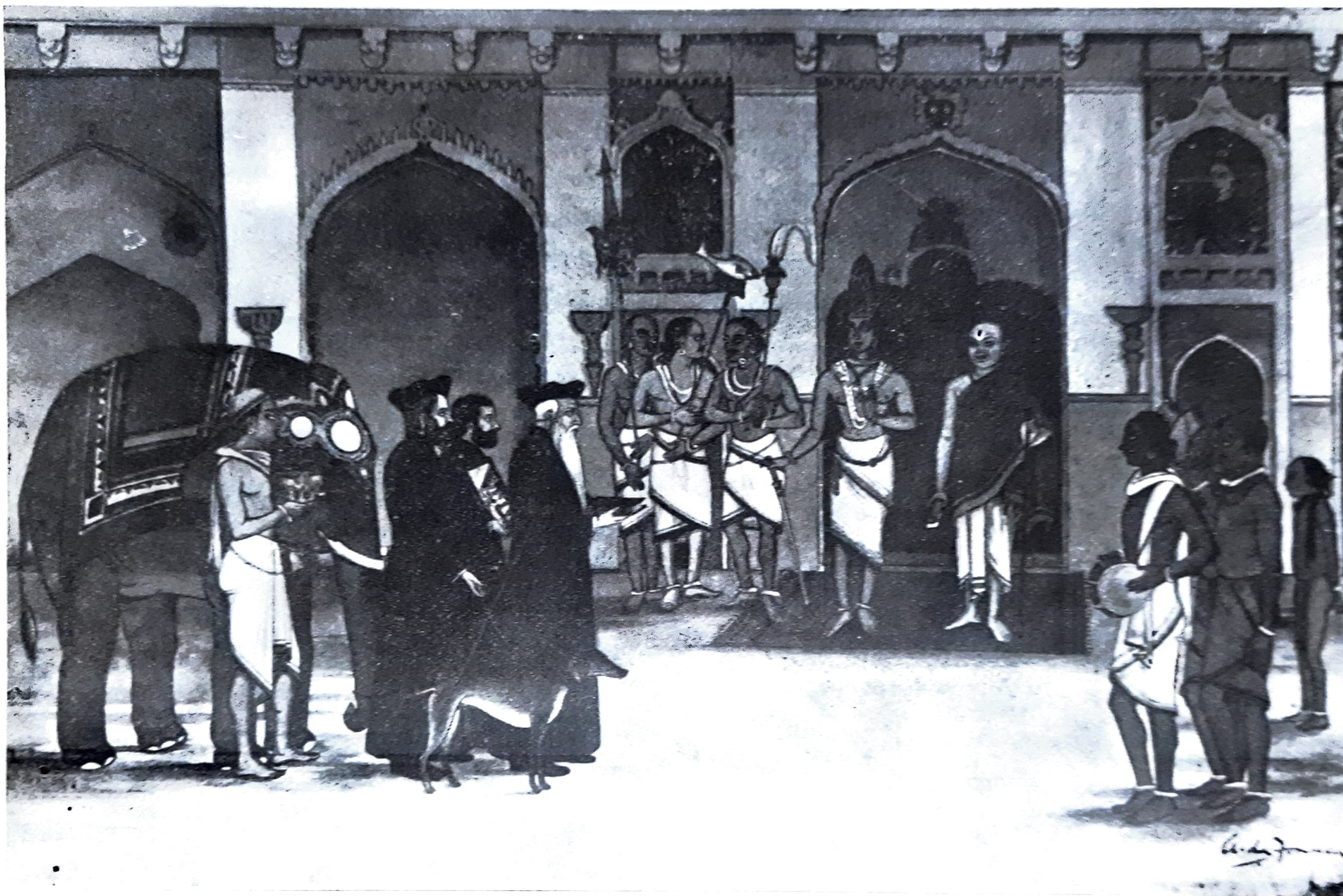
### III

After the visit of Fr. Mauduit to Punganuru, a courageous young Frenchman was assigned to that post. He was Fr. Jean Baptiste de la Fontaine. He arrived at Punganuru in 1702. He soon gained the good will of the young Raja of the place, of his sisters and of his mother. He made many converts among the Boyas, who were working in the military service of the Poligars. Their descendants are still at Punganuru, and at Calikiri and Narasimmayalapalem, north of Punganuru. He also baptized nine Brahman adults and many persons of other castes. This success excited the wrath of the Orthodox who blamed him for the use of wine in the celebration of the Mass. But this persecution had no lasting consequences.

Punganuru had become the centre of the Telugu Mission. In his apostolic excursions Fr. la Fontaine visited many other towns and villages, Venkatagiri, Perakur, Peddakotla and Thadamurry, 10 miles from Krishnapuram. The prince of this place received him honourably. Here he converted some people of the Togata clan, whose descendants live there to this day. Fr. la Fontaine died at Chinnaballapuram, 90 miles north-west of Punganuru, on 10th November 1718.

### IV

When Fr. la Fontaine died at Chinnaballapuram Fr. Etienne Le Gac, born in Little Brittany, inherited his spirit and tireless zeal. He had been in Chinnaballapuram since 1709. A number of families of the Sudra caste,



**Rev. Fr. ALBERTO LAERZIO, S. J.,**

Provincial of Malabar, Accompanied by Fr. Melchior Coutinho, S. J., and Bro. Bartolomeo Fontebona, S. J., Presenting an Elephant, a hound, a Bible, and a few trinkets to Emperor Venkatapatidevaraya II of Vijayanagara, at his palace Vellore in 1600.

— Watercolour by Angelo da Fonseca, Indian Historical Research Institute, Bombay. —



the very caste of the Raja, had embraced Christianity in 1713. This was the cause of a great persecution some years later, when the *guru* of the Dasaries (Dasas or votaries of Visnu) excommunicated the new Christians and forced the Raja to expel them from the town.

The next field of operations of Fr. Le Gac was Devanapalli, 12 miles distant from Chinnaballapuram. The first converts had been baptized in 1704 and Fr. Le Gac remained there for a number of years. Also here the Dasaries raised a storm against him and succeeded in dispossessing him of his church. But the Raja of Anantapur ordered the Church to be returned to Fr. Le Gac after reading a *farman* of the Nawab of Arcot in favour of the Father. The *farman* said :

"Sadatulla Khan, Nawab, to all Tausdars, Rajas, Qelidars, Pale acadhe and all :—

"The Roman *sannyasis* have churches in the Carnatic which they visit to instruct their disciples. They are penitents who profess the truth and whose probity is well known to us. We respect them and have great regard for them. Hence it is our will that they and their disciples be treated with favour everywhere and without molestation of any kind. Such is our command".

Fr. Le Gac's last residence was Krishnapuram, 15 miles from Dharmavaram in the Hindupur Taluka of the Anantapur District. He was there from 1713 onwards. He built there a great and beautiful Church which was unfortunately destroyed by fire. It

was rebuilt two years later. One of the converts baptized at Krishnapuram by Fr. Le Gac was one Rangappa, the first Christian parent of the Bhimashetty family of Krishnapuram whose descendants are now settled at Kondramutla.

At the end of 1720 a contagious disease claimed many victims at Krishnapuram. A young French Father named Francois Caron, who had landed in India two years before, was then helping Fr. Le Gac at Krishnapuram. He devoted himself thoroughly to alleviating the sufferings of the poor stricken people, both Christian and non-Christian, till finally he himself contracted the illness and died a martyr of charity on the 28th July 1721.

Fr. Le Gac lived many more years. The letters he wrote about his work and journeys through Andhradesa are many and contain precious data for the history of the country. He died on Good Friday, 4th April, 1738, and his tomb may still be seen at Krishnapuram, between the tombs of two of his confreres, Fr. Caron, mentioned above, and Fr. Gilbert Ducros. The people say that the grave of Fr. Le Gac is the holiest. He is called *Sanjivinathaswamilavaru*.

## V

A great event for the Telugu Christians occurred during the life time of Fr. Le Gac. When this missionary was at Devanapalli he instructed and baptized one Timma Rayappa of the village of Madigabba, not far from Dharmavaram. He was the first

Christian Reddi. His descendants and clansmen were to form the most numerous Christian caste among the Telugus. From the memory of their first father in the faith, the name Rayappa has become a favourite name among the Christian Reddies.

Fr. Le Gac obtained from Prasanna Naidu, Raja of Anantapur, permission to build a Church at Madigubba, for the use of these converts. The Raja ordered that all the timber required for the building of the Church was to be furnished *gratis*. The Church was completed in 1722. Afterwards the Christian Reddies spread to the neighbouring village of Alumuru.

In these two villages the Christian Reddies lived peacefully for about ten years, when in the year 1733 the Reddies of Alumuru were reported to the Marathas, whose army was encamped in the neighbourhood, as a very rich community. Madhu Rayalu, at the head of a flying column, laid siege to the town. The Reddies held out for three months; and their leader went to Anantapur seeking the protection of the Raja. The latter nevertheless did not afford the necessary help. Whereupon the Reddies, after discussing the case with Fr. Le Gac, decided to migrate towards the east, their former homeland. They left at dead of night in the greatest silence to evade the Maratha sentinels. They carried with them, their cattle their jewels and moneys, and other moveable property. Before departing all of them made a vow to build a church at their own cost if they escaped the vigilance of their enemies and succeeded in

getting suitable land in their new home. The journey of about eighty leagues was peacefully accomplished without the least molestation.

They arrived at Bukkapuram, Bellore District, and the Raja of Venkatagiri gave them a farm and other villages, one of them Batsalakurapadu, not far from the church of Peddarikatla. They were soon happily settled in their new lands, so that the Raja of Anantapur vainly entreated them to return to the lands they had vacated. Their descendants are still occupying the same territory.

The example of the Reddies was imitated by other Christians of the Andavaru and Balarum *simas*, of the Anantapur District, and by those of the territory of the Nawab of Cuddapah. They migrated to the north of the Bellore District and to the Guntur and Krishna Districts, forming the nuclei of the Christian Communities of Phirangipuram, Rentichintla, Oleru and Mutnur. Some of these settled in the latter place were Balijas. Some of the family names all these people bear, remind one of the villages they abandoned when coming to the east, Peddakotla, Alumuru, Siddhavattam, Adur.

## VI

When the Reddies migrated from Anantapur District they were much helped by Fr. Jean Calmette, born at Rodez, in France, whose influence there was beyond measure. He had been there in his early years and after a short stay at Venkatagiri, he returned to Anantapur. We possess many of his letters written from Ballapuram



and Dharmavaram. He had also been at Pushpagiri. The letters of Fr. Calmette are all full of most interesting details concerning the ancient culture of the country, and he often quotes in them most remarkable passages from the Indian scriptures.

His reputation was especially based on his very sound scholarship, and he succeeded in building up a research school of Indian Culture, whose results have much benefited modern scholarship. Such a spirit of investigation with regard to the Ancient Culture of India was traditional among the Jesuits. Fr. Calmette in his remarkable efforts was only following in the steps of Fr. Roberto de Nobili, who in 1606 had established himself in Madurai. De Nobili not only learnt Sanskrit and Tamil, but also studied Telugu to perfection, the latter language, being the language of the Nayaks of Madurai, and usually spoken at court. The linguistic knowledge of de Nobili was thorough and very scholarly. He studied the ancient Sanskrit works with a real wish to know the culture of the country. One of his efforts was especially directed to get hold of a copy of the *Rgveda* which was well known by heart to the Brahmans, but which was not usually written, as this was considered against the law. Finally he succeeded in a marvellous way: one of his friends - a Brahman whose orthodoxy felt no scruples to do so - recited the *Rgveda* to him while he was copying it at his dictation, *rk* by *rk*.

Like de Nobili Calmette naturally, began his career of scholarship by the study of Sanskrit. Even in his old

age he continued in his studies with unflagging enthusiasm. A few days before he died, he wrote on Christmas day of 1739: "This recurring fever takes a good deal of my time and prevents me from studying the Sanskrit language as much as I should like". Moreover he infused his enthusiasm into some of his confreres. He assures us that some of his colleagues "were not only well grounded in Sanskrit but were able to read the Veda".

Fr. Calmette was indefatigable in the search for Sanskrit manuscripts for further study. It was perhaps on this account that the tradition grew in Andhradesa that he was for some time the librarian of the Venkatagiri Raja. He never occupied that post.

"Father Calmette", says Max Muller, "was one of the first who succeeded in getting hold of actual manuscripts of the Veda" (*Physical Religion*, p. 43). In this he was a strict disciple of de Nobili. He himself narrates this great event thus: "From the time that missionaries first went to India, it has always been thought to be impossible to find this book (the Veda), which is so much respected by the Indians. And, indeed, we should never have succeeded, if we did not have Brahmans, who are Christian, hidden among them".

His sympathetic method of approach is marvellously described by Max Muller. When Calmette succeeds in getting hold of the Vedas and has, with the help of some Brahmans, read and understood its *suktas*, "he is not bent on extracting from the Veda passages showing the depravity and

absurdity of the ancient Indian religion... No, the very contrary. 'Since the Veda is in our hands', he writes, we have extracted from it texts which serve to convince them of the great fundamental truths; for the unity of God, the qualities of the true God, and a state of blessedness and condemnation are all in the Veda. But the truths which are to be found in this book are only scattered there like grains of gold in a heap of sand" (*Physical Religion*, pp. 43-44.)

Max Muller fully approves of the critical method followed by Fr. Calmette in his study of the Veda and adds: "I could add other passages, particularly from the Brahmanas and Upanisads, all confirming Fr. Calmette's idea that the Veda is the best key to the religion of India." (*Ibid.*, p. 45)

With the Sanskrit manuscripts gathered by Fr. Calmette and his confreres they made a most valuable collection of Oriental wisdom: "It is only five or six years ago", he himself writes from Venkatagiri on the 16th September 1737, "that I was allowed to form an Oriental library for the King". As he himself indicates in this letter, the collection was finally sent to the King of France and stored in the Bibliotheque Royale of Paris. It was after all a great pity that these precious manuscripts should have been lost to our country. Nonetheless they were the cause of the philological and philosophical research undertaken by Prof. Bopp of Berlin (1844) who spent much time in Paris on that account; his studies were continued by the great scholars

Burnouf and Max Muller, much to the glory of Sanskrit literature and of India.

Besides these scholarly activities, Fr. Calmette himself composed some Sanskrit *slokas*, containing some of the tenets of the christian faith, as he himself announces in one of his letters. Besides he translated the *Atmanirnayam* by Fr. De Nobili from Tamil into Sanskrit and encouraged a Brahman convert, named Mangalagiri Ananda to compose another poem entitled *Vedantarasayanam*, which at times is attributed to Satyabodhaswamilavaru, i. e, Fr. Calmette himself. It is a poem in four cantos with a commentary which has been printed in Telugu characters in St. John's Press, Nellore in 1936. Fr. Calmette spread widely among the Telugu Christians another work by Fr. De Nobili entitled *Satyavedasasangraham*, to which he added a Telugu commentary. Manuscript copies of this poem, containing the essentials of the true religion, were extant among the Christians of Andhradesa till very recent times. Fr. J. Aelen, of Nellore, deserved well of the Telugu speaking people when he printed it in Telugu characters in the St. John's Press, in 1931.

## VII

A great co-operator of Fr. Calmette in his scholarly pursuits was Fr. Jean Francois Pons, whom we found in Ballapuram in 1742, wherein he taught Telugu to Fr. Nicolas Possevin. In his excursions through the country, he also gathered many ancient manuscripts. In his letters he speaks of the literary



treasures discovered in India, describes the four Vedas, the grammatical treatises, the six systems of philosophy and the astronomy of the ancient Indians. All these works were totally unknown in Europe those days, and his account did much to make the ancient wisdom of India known throughout the world. Fr. Pons died in 1752-'53.

Another disciple of Fr. Calmette was Fr. Gaston Laurent Coeurdoux, who was at Bukkapuram in 1736 and 1737. Fr. Coeurdoux also studied Sanskrit with extraordinary enthusiasm and unusual efficiency. He also made special studies in the realm of comparative philology. One of the European scholars who appraised the true import of the communications sent home from India by Frs. Calmette and Pons was the Abbe Barthelemy, of the French Institute. He wrote to Fr. Coeurdoux in 1736 to send home a Sanskrit Grammar. Fr. Coeurdoux replied four years later, sending him a treatise entitled thus: "How do you explain the fact that in Sanskrit there are a great number of words which are common with Latin and Greek, and especially with Latin?"

Coeurdoux first of all gives the facts, by comparing a number of Sanskrit and Latin words, thus:

Sanskrit	Latin	Meaning
deva	deus	God
mṛtyu	mors	death
janitam	genitum	produced
ganu	genu	knee
vidhava (vi = without dhava = man)	vidua	widow

na	non	not
madhya	medius	middle
dattam	datum	given
dhanam	donum	gift

"His grammatical comparisons", says Max Muller, "in particular, are very creditable. He compares the indicative and the subjective of the auxiliary verb in Sanskrit and Latin:

Sanskrit	Latin	Sanskrit	Latin
asmi	sum	syam	sim
asi	es	syas	sis
asti	est	syat	sit
smas	sumus	syama	simus
stha	estis	syata	sitis
santi	sunt	santu	sint"

(Max Muller, *The Science of Language*, I, p. 182)

But the studies of Fr. Coeurdoux did not stop here; "he goes on to examine the different hypotheses that suggest themselves for explaining these facts, and after showing that neither commerce, not literary intercourse nor proselytism nor conquest could account for the common stock of words that is found in Sanskrit, Greek and Latin, he sums up in favour of viewing these common words as relics of the primitive language of mankind, preserved by different tribes in their migration north and south" (*Ibid*, p. 183) \* Coeurdoux may thus be considered the "Father of Comparative Philology". Max Muller himself, following the lead of this missionary of Andhradesa, was the first in occupying the chair of Comparative Philology in Oxford which was founded in 1868.

Fr. Coeurdoux died in Pondichery on 16th June, 1777, at the ripe age of 84.

\* We would now say, not "the primitive language of mankind", but "the ancient language of the Indo-Europeans". Fr. Coeurdoux was lacking in the proper historical perspective.

## VIII

The first member of the Kamma community who became a Christian was received into the Church by Fr. Calmette in 1733. She was a woman of the indoor Kammavaru who was possessed by the devil. She was delivered from that possession at the time of her receiving baptism. She received the name of Annamma, which became a favourite name for the women of her caste, in her memory. Her descendants live at present at Narisettipalem, in the Nellore District.

At this time many Kammas were settled in Gandikota-sima. They were originally from Guntur, but they had migrated to Gandikota in the 16th century following the Nayaks during the rule of the Aravidu Emperors of Vijayanagara. Accordingly many Kammas occupied honourable positions in the employment first of the Rajas and then of the Nawabs of Cuddapah. Gandikota-sima formed a large part of the dominions of the Nawab of Cuddapah, and extended through the present Districts of Cuddapah, Kurnool and Anantapur.

Since the Jesuit Missionaries were friendly with the Nawabs whose protection they enjoyed, many of the Kamma servants of the Nawab became Christians during the last years of Fr. Calmette's life. Some time after his death, in 1745, there was a large migration of these Christian Kammas to the Nellore and Guntur Districts. Conditions were rapidly changing in Cuddapah and they preferred to return to their ancient home. They were probably led by their missionaries.

Some of these Kamma immigrants also settled at Oleru, near Masulipatam, on one of the branches of the Krishna. Their family names faithfully kept to this day, are of the villages they had occupied in the Gandikota-sima before their migration: Penikalapalli, Malepadu, Yeddnapalle, Etur, Pudotta, Mailavaram, Kambaladine and Pothacamury. The last one is the family name of His Grace the Archbishop of Bangalore.

With the Kammas who settled at Oleru, many of them of the Yeddnapalle family, there was a young Golla (shepherd), of the Gandikota plateau, near the village of Thimmanayunipetta. He was the cook of the missionary who accompanied the Kammas till Oleru. The good Golla finally became a Christian and after sometime went back to his native country to get married. Their descendants are good Christians, about a dozen Golla families, at Chinnamanayana Kota, South of Anantapur. The old cook boy of the Oleru missionary seems to have brought from there a manuscript book entitled *Moksamargamu* "the Way to Heaven", written on thick paper, kept by his descendants as a precious heirloom. On the last page of the book it is written: "This book was written at Oleru in 1746 when Fr. Gnanaprakasam was in charge". This might possibly have been the missionary who led the Kammas from Gandikota to Oleru. He was a Frenchman named Fr. Cordey, Gnanaprakasam being his Indian name. He died in 1755.

This was not the last migration of the Christian Kammas. Those of



Oleru had prospered so much and multiplied so much that they decided to settle elsewhere. The leader of their migration was to be a young Italian Jesuit named Fr. Georgio Manente, who arrived at Oleru in 1768. Fr. Manente, a very modern and enterprising man, being in charge of the Kamma Christian community of Oleru, obtained lands for them in the Chingleput District, from the British Government of Madras. Accordingly he led the exodus from Oleru in 1788 and accompanied them to Kilacherry, in the Chingleput District. 400 families settled in the new lands, scattered in ten villages round Kilacherry. One of the families who migrated on this occasion was a Yeddnapalle family, some of whose descendants are two Jesuits, Fr. Lourdu, Professor of Chemistry at the Loyola College, Madras and his brother Fr. Papiiah, the first superintendent of the buildings of Andhra Loyola College, Vijayawada.

## IX

The names of Jesuits commemorated in the preceding pages are only a few of those we could mention in the annals of the Society of Jesus in Andhradesa. While studying the histories and documents of that period, we find here and there Jesuits living in, or travelling through, the country, but their names are not known. Thus we find Jesuits at Wayalapadu and Kambaladine after 1730. In the latter place there were again two Jesuits in 1756, Frs. Martin and Cordey, when the church was pillaged by the Nizam's troops. The two Fathers fled to Krishnapuram.

In the village of Siddhavattam, now called Siddhout, Cuddapah Dt., there was another Jesuit, Fr. Joachim de Souza in 1736. He had a small church there. Among his Christians

there were a number of Kammas. Fr. De Souza was supposed to be a successful physician, which gave him a great prestige among the people. On one occasion he cured the daughter of the Nawab of Cuddapah of a disease, when other physicians had failed. The Nawab granted the Father a village near Siddhavattam, as a *Zamin* in recognition of his services.

Towards the end of this period, in 1773 the Society of Jesus was suppressed by the Pope. No more Jesuits came to India after that date till modern times. Fr. Manente, whom we have mentioned in connection with the Kamma migration from Oleru to Kilacherry was then still alive, and though no longer a Jesuit, he continued working with his people. When he heard of the restoration of the Society of Jesus in the kingdom of the Two Sicilies in 1804, he asked permission to renew his profession, by a letter dated Madras, 27 February 1805. His request was granted by Fr. Cajetano Angiolini, the Vicar General of the whole Society, then in Russia, by letter dated Palermo 1st January 1806. Thus Fr. Manente became a link between the old Jesuit Missionaries in India and the new Society. When he died in Madras in 1812 he was eagerly expecting some of his confreres from Europe to come to India to continue his work among his dear Andhras. The Jesuits who have now founded and opened Andhra Loyola College are the heirs of those heroes of old. They have received from them a glorious bequest which blazons always in the heart of all Jesuits, to work "for the greater glory of God."

Shembaganur, 3rd June, 1955

## THE COLLEGE COAT OF ARMS

The coat of arms or Emblem of a College is intended to be a symbolic representation of the Institution, its nature, aims, ideals, location and so on. It embodies a motto, i. e. a maxim giving a rule of conduct to be followed by the staff and students, a goal at which the Institution must aim. Just as the flag of a nation represents it on formal occasions, so also the Emblem of a College when printed on a magazine, borne on a banner, or on the caps and coats of its students stands for the College itself.

A Nation's flag is worthy of respect and must inspire pride and courage in the hearts of its citizens. So also the students of a College should be proud to bear the emblem of their Institution and it should be their endeavour to live up to the ideals it represents. It is the highest honour granted only to national heroes to have their bodies draped with the National flag when they are carried to their last resting place. So also, though in a lesser degree, it is a marked honour granted only to a few students who have brought credit to their College to be presented with the college badge.

Our Coat of arms was first designed by a young Jesuit student from Malabar, Brother V. T. George. It was later slightly modified by Rev. Fr. Gordon, Provincial, Fr. Amescua of Loyola College, Madras and our own Rector, Fr. Deviah. The colours of the Coat of arms, the different objects in it, the motto have all been chosen with a purpose. This is how Rev. Fr. D. Gordon, Provincial, describes the College coat of arms. "The lamp

stands for virtue or moral excellence, the book for knowledge or intellectual good. The Jesuit monogram (the letters I. H. S. in the centre which stand for the name of Jesus) is superimposed on the map of India, signifying our work in and for the country, of which the college in Andhradesa is an important part. The colours are blue and gold - gold for value, worth and excellence; blue for endeavour, hope, aiming at the highest. The "crest" is a lotus flower, symbol of the country, of life rising from the depths and blossoming into good deeds. The coat of arms has much in common with that of Loyola College, Madras, viz. the two symbols of a lamp and a book, the colours, blue and gold. Note that a dotted surface represents gold, while white represents silver in heraldry. The lamp and book are of gold, the map of India is in silver. The back-ground and the letters I.H.S. are in blue (azure in heraldry)."

The motto of the college written in Telugu is "For God and Country." It is the aim of the college to make of its students worthy Children of God and true citizens of India. It will endeavour to inculcate in its pupils a spiritual outlook on life and at the same time a high sense of their national and civic obligations. By word and example the teachers of Andhra Loyola College must lead their charges to the appreciation and practice of the highest moral and civic virtues. All this is contained in the motto "For God and Country"—a splendid, a high programme of action for the students and staff of Andhra Loyola College.

— by T. A. M.

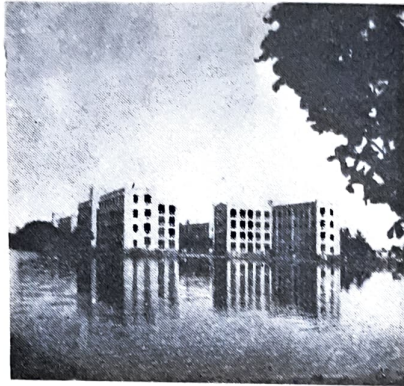


# Jesuit Colleges in South India

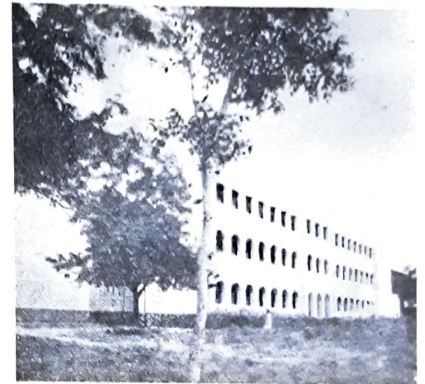
## St. JOSEPH'S COLLEGE, TRICHY



SCHOOL BUILDING



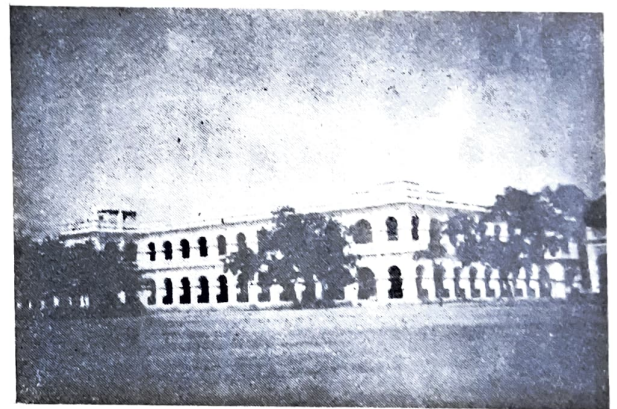
NEW HOSTELS



CHEMISTRY BLOCK



ST. ALOYSIUS COLLEGE, MANGALORE

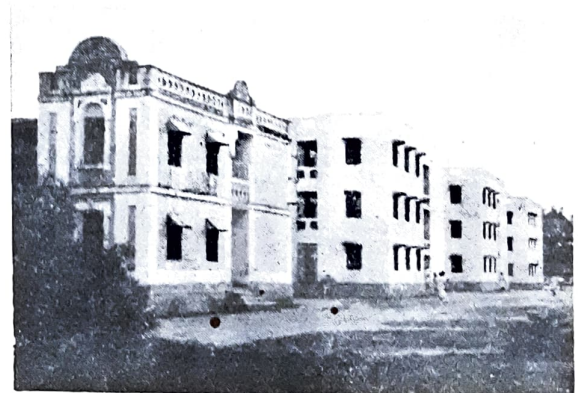


ST. XAVIER'S COLLEGE, PALAMCOTTAH

## LOYOLA COLLEGE, MADRAS



BERTRAM HALL



PART OF HOSTELS

# *The Society of Jesus and Education*

By

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

Were an educated Indian today asked what he knew of the so-called "Order of the Jesuits" or more correctly the Society of Jesus, the chances are ten to one that he would immediately define it as a body of men, engaged in educating youth. In fact the Society of Jesus, is known in India chiefly for the colleges and schools it conducts in the main centres of the country. And yet it is incorrect to define the Society exclusively by its educational work. At its foundation in 1534, the only thought that entered the mind of the Founder, St. Ignatius Loyola, and his companions was to place at the disposal of the Pope, a highly trained and flexible body of men ready for the service of God and their fellow-men anywhere and in any capacity. It was in the pursuance of this ideal that St. Ignatius sent his noblest and best-loved companion, St. Francis Xavier out to distant India. Others were sent to Portugal, to Ireland, to Germany, to France and Sweden - all at the bidding of the Pope to undertake important spiritual missions confided to them.

It was the same ideal of the service of God and mankind that prompted

St. Ignatius and his successors to turn their attention to the education of youth. It was in India that the first Jesuit College was opened. This was in 1543 and the college, called St. Paul's, was started by St. Francis Xavier at Goa for the education of Indian, African and Portuguese boys. Other colleges were rapidly opened in the various countries of Europe. Most of these were gifts from Princes, Municipalities, Governments and they were originally intended exclusively for the training of candidates for the Society of Jesus itself. Soon, however, they were thrown open to other students also and after some years a clear-cut distinction was made between colleges for Jesuit students (called seminaries or scholasticates) and colleges for lay-folk.

The success of these institutions was such that soon they became and have remained ever since one of the principal works of the Society of Jesus. St. Ignatius Loyola and succeeding Jesuit superiors realised the incalculable good, intellectual and spiritual, which could be done by educating the young along the right lines. It must be remembered that the 16th century was the



culminating point of the intellectual and religious upheaval that transformed medieval Europe. The rediscovery of Greek and Roman learning and culture, called the Renaissance, produced a new "humanism", one that had its eyes on man as distinct from God. The protestant reformation had turned the minds of thousands of people and whole countries away from the Catholic church. Now St. Ignatius was no man to turn tail at the sight of difficulties. He perceived that the classics of Greece and Rome, if properly used, could be a powerful means of intellectual discipline. And so Jesuit schools, colleges, Universities would use these classics as their principal means of educating the young. In the same spirit of adaptation, modern Jesuit Institutions teach the sciences and technology up to the highest degree. But the Society still retains its love for the literary classics. By the end of the 16th century, the educational work of the Society of Jesus had become so considerable, that Fr. Claudius Acquaviva the then superior General decided to codify Jesuit educational method and practice for the guidance of future Jesuit educators. This resulted in the famous hand - book entitled the "Ratio Studiorum" which was to remain the guide of Jesuit educational institutions right up to modern times.

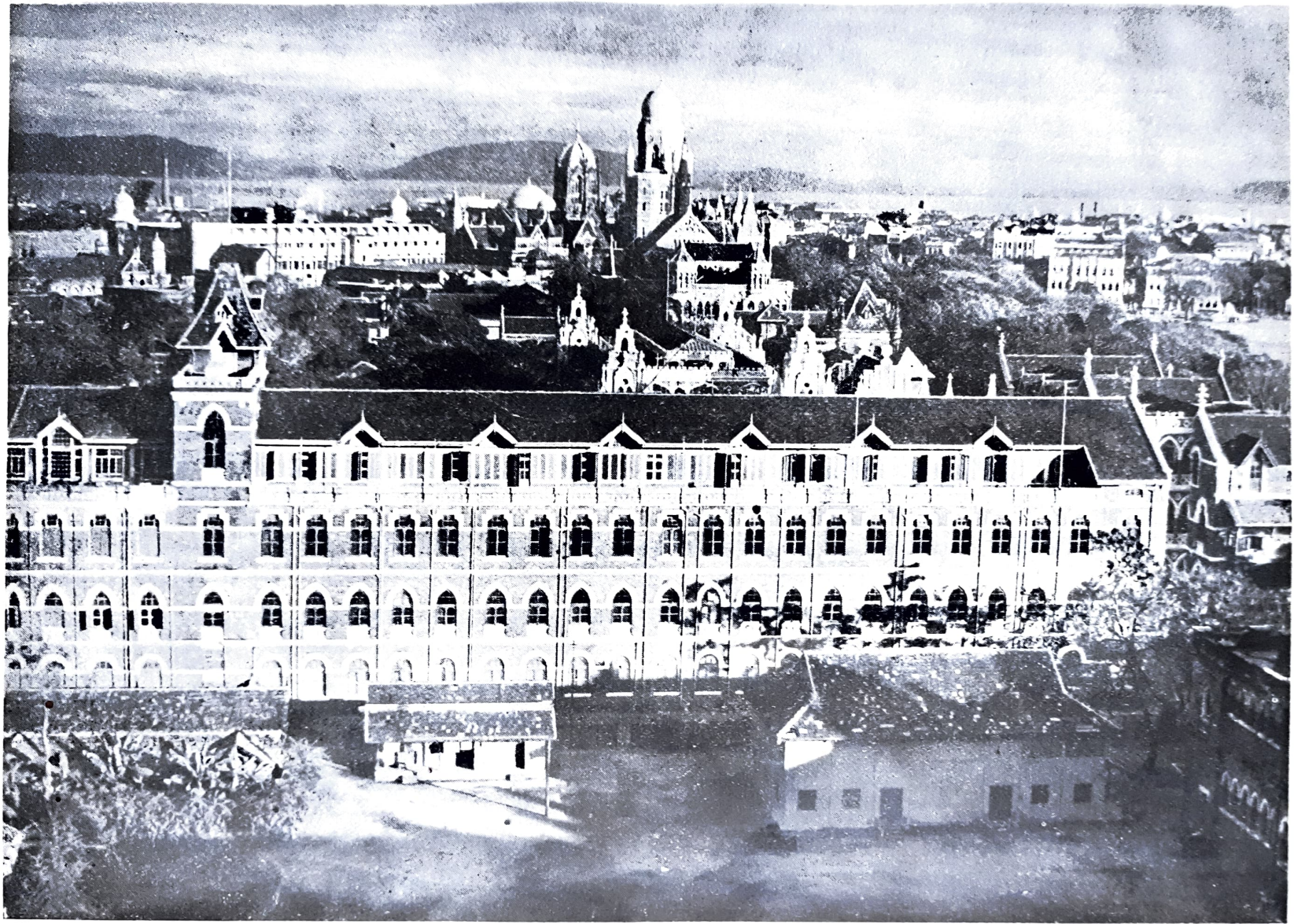
Four centuries have now gone by and the Society of Jesus has grown into a body of 33,000 men spread all over the world in every continent, clime and civilisation. Everywhere the Jesuits have been quick to build schools, colleges, Universities, so that today there are over 500 schools, and colleges and 19 Universities under

Jesuit management throughout the world. Some of these Universities like Fordham, St. Louis and Georgetown Universities in the U. S. A., the University of St. Joseph in Beirut, Lebanon are mighty institutions containing a full range of faculties from Medicine and Engineering down to Literature, Law and Arts.

In India, as we have seen, the first college was founded in Goa in 1543. From the beginning it was a tradition among the Jesuit Fathers to devote themselves with zeal and energy to the study of Indian religions, customs and languages. And many of them attained great eminence in this field. Fr. Thomas Stephens, an English Jesuit and contemporary of Shakespeare, mastered Marathi to such a degree that one of his works the "Christian Purana" is even today considered a classic of that tongue. Fr. Robert de Nobili was the first European to acquire complete mastery of Sanskrit and several other Indian languages. Fr. Joseph Beschi is considered to be one of the founders of modern Tamil. Such was his command of the language that he wrote an immense Epic entitled the "Tembavani", which is studied even today by Tamil Scholars.

However up to the suppression of the Society in 1773, nothing substantial was done in the way of building schools and colleges. After the Society of Jesus was restored in 1805, Jesuit Fathers from different countries of the world, returned to India, the land in which so many of them had lived and died in the centuries gone by. Now from the very beginning they set about founding schools and colleges. St.





St. XAVIER'S COLLEGE, BOMBAY.



Joseph's college, Tiruchirapalli is the first of these Institutions. Founded as a school in Nagapattinam in 1844, it was transferred to Trichy in 1883 and soon became, what it remains today, one of the leading colleges of the Madras University. The venerable St. Joseph's, 112 years old, is the doyen of Indian Jesuit colleges and also one of the oldest colleges of India. Thousands upon thousands of India's citizens have passed through its halls and laboratories and many have risen to the highest positions in the service of their country. St. Joseph's now has a strength of about 4,000 in school and college departments combined of whom about 1,600 are hostellers or boarders.

After St. Joseph's college came the other three great veteran Jesuit colleges of India, St. Xavier's Calcutta, St. Xavier's Bombay, and St. Aloysius, Mangalore founded in 1862, 1869 and 1880 respectively. Today these colleges have a strength of 1,700, 3,000 and 1,200 respectively. Only St. Aloysius' Mangalore does not possess Honours and Post-graduate courses. In the 20th century a number of other colleges were founded in Madras, Palamcottah, Ranchi, Darjeeling. Of these, Loyola College, Madras has attained an unparalleled reputation in India and abroad. With its magnificent buildings, its tree-lined avenues, and well-laid out playgrounds, its auditorium to seat 2,500, its Honours courses and Chemistry research department, its Hostel with over 700 single rooms, Loyola College is almost a University in itself. Its students hail from all parts of South India and even from the North; and since the war foreign students from half a dozen different countries are

also to be found on its rolls. In Andhra especially the name Loyola is one to be conjured with, for hundreds of Andhra's sons have benefited by its training.

Today there are in India 11 Jesuit University colleges with a total of about 15,000 students, 30 great High Schools with about 50,000 pupils and about 15 Training and Industrial Schools. A good proportion of India's 2,000 odd Jesuits are engaged in manning these Institutions.

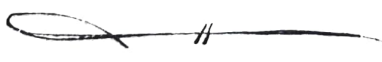
From the beginning Jesuit authorities in India decided that it would be better to have colleges affiliated to public Universities, than to maintain independent Universities as in the U. S. A. and elsewhere. The chief reason for reaching this decision was the financial difficulty of running colleges without Government aid which would more easily be given to affiliated colleges. It is open to question whether that original decision in favour of affiliated colleges was the right one; for Jesuit colleges in India are now so bound and fettered by Syllabuses, rules, regulations of the Mother Universities that it has become well-nigh impossible to apply typically Jesuit methods of education which have produced such splendid results all over the world for 400 years and still produce the same results today when they are applied with the necessary adaptation to modern needs.

However, in spite of the cramping uniformity which is more and more sought to be imposed on all affiliated colleges, it can truthfully be said that Jesuit colleges have contrived to retain a stamp of their own which they transmit to their best students. The first and

obvious, because external, traits of a Jesuit Institution are: the family discipline that prevails; the insistence on regular, serious, methodical work, encouraged by such means as frequent examinations, tests, written exercises; the spirit of healthy emulation which is fostered by competitions, prizes, ranking; the conscientious effort to procure the all-round development of the students by attention to games and sports, to public speaking and dramatics, to social service, to religious and moral formation; and finally the personal contact between Fathers and students who can approach the Fathers in their rooms at all times and for any kind of assistance. These are the external characteristics of a Jesuit college which are immediately noticed by everybody. It is these facts which are responsible for the outward success of Jesuit colleges, success in academic work and also in games, public-speaking and other extra-curricular activities. But there is also the inner spirit which animates the Jesuit educator and which naturally shows itself in the college. It may be expressed in these words: the conviction that education is not merely a means of forming mind and body but

a moral and spiritual discipline which must mould the character and lead a young man to be an upright citizen and a true child of God. For the teacher also, the Jesuit believes that his work must help to build up his own moral character and be a means of serving God. There is no doubt that in India this spiritual and moral approach to education has been and will continue to be appreciated. It is this as much as their success in the class-room and playing field which attracts thousands of Indian parents to Jesuit institutions and makes them eagerly strive every year to have their children admitted to these schools and colleges.

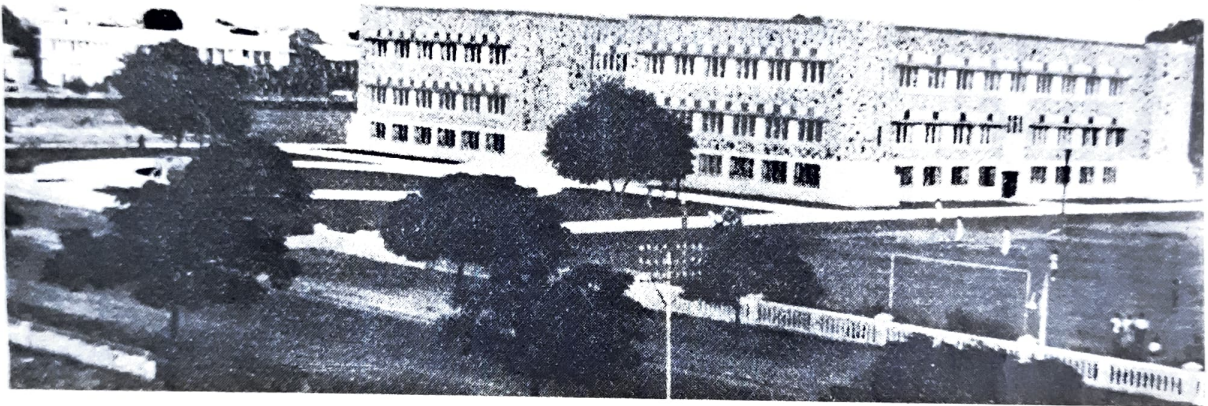
The major part of the Society of Jesus is now made up of Indians and their number is daily increasing. Trained in the well-tried and universal methods of the Society of Jesus, fed on a tradition of service to others, through educational and other work, they now man the great Jesuit colleges and schools of India. It will be their endeavour to equal and even perhaps surpass their forbears in educating the youth of India, their own Motherland.



“Let us not easily yield to the promptings of our body; for often, we shall be led to shun effort and scamp our duty under the false pretext of weakness and bodily debility”. (St. Ignatius Loyola)



*Two Jesuit Colleges of North India.*



**St. XAVIER'S COLLEGE, JAIPUR.**



**St. XAVIER'S COLLEGE, CALCUTTA.**

# *Our College*

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## GENESIS AND INFANCY

By

**Rev. Fr. F. K. DEVIAH, S. J.**

*First Rector of the College.*

Repeated and insistent appeals were made to the Fathers of the Society of Jesus to start a College in Andhra during the course of the last twenty-five years. The appeals became more pressing and more constant since the year 1943 when Bishop Ignatius assumed charge of the Guntur Diocese. His Lordship insistent, consistently and persistently made representations to the proper authorities here and abroad about its urgency, and started collecting funds undeterred by the inclemencies of the weather or the rebuffs of some in his door to door begging tours. To placate His Lordship's ardent desires to some extent, our then Provincial Fr. H. Pinto S. J. asked the present writer at the end of April 1952 to help the Bishop in selecting a site for the College without however committing the Society of Jesus to anything definite about starting the College.

Due to various preoccupations, I could only leave Madras on the eve-

ning of 31st July, feast of St. Ignatius of Loyola, for Guntur in connection with the selection of the site for a future College. The Bishop had already put in an application for 100 acres of land two miles outside Bapatla and lying by the side of the road to Chirala. We inspected that site as well as two others, one opposite the Nambur railway Station and the other being the Sitanagaram Settlement site on the western bank of the Krishna river. On 5th August I came to Vijayawada and a friend took me to Sri Katragadda Raghuramiah in Patamata. Since it was the first time we were meeting each other, our mutual friend - whose name must remain undisclosed in print for the time being as also that of another equally staunch and unfailing supporter of our College to both of whom we owe a great deal - made the necessary introductions. We discussed about the question of a site for the College and Sri Raghuramiah said that he would consider the matter of the site in



consultation with others. I returned the same day to Guntur and then back to Madras.

Sri Raghuramiah soon set to work in earnest so that on my second visit to Vijayawada on October 16 he had his plans ready for the site of the College. The truth however is that Sri Raghuramiah had almost made up his mind soon after I had left him on 5th August. Bishop Battista arrived from Rome on 14th August to take charge of the Vijayawada Diocese. On August 15th a deputation met Bishops Battista and Ignatius requesting them to make efforts to have the College located at Vijayawada and promising to secure the present site for the College. Sri Raghuramiah was neither the leader nor the spokesman of the deputation. True to his unassuming nature, he organised and got together a deputation but he himself remained in the background! On 30th August, Dr. C. L. Rayudu met Bishop Battista on behalf of the people of Gannavaram and offered a hundred acre site there for the College. On October 16, therefore, we visited the present site of the College for the first time. Next morning at a sumptuous breakfast in Dr. Rayudu's house at Gannavaram, a Memorandum, was presented to us by the people of Gannavaram area who had assembled in hundreds at the behest of the Doctor. Among the many advantages of Gannavaram mentioned in the memorandum we may mention the following: "Gannavaram combines advantages both urban and rural. At the same time it is not too near Vijayawada to divert unduly the activities of the students into unhealthy and undesirable channels, a

point to be seriously considered..... In offering this site as a free gift we are not actuated by any selfish motives, but do so with the larger interests of the college and its future at heart." In a bid to see that the College did not go to the other side of the river, Dr. Rayudu promised to give even 200 acres if necessary for the College besides proffering help in other ways for the construction of the buildings! We have here to express our thanks to him and the people of Gannavaram and surroundings whom he mustered together all of whom, I believe, have the full satisfaction that the College did not go to the other side of the river into the Guntur District.

Other offers of sites came from Repalle, Sangam Jagarlamudi, Vadaravu on the sea coast, Muktyala, Guntur and Rayalaseema. As a measure of precaution for an alternative site, I put in an application to the Government for the alienation of 175 acres of land of the Sitanagaram Settlement on 15th September 1952, to which the Revenue Department of the Government of Madras sent a reply dated 24th April 1953 to the effect that "the Government has decided that the proposal for the alienation of the required lands for the purposes of a College should be left for consideration by the Andhra State after it is formed." In the meanwhile our Provincial, Fr. Pinto, asked me on 2nd January 1953 to go ahead with the arrangements to start a College at Vijayawada. I thereupon informed Sri Raghuramiah that we had decided to accept his offer of the site for the College and requested him to

## Laying of the Foundation Stone of College and Hostel

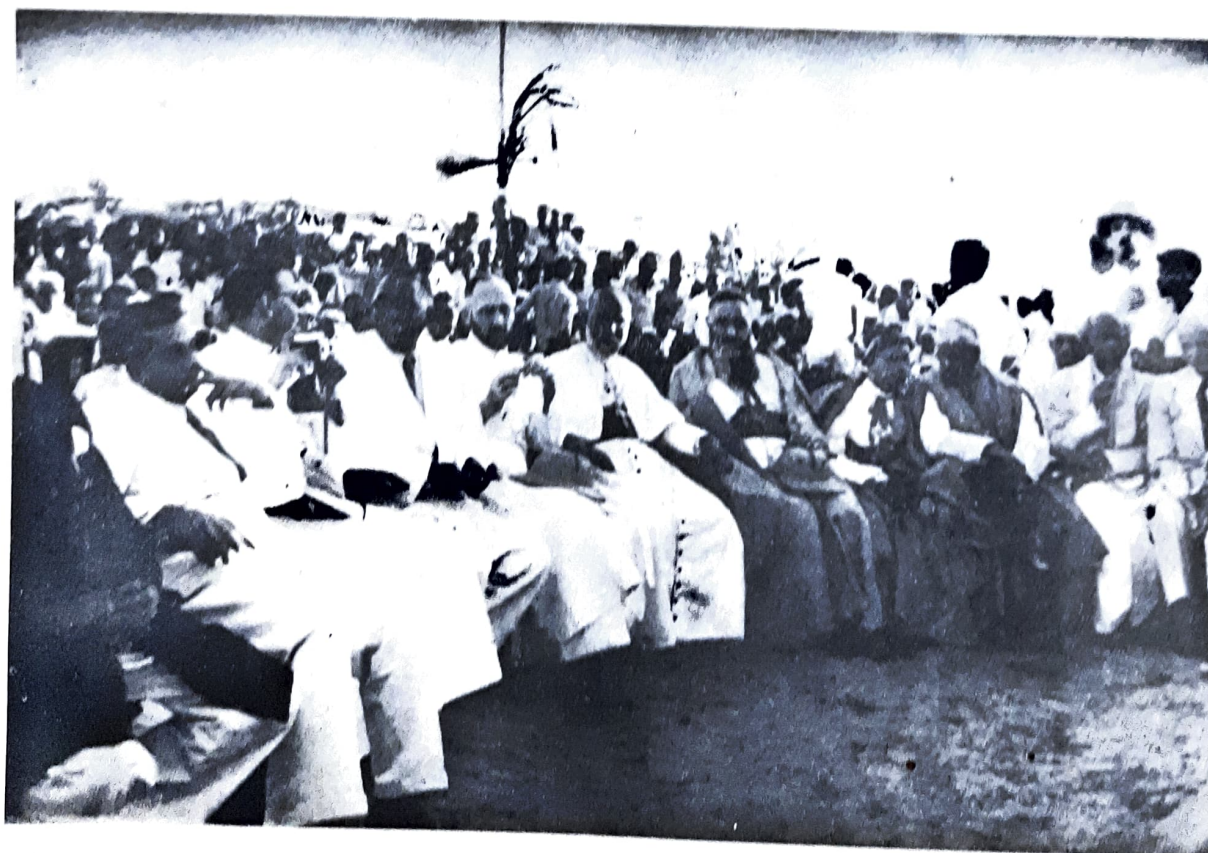
**DECEMBER 9th, 1953**



Fr. DEVIAH, (*Speaking*)  
Sri B. GOPALAREDDY, (*Seated*)



Sri G. V. S. NAIDU,  
*After laying the Foundation Stone of the Hostel, named after himself*



**A view of some of the distinguished Visitors.**



go ahead with the collection and purchase of the one hundred acres. It will thus be seen that if the College came into being in Andhra, it is mostly due to the untiring efforts of Bishop Ignatius. That it should have been located at Vijayawada is due to the efforts of Sri Katragadda Raghuramiah as the sequel will more abundantly prove.

My third visit to Vijayawada was from 19th to 21st February. Little did I expect that four days later on the 25th Fr. Andrade would have left us for his eternal reward. He evinced great interest in our project and would have been a tower of strength to the institution in its infancy. May his soul rest in peace! Fr. Gordon, the new Provincial and Fr. Kalathil then Rector of St. Joseph's College, Trichinopoly, came to see the college site on March 22nd. Sri Raghuramiah with a few other representatives met us and had informal talks about the College. Fr. Bianchi had before suggested that the College be called after St. Ignatius, the Patron Saint of Bishop Ignatius, as a tribute to the work of His Lordship in bringing it into existence. Sri Raghuramiah desired that it be called Andhra Loyola College. Fr. Provincial agreed that it be so named.

Sri Raghuramiah had meanwhile taken the step of forming 'The Vijayavada Loyola College Sahaya Sangham'. A public meeting was convened on 27--2--1953 at the Ramamohan Library Hall at 5-30 P. M. at which some 43 people were present. The Sangham was formed with Sri Gogineni Venkata Subbaiah Naidu

as President, with six Vice-Presidents, Sri Raghuramiah as Secretary and Treasurer and with three other joint Secretaries. The Secretary - Treasurer announced at the meeting that Rs. 1,25,000 would be contributed by the people of Gunadala, Mogalrajapuram and Patamata and that Rs. 3,75,000 should be collected from the citizens of Vijayawada and its surroundings to purchase the 100 acres for the College. The Sangham was formed for collecting the latter sum. Those present at the meeting suggested the names of people to serve as members and eventually a list of 82 members, representatives of all professions in the town and surroundings was formed. At the various subsequent meetings called for by the Secretary, there were never more than 14 members present and at one meeting only three members, besides the Secretary-Treasurer, were present. The Committee has remained a Sangham on paper and the whole brunt of the collection work was cast on the shoulders of the Secretary. What this has meant to Sri Raghuramiah, will have to be narrated by himself at some later date. Critics were not wanting who accused him of various selfish motives and attributed the illness of his wife or the fracture of his wrist to his efforts on behalf of the College. At his approach people made themselves scarce lest he should ask them for contributions! Braving all criticisms and rebuffs, he worked single-handed for most of the time. The time-schedule fixed for registering the land could not be kept up under the circumstances. He assured me more than once that since he had called the Fathers to take

up the work of the College here, he would keep his promise of giving us the hundred acres even if no one helped him and even if he were obliged to sell his own land!

"The Loyola College Society" was registered, under the Societies' Registration Act, at Guntur on 30-6-1953 and all the land was to be registered in the name of that Society. I put in an application for affiliation of the College to the Andhra University and it reached the Registrar on 21-10-1953. Br. Giani David drew up a Master-Plan for the whole College. It was decided that the foundation of the College building and that of the first Hostel be laid on December 9th evening by Sri C. M. Trivedi, Governor, for the College and Sri Gogineni Venkata Subbiah Naidu for the first Hostel Block to be called 'Gogineni Hostel'. Digging of the foundations of the College building was commenced on 3rd December, while for the the Fathers' House it was commenced on 19th March 1954.

The Katragadda Brothers spared no pains to make the foundation laying ceremony a grand function. Invitations were issued far and wide, and the response was most gratifying. Over six thousand people were present at the function on December 9th. Punctually at 4 P. M. Bishop Ignatius blessed the college site. Sri S. R. Y. Siva Rama Prasad Bahadur, Raja of Challapalli, presiding, His Grace Archbishop Thomas Pothacamury of Bangalore blessed the foundation stone of the hostel and it was duly laid by Sri Gogineni Venkata Subbiah Naidu after embedding in the stone a text,

with suitable modifications, similar to the one given a little further below. At 5 p.m. the function of laying the foundation stone of the College commenced. His grace Archbishop Mark Gopu of Hyderabad blessed the foundation stone and Sri C. M. Trivedi, Governor, laid it truly and well. The following text written on tracing cloth in Indian ink was put in a bottle with a medal of the Pope and three quarter anna 1953 coins (no other 1953 coin was available in the mints) in the foundation stone.

I. H. S.

Anno Domini

nineteen hundred and fifty three ,  
the ninth day of December  
during the term of office of  
His Holiness Pope Pius XII  
His Paternity J. B. Janssens, S. J.,  
General of the Society of Jesus,  
Babu Rajendra Prasad,  
President of India,  
Pundit Jawaharlal Nehru,  
Prime Minister of India,  
the Foundation Stone of  
Andhra Loyola College  
at Vijayawada  
was laid by  
Sri C. M. Trivedi,  
First Governor of Andhra,  
in the presence of  
Srimati Kusum Trivedi.

Thereafter tea was served under a large pandal for a thousand guests. That night, the citizens of Patamata, Gunadala and Moghulrajapuram entertained 500 guests at dinner.

Building work began in right earnest in January 1954. Br. Giani David was on the spot the whole time. Fr. Papiiah and myself settled down



# Laying of the Foundation Stone of College and Hostel

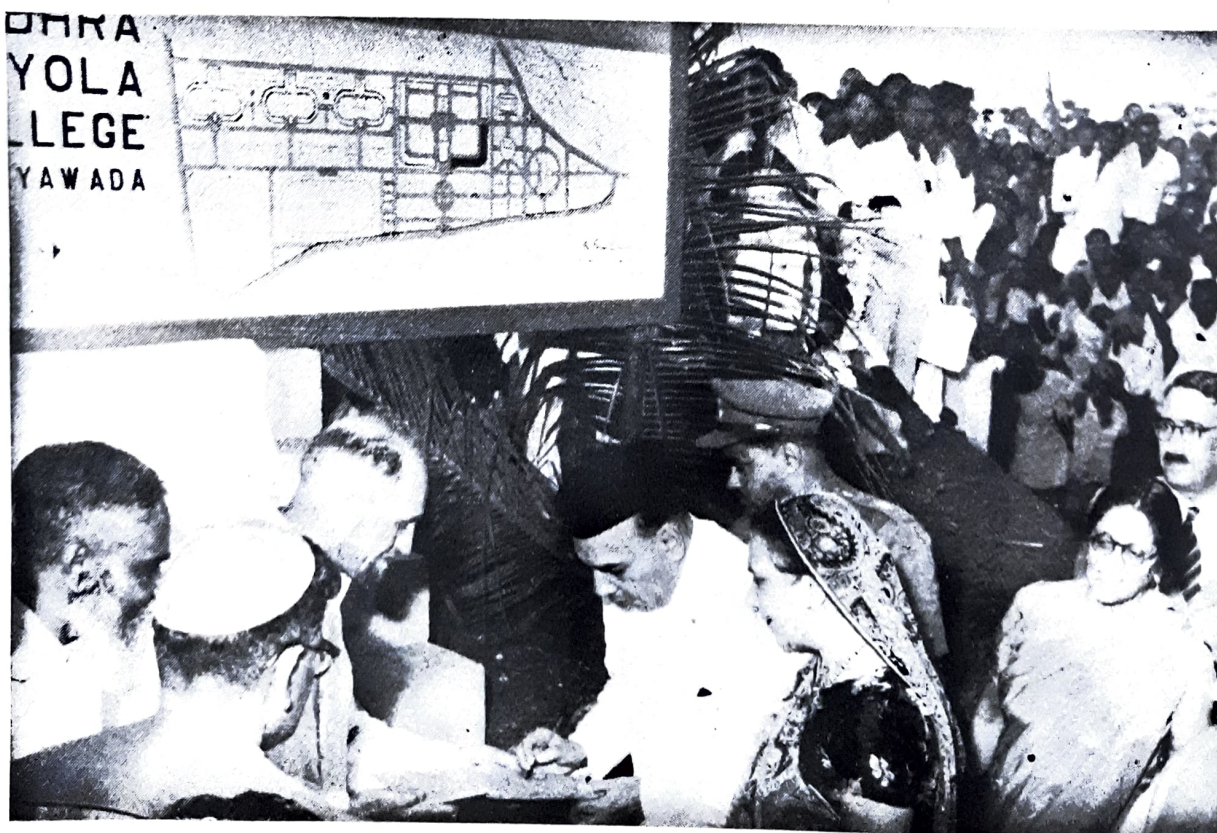
## MORE VIEWS



H. G. Mgr. MARK GOPU,  
*Archbishop of Hyderabad and the Governor  
in front of the Foundation Stone of the College.*



THE RAJAH SAHEB OF CHALLAPALLI  
*who presided over the Hostel Function.*



Sri C. M. TRIVEDI, *Governor of Andhra & Smt. KUSUM TRIVEDI, signing the document  
enclosed in the Foundation Stone of The College.*

in a hut on the spot from 1st April 1954. Next day, First Friday, the first Mass was said on the premises and from then onwards every day regularly. It was not easy to put up a big building for the College just from scratch. Br. Giani might one day give us his experiences in constructing a huge building to accomodate 400 students in six months besides building a Fathers' House and temporary sheds to house the hostellers !

The Inspection Commission of the Andhra Univesity visited the College under construction on April 17th. The Commission was kind enough to remark that the "affiliation of the Loyola College will not be injurious to the interests of education or discipline. On the other hand the Commission feels that the establishment of the Loyola College will promote the interests of education and tone up discipline.....it may be expected that the imparting of instruction will be upgraded and discipline better maintained...The Members of the Commission do not entertain any doubt about the capacity of the Society (Loyola College Society) to fulfil all the conditions of affiliation that may be imposed."

Incessant and heavy rains from the last week of June hampered our building work and made us postpone the opening of the College till 12th July. On that day at 9 a. m. Bishop Battista blessed the College building. At 10 a. m. the students gathered together in the Chemistry Laboratory. They were welcomed and what was expected of them was explained by Fr. Principal. As the rains still continued, the like of which local inhabitants said were unknown during the past forty years, all were granted ten days leave. After some light refreshments the student gathering broke up to give place for a meeting of their parents and guardians at which many spoke thanking the Jesuit Fathers for starting the College and promising their whole-hearted support. On 20th July, Bishop Ignatius blessed the Fathers' House. Classes started in earnest on 22nd with 210 boys in the temporary hostels, 12 Catholic boys in Gunadala boarding and 172 boys coming from the town, a total of 394 pupils.

Thus the Andhra Loyola College fruit of so many efforts and such earnest prayer started on its career. May God prosper and watch over its future.



"It is a great boon to have a true friend who will not hesitate to uncover our defects to us". (St. Ignatius Loyola)



# OUR DONORS AND OURSELVES

By

Rev. Fr. F. K. DEVIAH, S. J.

A popular legend connects the Jesuits with wealth and believes in their unlimited locked-up treasures! It is true indeed that they have immense buildings and enormous institutions. These have been built up and can be operated only because the Jesuit Fathers serve entirely without salary, try to make one rupee do the work of two and are generously helped by friends, well-wishers and benefactors. The Society of Jesus is not a limited company whose shareholders, by means of a strict economy, voluntary celibacy and domestic discipline, manage to run institutions at the lowest possible figure on the expenditure side so as to make fat dividends for themselves. No, the Society of Jesus is a religious body, one of the many in the Catholic Church, whose members are bound by the vows (promises made to God) of poverty, chastity and obedience.

These three vows constitute the essence of a Jesuit's religious life. They remove from him the three consuming cares of the human heart, money, pleasure and ambition. They divorce him from all outside cares and enable him to consecrate himself entirely to the service of God

and of his fellow men for the sake of God. He has but one master to serve, God. He neither owes nor does any allegiance to property, or to another person or to glory for himself; he has no money to make or spend, no delights of body to enjoy and no will of his own with which to plot and plan for honours for himself. He obeys lawful superiors just because they are the representatives of God on earth. This total, voluntary and permanent self-surrender of oneself to God is well brought out in the two short prayers of St. Ignatius Loyola which every Jesuit often recites. They are:

"Take, O Lord, and receive all my liberty, my memory, my understanding and my will; all I have and possess. Thou hast given all to me; to Thee, O Lord, I return all. All is Thine, dispose of it entirely according to Thy will. Give me Thy love and Thy grace and then I am rich indeed and need no more."

"LORD,

Teach me to serve Thee as Thou  
deservest;  
To give and not to count the cost;  
To fight and not to heed the wounds;

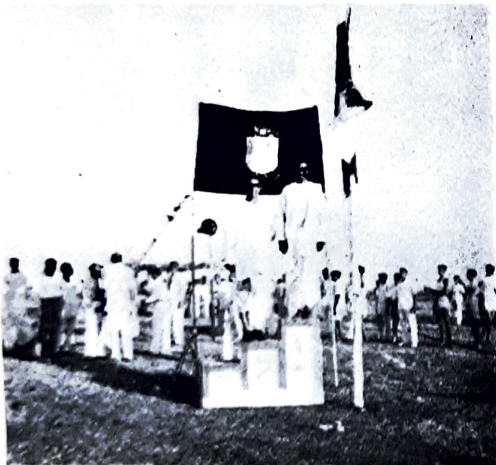
## SOME FRIENDS



**BROTHER DAVID GIANI**  
Our Architect & Builder



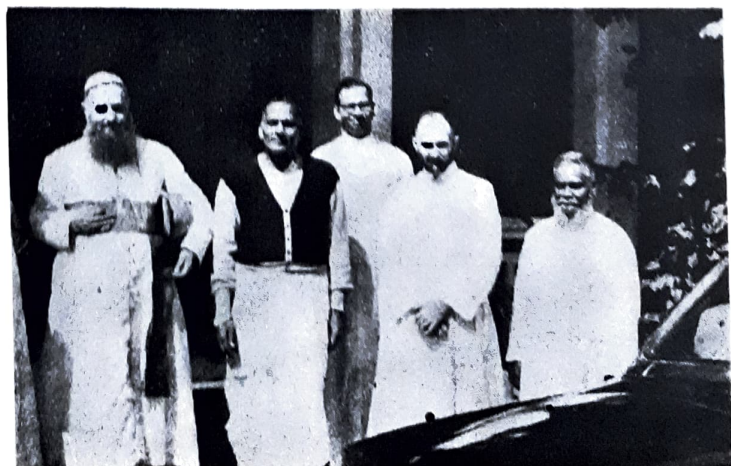
**SRI K. RAGHURAMAIAH**  
*Our Friend 'par Excellence'*



← **SRIS K. MADHUSUDANA RAO and  
K. BHAVANISHANKARA RAO**  
*on the Victory Stand*



**REV. FR. J. KALATHIL**  
Rector, Loyola College, Madras.  
— Photo by NAGESWARARAO



**SRI V. RAMAKRISHNA,**  
Industrial Tycoon & Friend of ours.



To toil and not to seek for rest ;  
 To labour and not to ask  
   for any reward  
 Save that of knowing that  
   I do Thy will."

It will thus be seen that wise economy, splendid loyalty, devoted service and liberal generosity combine well together to keep our institutions from bankruptcy and make for their continued progress. Knowing full well our way of life, our benefactors are the more generous and believe that money given to our institutions is money, not wasted, but well spent, or rather invested in the Bank of Heaven. After every meal and again at night Jesuit Fathers implore God that He may be pleased to reward all our benefactors with temporal goods and eternal life. Our donors can thus rest assured that they are not forgotten once their gift is given to us, but that during their life we pray for their spiritual and temporal welfare and after their death for the repose of their souls in eternal bliss. This is done not merely by the recipients of the donations but by their successors as well and in fact by Jesuits all over the world so that our benefactors can thus have the satisfaction that prayers are offered and will be offered for them daily by an ever-increasing body of Jesuits scattered over the wide world, and numbering 33,000 at present.

No Jesuit College in India has yet evoked so much popular sympathy and support as Andhra Loyola. All honour then to the generous Andhras! The site as well as the buildings will be standing

monuments to their liberal generosity. The site of 100 acres costs Rs. five lakhs and this entire amount is to come mostly from the citizens of the Krishna District and more especially from the villagers around Vijayawada. The contributions thus far promised for the *land* come to Rs. 4,38,000 of which about 33% is yet to be paid. Contributions of Rs. 500 and over for the *buildings* have amounted to Rs. 60,252. The complete list of all these donors is printed in a separate booklet. After the list was printed Mr. Harischandra Prasad, M. L. A. of Tanuku gave Rs. 10,000 for the building fund. Omitted from the list are numerous small contributions received from many villages in Guntur and Warangal dioceses, some of which have yet to be paid. Rs. 20,000 for Scholarships have been received: three scholarships in the name of Archbishop Thomas Pothacarmury of Bangalore and three scholarships in the name of Bishop Ignatius Mummadi of Guntur. These Scholarships will be awarded in 1957 when the three-year degree course starts and each will be of the value of Rs. 100. We owe a deep debt of gratitude to many others for invaluable help in various ways, among whom we must mention Sri V. Ramakrishna, I. C. S. (Retd), Messrs Ram Prasad Limited, Messrs P. Showriah Brothers Limited, and some others whose names can only be disclosed some years later. To one and all of these donors, mentioned and unmentioned, we offer our sincere and heart-felt thanks and prayers. Thanks too, in advance, to our many prospective donors!

## Our Principal Donors

As mentioned in the previous article, the complete list of donors has been published in a separate booklet. Since that booklet is in Telugu, we are giving below, in English, for the benefit of those who do not know Telugu, the names of those who have donated sums of Rs. 4,000 and over. We should have liked to translate the entire list into English, but lack of space prevents us from doing so. We request those whose names are not included here to excuse us; They may be sure that our gratitude is none the less lively.

**Rs. 35,000:** Sri Yarlagadda Sivarama Prasad Bahadur, Rajah of Challapalli.

**Rs. 25,000:** Sri Yarlagadda Ranganayakulu Nayudu; Sri Katragadda Brothers.

**Rs. 15,000:** Sri Valluru Kesava Rao Brothers; Sris Kantamaneni Radha Kristnayya & Kantamaneni Rajagopala Prasad.

**Rs. 10,000:** Sri Patchava Papayya; Sri Vallabhaneni Ramachandra Rao; Sri Koneru Basavayya; Sri M. Harischandra Prasad.

**Rs. 6,000:** Dr. C. L. Rayudu; Sri Gudavalli Lakshmi Rayudu; Srimathi Potluri Santhamma; Sri Yarlagadda Dasaratha Ramayya & Kotaiah Brothers; Sri Satyanarayana Transport Co., Ltd. (Guntur); Sri Pinnamaneni Ramabrahmam; Sri Vadlamudi Siva Rao Brothers; Sri Vadlamudi Bheemayya; Sri Nimmagadda Seetharamaswamy.

**Rs. 5,580:** Sri Komma Ramayya.

**Rs. 5,000:** Sri Boyapati Venkataratnam Brothers; Sri Cherukuri Kutumbayya; Sri Kakaraparthi Bhavannarayana Sresti; Sri Chintamaneni Kotaiah; Sri Yerneni Lakshmi Narayana; Srimathi Manthana Narasayamma; Srimathi Vemuru Seethamma; Sri Tummala Gopalakristnayya; Srimathi Vellanki Seetharamamma; Sri Bandi Balaprasada Rao & Kolli Venkatakrishnayya; Sri Chadalawada Punneya; Sri Kanuru Damodarayya; Srimathi Cherukuri Viyyamma; Sri Yarlagadda Tirupathi Rayudu; Sri Vankineni Venkata Subbaiah; Sri Vankineni Rajagopala Venkataratnam.

**Rs. 4,000:** Sri Chennupati Ramakotayya; Sri Chennupati Satyanarayana; Sri Vadlapatla Suryanarayana.

As we have mentioned before, our biggest benefactor is Sri Gogineni Venkata Subbaiah Naidu; but as his total donations to the College are not yet complete, the entire sum donated by him and the members of his family will be mentioned at a later date.



# ANDHRA LOYOLA COLLEGE

## TARGETS AND ACHIEVEMENTS

### PLANNED

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

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

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

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

**Playing fields:** Over 40 acres.

**Grounds:** 100 acres.

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

**Church:** to hold 600 persons.

### BUILT

One floor

Two Permanent laboratories & one temporary.

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

Nil.

Half of one block: 150 rooms, with Warden's block, sick rooms, bath rooms and lavatories, the other half under construction.

Volley - ball, basket - ball and running track laid out.

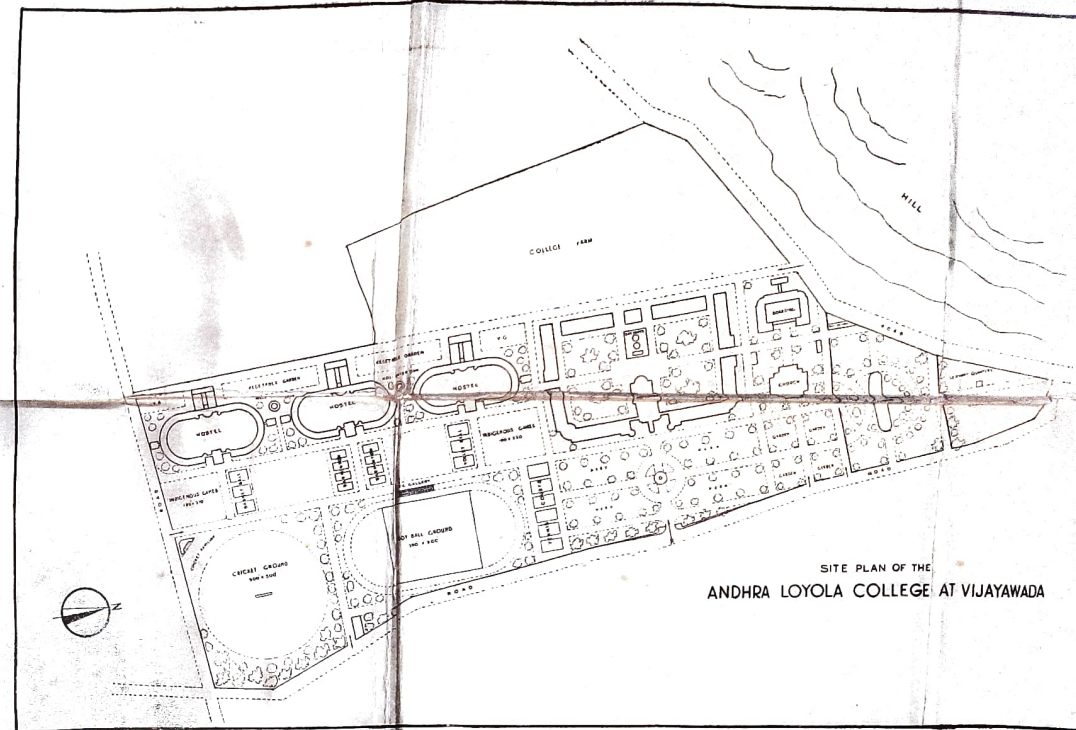
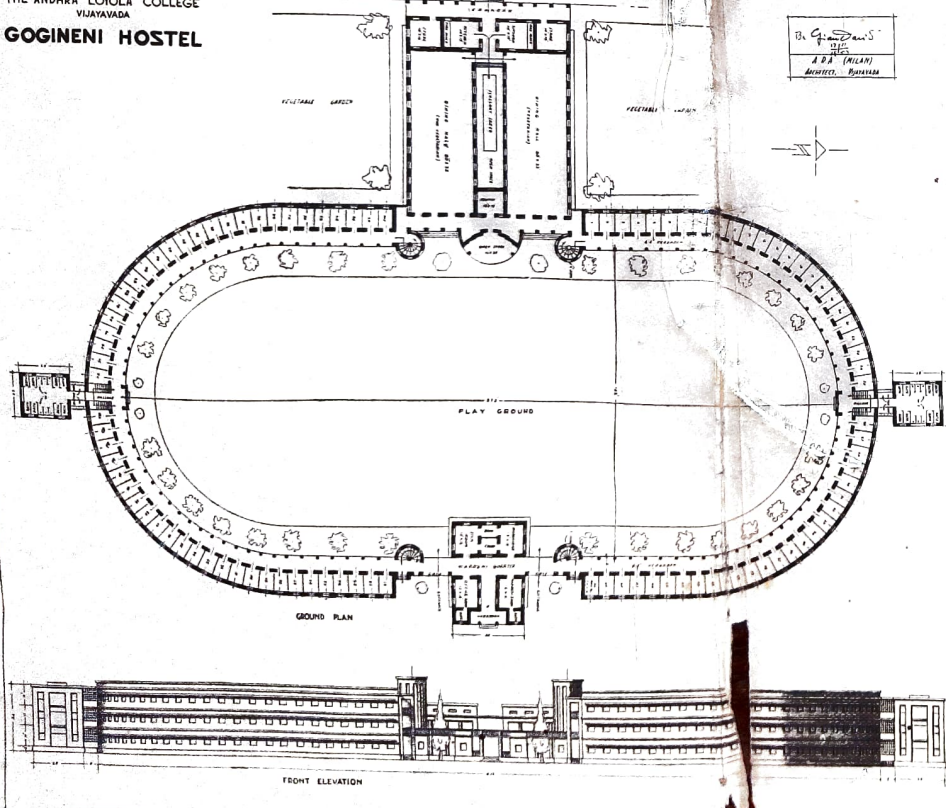
65 acres actually acquired

One floor, 12 rooms.

Temporary chapel for 60 persons.

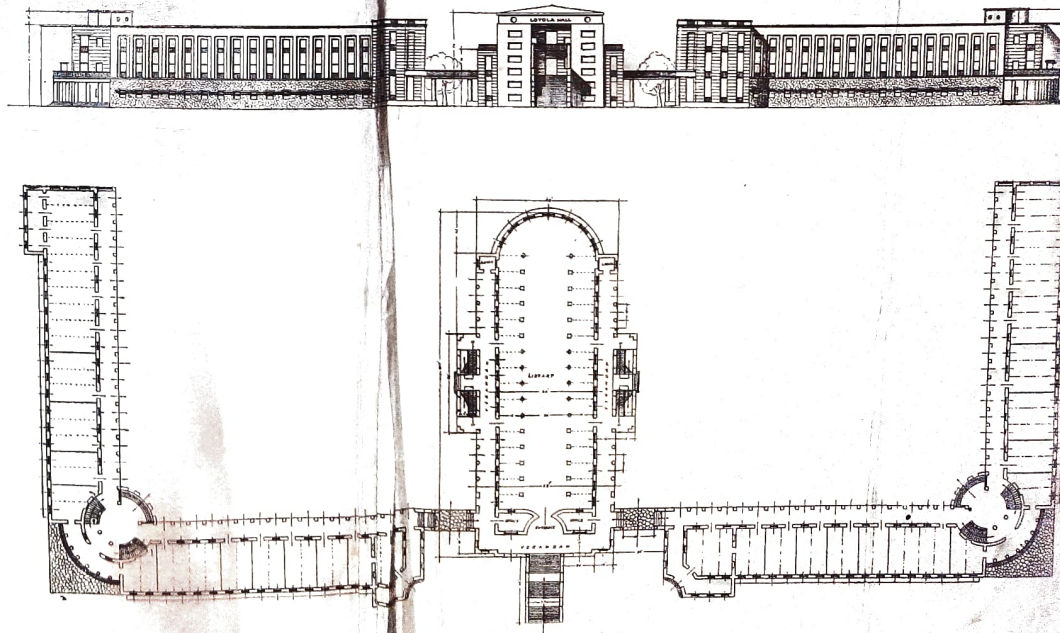
THE ANDHRA LOYOLA COLLEGE  
VIJAYAWADA

**GOGINENI HOSTEL**



SITE PLAN OF THE  
ANDHRA LOYOLA COLLEGE AT VIJAYAWADA

**COLLEGE BUILDING**  
FACADE & GROUND PLAN





# *Principal's Report - 1954 - '55*

*College Day - 16th March 1955*

\* My Lord Bishop, Ladies & Gentlemen !

A little over 15 months ago on December 9th 1953 near this very spot a large and distinguished gathering was assembled to watch Sri C. M. Trivedi the first Governor of Andhra lay the foundation stone of the Andhra Loyola College. The surrounding land was smiling with lush paddy fields, and orderly rows of tobacco plants stretched far into the distance. To-day the landscape has been altered : paddy and tobacco have given place to massive stone buildings peopled with a busy and sometimes boisterous throng of young men from all parts of the State and even beyond. Andhra Loyola College has become a reality and it is my privilege, My Lord, to present before you a brief report of its first year of working.

After the laying of the foundation stone, construction work could not be taken up seriously till January 21st 1954. Within a few months the buildings began to rear their sombre outlines against the open sky. In April a Commission appointed by the Syndicate

of the Andhra University and presided over by Dr. Lakkaraju Subba Rao, inspected the future College; and affiliation was granted to it for the Intermediate course with five groups under Part III and three different languages under Part II. Towards the end of May the religious staff of the College was completed by the transfer of the Principal of Loyola College, as first Principal of the new Institution; while St. Joseph's College, Trichinopoly contributed its energetic and versatile Vice-Principal, Rev. Fr. B. J. Coyle to head the English Department here. These two Fathers joined the three who had already been labouring on the spot for several months : Rev. Fr. Deviah, our Vice-Rector, Fathers Y. Papiiah and Stanislaus Subbiah.

Early in June it was announced in the Press that the College would open for the first time on July 1st 1954. Applications poured in from would-be students and prospective staff members; selections were made; laboratory equipment, class room furniture, hostel requirements were ordered. But in the midst of our preparations the South

\* President: His Lordship, the Bishop of Guntur.



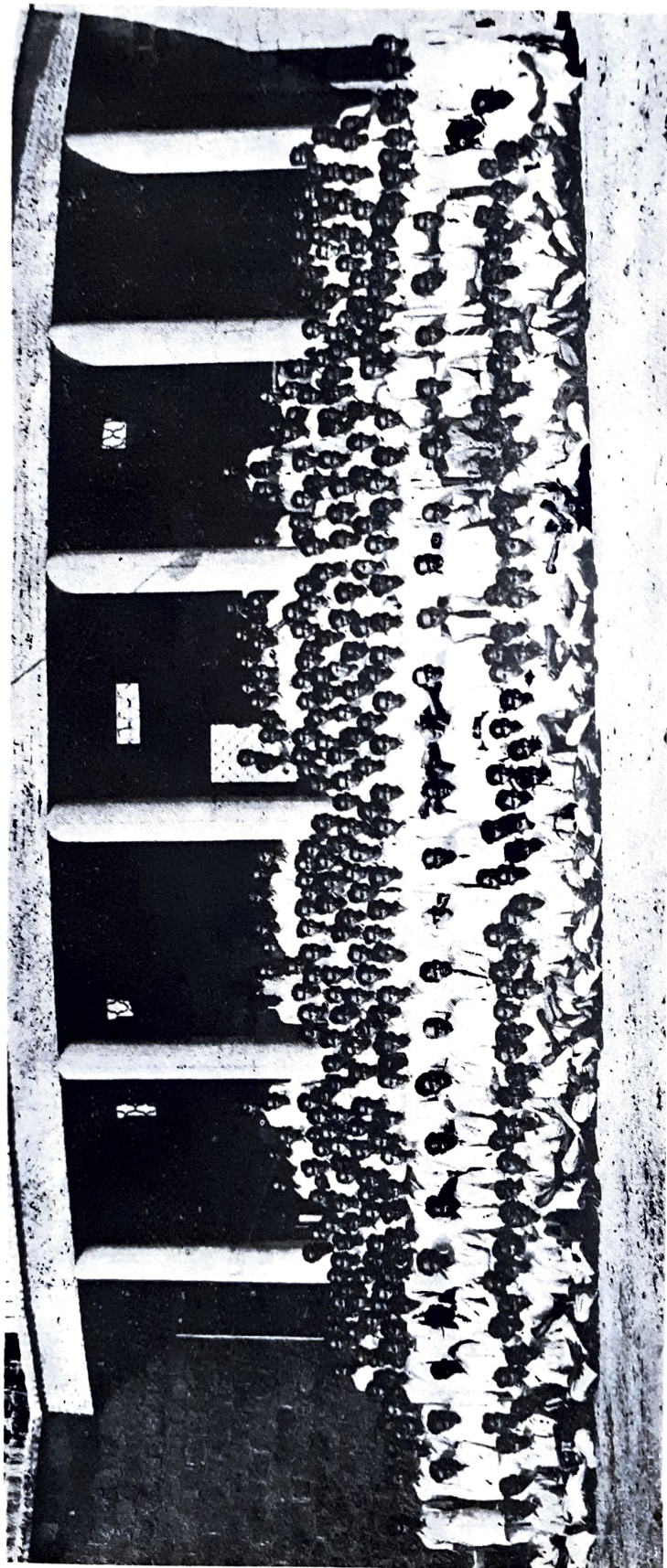
West Monsoon intervened and for the last ten days in June the rain came down in torrents, flooding our grounds turning the roads into quagmires and suspending all work. We had to bow before the superior force of the elements and announce through the press and by post cards to all our future students that the opening day was postponed to July 12th. This was indeed a providential decision for on the night of June 30, the flood gates of Heaven were opened; we received no less than 6" of rain in one hour and on the morning of July 1st the College buildings were surrounded by a vast expanse of water as far as the eye could reach. Rain continued to handicap our work even after July 1st but it was decided that the College should open on July 12th, as announced. On that day most of the students were present with their parents; the newly formed staff had all gathered. The College buildings were blessed by His Lordship the Bishop of Vijayawada and at a meeting held soon afterwards the Principal addressed the gathering on the methods and the spirit of Loyola College and then declared a 10 day holiday.

It was finally on July 22nd that the classes opened in right earnest. There were 400 students on the rolls: 160 in the M. P. C. group, 80 in the Bi. P. C. group and 160 in the two History groups. The staff numbers 24 - 4 Religious and 20 laymen. Owing to difficulties in getting the laboratory furniture manufactured in time, practical work could only begin in the second term; but thanks to the devotedness of the staff and the willingness of the students the lost time has been more than compensated for.

Since July 22nd the College has worked smoothly, though heavy rains forced us to close the first term one day after the terminal examinations had begun. The lost examinations were, however duly held at the beginning of the second term. Rain again conspired to give the students an extra two days holidays for Deepavali but since that time the weather has behaved in a more reasonable manner.

At the end of the first year of its existence it is time to ask ourselves whether College has lived up to the spirit and ideals for which it stands - the common spirit and ideals of all the 11 Jesuit Colleges of India - discipline, hard work, a godly attitude to life and an effort to foster the all-round development of the young men committed to our care. Without wishing to flatter ourselves, I think we have reason for satisfaction when reviewing the year gone by. The discipline, punctuality, orderliness, silence observed in the College have been really remarkable. The average attendance at class for the first two terms has been 96.4%. Late-comers for the morning session can be counted on the fingers of one hand. All this is a most consoling contrast to the disorder and indiscipline among students which we read about in the daily press.

For this excellent record in the first year of our life, the College owes a deep debt of gratitude first and foremost to our student family. They have done honour, to themselves and to Andhra Desa; they have brought credit to their College. I wish on this occasion to thank all our students for their fine spirit, their obedience and their friendliness. I wish to assure them that their



Staff & Students of the First Year 1954-'55



conduct has given us hope and confidence for the future of this Institution and courage to work harder for the youth of Andhra. Discipline freely accepted, self-imposed out of a realization of its importance is not degrading but ennobling for every young man. It is the first essential for any real education, the first step to any sort of character building.

Next I must thank our staff. Among them we have a judicious mixture of youth and experience, with youth predominating. They have taught the students not only by word but also by the example of their punctuality, seriousness, devotion to duty. It is due in large measure to the staff that we have been able to create that atmosphere of friendliness mingled with respect which makes discipline so easy in an Educational Institution. We look forward to long years of fruitful collaboration with our lay staff.

Hard work generally accompanies discipline and in this respect too we have reason for sobre satisfaction. The usual Jesuit method of weekly tests and assignments, terminal examinations, regular compositions has been followed; and the students have responded well to these attempts to foster methodical work. Each teacher keeps a close record of the progress of all his students and the Principal's registers record all possible information about each student of the College. I feel however that there is still much room for improvement on the part of the students. They must learn the habit of hard, methodical persevering work. There is no success in studies or in later life without this.

As for character formation and godly-spirit, the College tries to foster these by insistence on regular moral instruction, and by the good example of the staff.

Physical education has been carried out this year with much earnestness and enthusiasm. Any one who visits the College between 4 and 5 in the evening will surely be impressed by the sight of a hundred young men bending, twisting, jumping, running and scaling the College hill - all under the paternal eye of our stalwart physical Director. I thank Mr. Suryaprakasa Rao for his interest in the Physical development of our young men and I hope that he will succeed in making a good number of them attain his own manly proportions!

While speaking of Physical education, I must frankly acknowledge one lacuna which we hope soon to fill. The College is blessed with extensive grounds, but the land is fertile, low-lying, undrained-ideally suited indeed for raising rich crops but a head-ache to any person who wishes to convert it into hard and smooth playing fields. We have not been able this year to find the large sums of money required to dump, roll and form our permanent playing fields. And so our students have had to do with temporary grounds for volley-ball, badminton, ring-tennis, kabadi and cricket while basketball, hockey, foot-ball and tennis have not been played at all. It is no wonder then that the teams we sent in for the zonal Inter-Collegiate Tournaments held at Bhimavaram were eliminated in the second or third round. Mention must however, be

made of one of our students, young Harnatha Baba who without any practise at all came up to the semi-finals of the Inter-Collegiate Singles Tournaments in Tennis. He was also selected to represent the University at Allahabad but could not make the trip. With opportunities and practise this young man should attain a high standard in the game.

Owing to the difficulties mentioned above, we have found it impossible to have a regular sports meet this year. Our home tournaments however, drew a large number of interested participants from among the students. The permanent playing grounds of the College are now under preparation and we hope by next June to give our students proper facilities for all games. The permanent cricket field may, however, take another year to get into shape.

I am happy to announce that this College is one of those in Andhra which have been selected to have a Unit of the N. C. C. from the next academic year. Though our unit will be a small one, it will be a valuable addition to our extra-curricular activities.

This year we had only one students, Association - The Telugu Literary Association. Under the guidance of its president Sri. Viswanatha Rao, Telugu Lecturer and its active Secretary K. Kutumba Rao the Association conducted a number of debates, symposiums and lectures. The elocution contest produced some very good specimens of oratory. The first prize was won by the Secretary K. Kutumba Rao who has in him the makings of a

first class orator. I extend my thanks in a special way to Sri K. Basaveswara Rao, Lecturer in History for the valuable help rendered to the Telugu Association. Next year other Associations will be started which, we hope, will add to the variety and usefulness of College life.

Before I leave this subject of extra-curricular activities I must not fail to mention that child of Fr. Coyle's enthusiasm, our band. I am sure, you will agree that it has put up a remarkable performance considering that it is an infant only two months old. I wish the band a long and glorious life. May it rival its sister band of St. Joseph's College Trichinopoly and enliven many a function in Andhra Loyola College.

We have already had a few changes in our staff. Rev. Fr. Papiah and Foreau left us in the first term, owing to ill health and they were both replaced by Fr. Baliah. Our Superiors evidently know that Fr. Baliah has enough energy and drive to do the work of two men. It is but fitting that we should mention on this occasion the great services that Fr. Papiah rendered to this College when he was supervising the building work from January to July 1954. As for dear Fr. Foreau, the growing avenues of trees planted by him will be a lasting memorial to his short stay with us. Our lay-staff also suffered one change. Sri M. K. Nambiar left us in January for a post in Bombay and was replaced by Sri. K. V. Ramanayya whom I once more welcome to our staff.

And now, gentlemen, I come to the most agreeable part of my report - to express our gratitude to all those who



have helped us. First of all evidently I must express our prayerful gratitude to Almighty God, the Giver of all good gifts for His continued protection and blessings during the year. It is apt for us to recall that "he buildeth in vain whom the Lord does not help". This College is built on firm trust in Almighty God in whose name we wish to serve the youth of Andhra. Next I must thank our numerous other friends and benefactors and all those who have helped us. Andhra Loyola College is unique among the great Jesuit Institutions of India, for none of them has met with such a measure of sympathy, and large-hearted generosity from the public. This College could never have come into existence, without the interests, selfless devotedness and munificence of the Andhra people, especially the landed gentry of the three districts of Krishna, West Godavari and Guntur. It is my privilege and my duty publicly to express our deep and lasting gratitude to all our numerous benefactors. We cannot repay them for their help but we shall pray God to bless them and their families. It is impossible for me even to mention the names of all our numerous donors. Lists of them are published elsewhere and their names will in due time be engraved in stone for future generations to know. However, I cannot help mentioning a few of our most outstanding benefactors. First I must thank all the Bishops of Andhra headed by Archbishop Mark of Hyderabad. They have given us their continued support. In His Lordship the Bishop of Vijayawada and Rev. Fr. Bianchi the College has firm and true friends to whom we can

never be sufficiently grateful. The greatest favour that Bishop Battista has done us is to lend us the services of one whom we shall always affectionately cherish as "Our Brother"—Brother David Giani. His name will ever be linked with this College which will remain a monument to his architectural genius. No monument however can commemorate the tireless energy, the selfless devotedness, the cheerful optimism, the humble labour of the man who has built, planned and laid out every detail of Andhra Loyola College. How can we also fitly thank Brother Giani's three companions: Brothers Bertoli, Crippa and Viano. All the beautiful wood and metal work in the College: the doors, windows, tables, chairs, laboratory furniture, cots etc. are the products of their labour.

And now, ladies and gentlemen, I must come to one who has become almost a part of this Institution, Sri K. Raghuramiah. It is impossible for me to express in words what this College owes to Sri Raghuramiah. From the day that Rev. Fr. Deviah approached him two years ago, Sri Raghuramiah seems to have had only one interest in life—the welfare and prosperity of this College. He has made himself the apostle, the champion, the advocate, the wandering beggar of this Institution, touring the villages and towns of Krishna District in order to gather funds for the purchase of the College site. He has given us not merely his money but his time, his energy, himself. Men of the stamp of Sri K. Raghuramiah are found once in a life-time and it is indeed a special

blessing of God that we should have him as our friend and patron.

Coupled with Sri K. Raghuramiah are all the members of his family and chiefly Sri K. Madhusudana Rao. It was through his tireless energy that a thousand things were done in the days of feverish activity before the College was opened. I must, of course, thank Sri. Gogineni Venkata Subbiah Naidu, for the large donations he has already made and will continue to make in the future. Our first hostel will fittingly bear his name. Half of it, 150 rooms, will be finished by June this year and we hope that the other half will be completed by June 1956. Our gratitude also goes to Sri K. Ranganayakulu for a generous gift towards the cost of the Intermediate Chemistry laboratory. Our other friends and donors both present and absent will excuse me if I do not mention them individually. This is the difficult part of the pleasant duty of thanksgiving - that we are forced to omit the names of so many who have done so much for us. I want to assure them that our gratitude is deep, lasting and lively.

It is not customary for us to thank our own Religious Staff, as it is our duty to work without any hope or desire of human reward. However, I cannot help mentioning in a special way our Rector Rev. Fr. Deviah, who has spent himself in his own quiet and unobstructive way in collecting funds, and seeing to the erection of our buildings. I must of course, thank Rev. Fr. Gordon, Provincial Superior of the Society of Jesus for all that he has done for this College. Andhra Loyola College is very much in his

heart. We know we can rely on the promise that Rev. Fr. Gordon publicly made on the day the foundation stone of the College was laid - "I will see to it that Andhra Loyola College is soon second to none of our other Institutions". The Rectors and Principals of our Colleges and schools also deserve our gratitude for the help they have rendered us in so many different ways.

Lastly my Lord Bishop it is my most pleasant duty to thank you. I am truly at loss to find adequate words to express our gratitude. You are in truth the Father and founder of this Institution. It was your determined and persevering efforts which finally induced the superiors of the Society of Jesus to undertake the construction and maintenance of a College in Andhra. Your efforts have also brought us the largest single donation that we have so far received - that from His Holiness the Pope to whom we offer our filial gratitude. We know that you will never relax your efforts on behalf of this College whether it be to procure us sore-needed funds, to beg books for our Library from far and near, to bestow encouragement and advice upon us and of course to pray God for the future well being of the College and its students. I thank you, My Lord, for all that you have done for us and also for so readily consenting to preside over this occasion.

The College is soon to close the first year of its life. We shall reopen at the end of June with the Junior and Senior Intermediate Classes and about 800 students on the rolls. One more group will be taken up - the commerce



group. Our new laboratories and class rooms will be equipped and ready for use. Serious and far-reaching changes in the whole structure of University education are imminent. There are hopes on one side and grave misgivings on the other. Though the new system will impose a severe strain

on our resources we are determined to work it to the best of our ability, so that whatever may be the system in force, Andhra Loyola College may ever stand for sound all-round education, character building, service to God and country.



The knowledge of man is as the Waters,  
Some descending from above, and some  
Springing from beneath; the one informed  
by the light of nature, the other Inspired  
by divine revelation.

— Francis Bacon.



Nay, do not grieve tho' life  
be full of Sadness,  
Dawn Will not veil her  
Splendour for your grief,  
Nor Spring deny their  
bright, appointed beauty  
To lotus blossom and  
ashoka leaf.

— Sarojini Naidu

# ACADEMIC PRIZE WINNERS

College Day, 4th February, 1956

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## CLASS PRIZES FOR THE YEAR 1954 — 1955.

- |                                    |     |                    |
|------------------------------------|-----|--------------------|
| 1. Religious Instruction           | ... | M. A. G. Page      |
| 2. Moral Instruction               | ... | Upendra Rao        |
| 3. English                         | ... | M. A. G. Page      |
| 4. Telugu                          | ... | Ch. Venugopala Rao |
| 5. Hindi                           | ... | K. Balaramamurthy  |
| 6. Maths, Physics, Chemistry       | ... | A. Ramakrishna     |
| 7. Biology, Physics, Chemistry     | ... | K. Srinivasamurthy |
| 8. Ind. Hist., Brit. Hist., Logic  | ... | M. Jojaiah         |
| 9. Ind. Hist., Brit. Hist., Civics | ... | S. Mahboob Peeran  |

## ASSOCIATIONS PRIZES FOR THE YEAR 1955 — 1956.

- |                        |     |                                 |
|------------------------|-----|---------------------------------|
| English Elocution      | ... | T. Ramachandra Prasad, I. U. C. |
| Telugu Elocution       | ... | T. Ramachandra Prasad. I. U. C. |
| English essay-writing  | ... | S. M. Abdul Khader, I. U. C.    |
| Telugu essay-writing : |     |                                 |
| 1st prize              | ... | P. Dakshinamurthy, II. U. C.    |
| 2nd prize              | ... | P. Ramabrahmam, II. U. C.       |
-



# Principal's Report

FOR THE YEAR 1955-'56

COLLEGE DAY — 4th FEBRUARY, 1956

\* Mr. President, Ladies and Gentlemen!

One year has passed since we met on the occasion of the first college day and I have now the pleasure to set before you a brief report of the working of the college during its second academic year.

## DEVELOPMENT

The year has been one of all-round expansion and development. Our student body increased by 100% as both junior and senior Intermediate classes were opened. The total number of students on the rolls is to-day 691 as against last year's total of 368. The second wing of the college building, which was last year used as a temporary hostel, was brought back to its rightful use in June and a new, fully-equipped Intermediate Physics laboratory was put into commission. We now have 10 spacious class rooms and 2 large permanent laboratories — one for Physics and one for Chemistry each fully laid out in modern fashion for 96 students to work in one batch. The Biology laboratory, though fully equipped is still housed only in a temporary location. The library was

also shifted to a more spacious room since the addition of about 4000 books, making a total of about 7000, rendered its previous housing inadequate. The former library room now shelters a miscellaneous collection of stuffed and pickled animals, shells, minerals, butterflies — an embryonic museum under the fostering care of Fr. Coyle. This year the Tutors were given a room of their own in which individual tables and chairs have been provided, so as to facilitate their correction work.

Finally the year under review saw the first permanent hostel buildings completed — namely half of the Gogineni hostel. These 150 rooms and the sick rooms are now occupied, not by one student as they are intended to be, but by two or more, so that the total number of hostellers is about 350. The college thus retains its character of being a residential institution.

More than half the students reside in the hostel and though their accommodation is still far from luxurious, they undoubtedly draw much profit from this common student life. It is one of the principles of this college not to permit its students to reside in

\* President: Dr. V. S. Krishna, B. A. (Oxon), Ph. D. (Vienna), Vice Chancellor, Andhra University.

so-called student lodges where they are under the care of no responsible guardian. All the students must stay, either, in the hostel or with their close relatives in town. This is a policy which may not easily be understood by some parents whose sons, finding the regular community life of the hostel somewhat irksome, prevail upon their parents to ask for their withdrawal from the hostel. But in the interests of the students themselves and for the sake of the general good of the institution the college cannot depart from the guiding principle mentioned above.

### **NEW COURSES**

I closed my report last year with the announcement that we intended to open one more group, the Commerce group, in the Intermediate from June 1955. And in fact our higher superiors were kind enough to give us a young Father with an honours degree in Commerce to conduct the course. But man proposes and God disposes. To our disappointment we found that the combination we offered namely: Mathematics, Economics and Commerce did not seem to be palatable to the student public. Applications were very few and we finally decided to close the course rather than run it with a handful of demoralised students. Fr. Kuriacose who joined our Religious staff to teach Commerce has since spent all his time and elder-brotherly solicitude on the hostellers, as their Assistant Warden.

### **STAFF**

One important change took place in the allotment of portfolios to the members of the religious staff. Fr.

Subbiah relinquished charge of the Hostel in order to become Vice-Principal of the college and Fr. Baliah took over as Warden of the Hostel. The strength of the Lay-staff went up this year from 19 to 35 members as new Lecturers, Tutors and Demonstrators were appointed in every department. As far as possible, Lecturer's posts were filled by promotion of Tutors and Demonstrators. Our staff, and for that matter the students also, form a real "Dakshinapradesh" as they hail from all the States and Regions of South India: Andhra, Hyderabad, Mysore, Tamil-Nad, Kerala, South Kanara.

Youth evidently predominates in our staff and this is but fitting in an Institution which is but two years old. But most of our teachers have shown a sense of responsibility, an attachment to duty, and a maturity of outlook which belie their years. The staff in a college play a role similar to that of the rudder in a ship. The course followed by the Institution depends to a large extent on them. It is essential, therefore, that a college should have a contented, and loyal set of teachers working in harmony with each other, in pursuance of the ideals for which the Institution stands. We are happy to have such a body of teachers and it is a pleasure for me publicly to thank them and to express our appreciation for the services they have rendered to the college and its students.

### **GENERAL TONE OF THE COLLEGE**

In speaking of the general tone and spirit of the college, I run the risk of appearing to be self-complacent, and of making the students think that



## STAFF & FATHERS



↓  
The College Staff with  
Dr. V. S. KRISHNA,  
*Vice-Chancellor,  
Andhra University.*

The First Fathers'  
Community 1954-'55





I am flattering them. And yet, I cannot but say that the discipline, punctuality, and orderliness of the students; their friendliness and docility, their cheerfulness on the playing field and seriousness in class have made it a pleasure to deal with them. There has not been a single notable breach of discipline in the course of the year. Daily attendance at class for the first two terms has been 95.5% against 96.4% of last year. We are, therefore, in the happy position, of having not a single examination-going boy who is in need of exemption, for not having put in the required minimum attendance. Last year I remarked that the number of late-comers for the morning session could be counted on the fingers of one hand. This year the comparative position is the same, but since the total number of students has doubled, evidently the fingers of both hands are now necessary to count the late-comers!

What we appreciate most is the family spirit, that prevails in the college and we hope that this will ever remain the characteristic of Andhra Loyola College.

However, lest the students should think that they are perfect, I must mention one point in which we should like to see improvement. Most of the students have not yet developed habits of persistent, hard, conscientious work, without which no success is possible in life. The senior Intermediate students have shown progress in this line and it is our hope that the Juniors also will emulate them.

#### **EXTRA-CURRICULAR ACTIVITIES**

Extra - curricular activities of an outdoor kind were successful this year.

There continues to be enthusiasm and regularity in attendance at games and at the compulsory Physical training classes held each evening. For this we are indebted to the zeal and energy of the two Physical Directors Sris V. Suryaprakasa Rao and V. Suryanarayana. Our first sports meet, just concluded, was organised and conducted by them in the face of numerous obstacles. We feel confident that under their enthusiastic guidance the college has a bright future in games and athletics. Two of our students were selected to represent the University in games: Ather Pasha for football and M. Rama Rao for Kabadi. In the zonal Inter-collegiate tournaments held at Masulipatam we participated in most of the games, but were eliminated before reaching the finals. New playing fields are being progressively laid out at the cost of much money and we hope soon to give the students the fullest possible facilities for games.

This year we started the N. C. C. with one platoon of 50 men under the command of Lt. Suryaprakasa Rao, who successfully completed his training at Wellington during the summer months. Many students who joined at the beginning dropped out after a short while, on seeing that the N. C. C. means hard work and stiff discipline and not merely the glamour of marching about in a smart uniform with a silver-knobbled cane under one arm! Those who have remained constant have certainly profited by the training. Practically all the cadets attended the annual camp held at Tirupati last December and our cadets won the Inter-platoon Kabadi tournament. Next year the strength of our



college N. C. C. unit will be raised to 100 men and 2 officers. We hope that many students will be eager to profit by the opportunities of training thus offered them.

In addition to the Telugu Literary Association, a College Students' Society was started this year to foster extra-curricular activities in English. It was inaugurated by Dr. T. S. Paulus, Principal, Andhra Christian College, Guntur. I regret to say that neither the Students' Society nor the Telugu Association showed much activity and the few meetings they conducted were sparsely attended. Both societies, however, conducted Essay and Elocution competitions and the prize-winners will shortly receive their awards.

### VISITORS

I am happy to record that a number of distinguished persons honoured us by their visits in the course of this Academic year. Sri C. M. Trivedi, the Governor of Andhra, was in our midst on January 4th. He had laid the foundation stone of the college two years before on December 9th 1953 and he returned this time to see how far the buildings had progressed and to encourage our numerous donors by presiding over a Donors' Day held in their honour. Sri B. Gopala Reddy, and Sri Sanjeeva Reddy chief Minister and Deputy Chief Minister spent a memorable evening in our midst on November 2nd 1955. After visiting the college, they spoke at length and in a most interesting and familiar manner to our staff and students. Sri D. Sanjeeviah, minister for Development paid us a short visit in August.

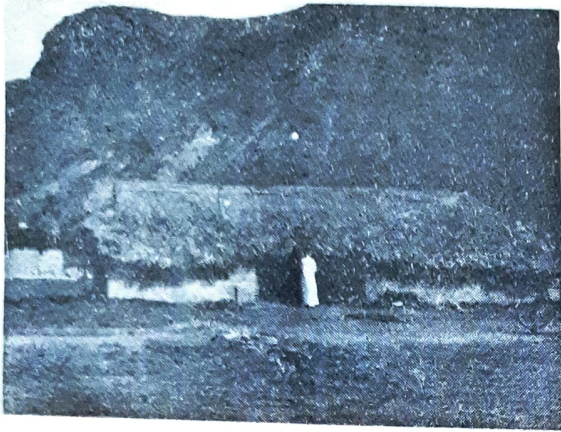
Sri D. Sadasiva Reddy, Director of Public Instruction and Sri C. Narasimham, Secretary to Government went round the college on December, 18. Unfortunately the college was closed at the time and they could not meet the staff and students. In January, the four Bishops of Andhra Desa, and the Archbishop of Hyderabad, honoured and encouraged us with a joint visit.

We have to thank all these eminent persons for the interest they have shown in this growing Institution. Their presence in our midst has been a source of encouragement to all in the College. Lastly Sir, we have to congratulate ourselves on having you to preside over our College and Sports Day. Ever since the college opened 18 months ago, we have been looking for an opportunity to invite you to pay us a visit. If we have succeeded in having you in our midst to-day, it is owing entirely to your own gracious-kindness. It is no mere conventional politeness to say that you have sacrificed a full day of your valuable time in order to oblige us. From the time that the question of founding Andhra Loyola College was mooted, you have shown yourself consistently sympathetic and helpful to us in so many important ways. Your intervention has enabled us to over-come several difficult obstacles. We know that we have in you a sure friend and a reliable guide who will continue to watch the development of this Institution with sympathetic solicitude.

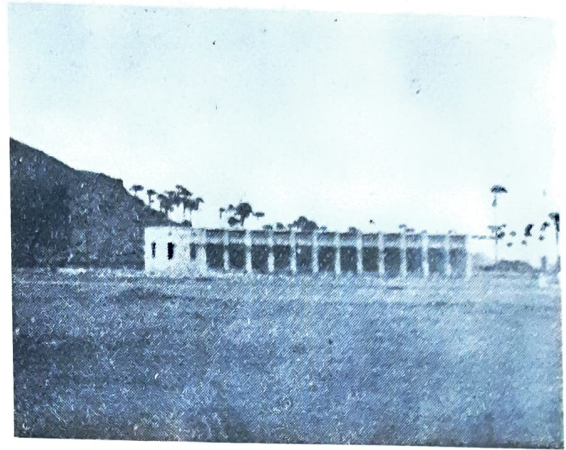
Sir, just two months ago, you have been re-elected for a further period of 3 years to the high and responsible office of Vice-Chancellor of the Andhra



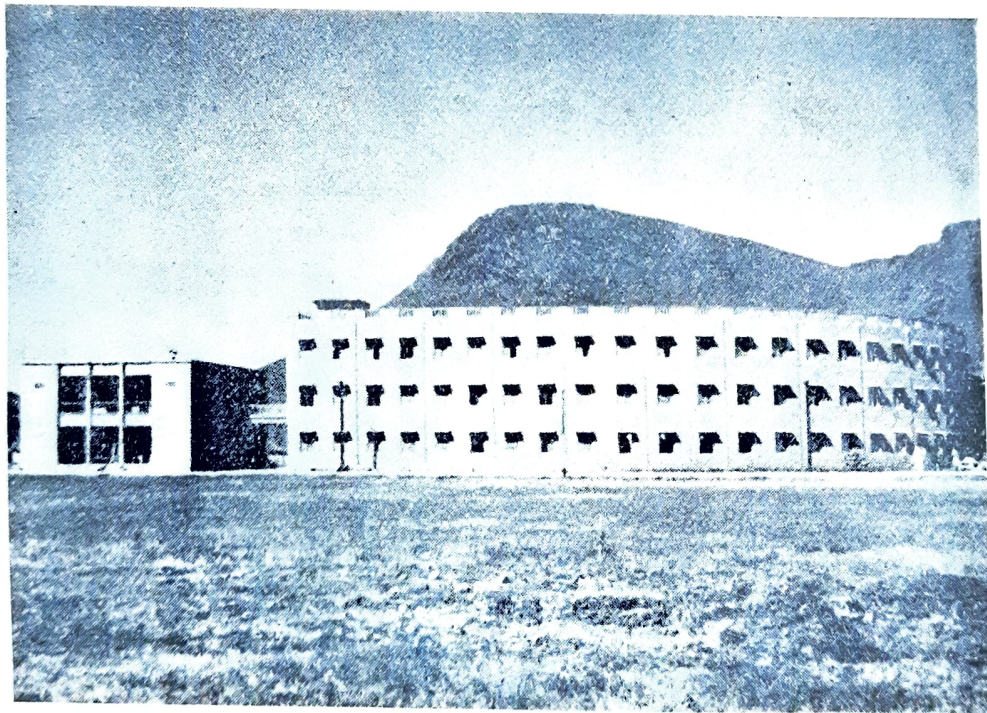
## THE COLLEGE BUILDINGS



First "Fathers' House"  
Fr. Y. Papiah in front.



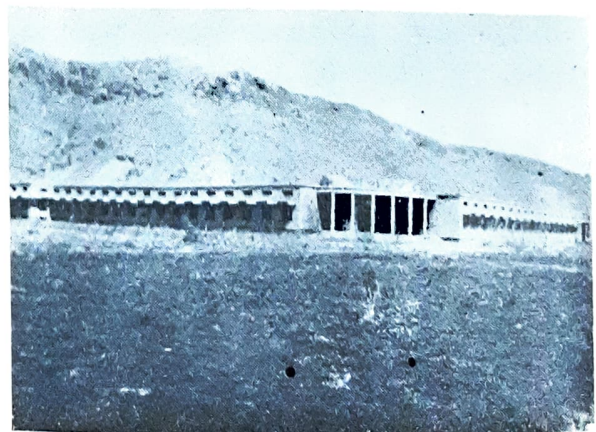
Fathers' House — July 1954



*THE GOGINENI HOSTEL (Half Completed)*



College Buildings (Ground Floor)



College Buildings Entrance to one wing

Photo : Ch. V. NAGESWARA RAO



University. The University is fortunate indeed to have you as its Chief Executive Officer at a time when the most momentous changes of its history are shortly to be effected. Will you permit us, Sir, though late, to offer you our warmest congratulations on your re-election. We shall retain a sense of deep gratitude to you for all that you have done for us till now; and we assure you of our prayers that Almighty God might bless you personally and guide you in the responsible duties of your high office.

### FUTURE

A growing Institution has necessarily to look constantly at the future. Our college is being built up just at the time when the whole system of University Education is being completely overhauled. This cannot but cause us much anxiety, for the future, which appears full of uncertainties. The suppression of the Intermediate and the introduction of the pre-University course in June 1956, the inauguration of the three-year degree course in June 1957, all these are so many leaps in the dark which must necessarily cause much foreboding.

In spite of the suppression of the traditional degree courses from June 1957, we have decided to apply for affiliation for B. A., and B. Sc., from next Academic year, so that a good number of students who have started their University studies here may be enabled to take a degree through the same Institution. We trust that the University authorities will grant us the affiliation we have sought.

Finally it is my pleasant duty to render thanks where it is due. First to Almighty God, I render our humble thanks for the numerous blessings and the constant protection we have received in the course of this year. Next I must once more thank our friends and Donors whose constant sympathy and support has been a tower of strength to us. There are 11 large Jesuit University Colleges in India, but I dare say none of them has evoked so much public support as Andhra Loyola College. This is a tribute to the large-heartedness and generosity of the Andhra people.

I must thank our student family for the fine spirit they have constantly shown. The future of the college has been largely ensured by the excellent traditions set up by our first two generations of students. Next month we shall present our first batch for the University Examination. We wish them all success and we are confident they will bring credit to themselves and the college.

Lastly I must thank all those who have made this function a success: our two Physical Directors; the student actors, singers, volunteers; The N.C.C. Cadets for the willing services they have rendered; the band and its director Fr. Coyle for enlivening the evening; Fr. Subbiah our Vice-Principal and Sri B. Radhakrishnamurthy for training the actors. I must also thank you, ladies and gentlemen, for responding to our invitation to-day.

I now have great pleasure in requesting Dr. Krishna to distribute the prizes and to address the gathering.

# FROM DAY TO DAY *College Chronicle*

By

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

**1954 - 1955**

June 30th

Rain in India is a blessing, and so, as if to bless the new college which is to open tomorrow, the good God gives us rain. Nine inches fell during the night and on the morrow the compound is flooded and the buildings stand out like Noah's Ark on the mountain top, "The rain fell, and the floods came and the winds blew and they beat upon that house (the college) and it fell not." Matt. VII 25.

July 1st

Impossible to commence work. Opening day postponed for ten days.

July 12th

Arrival of students, with their relatives and friends. "From the four corners of the earth they come... The watery kingdom whose ambitious head spits in the face of heaven is no bar", as our friend Shakespeare would say. Staff and students assemble in the Chemistry Hall and are introduced to one

another by Rev. Fr. Principal. After this introduction coffee and plantains are given to all. Some students ask if these good things are given every day in Jesuit Colleges. After the coffee announcement is made by Fr. Principal that on account of the continuous rain, work on the hostels has been delayed and that the students may go home again for ten days more.

July 22nd

At long last - Opening of the College. Students arrive and this time without their relatives. The bell rings at 9-55 a. m. and we are off on our first lap.

July 31st

Feast of Saint Ignatius, the Patron of this College. Our first holiday. We work six days a week in Andhra because we are made of sterner stuff than the students elsewhere. 'Blessed are they who have not seen, yet believe.'

August 15th

Independence Day. Hoisting of the flag in the two Hostels and an



Inter -- hostel Volley -- Ball match. Needless to say, the Moghulrajapuram Hostel lost. It seems that the students of that Hostel concentrate more on studies. The results of the Sept. Examination should prove the veracity of this statement. (It did not). Good feast provided in the Refectories. Why not have an Independence day every day? After all, we are independent all the year through, are we not?

August 16th

Still more rain. We had been praying to God for a shower to lay the dust, "but all things that are, are with more spirit chased than enjoyed".

September 1st

Water water everywhere. Grounds completely under water... too deep for walking... too shallow for swimming... alas.

Sep. 23rd

His excellency Mgr. Mark Gopu, Archbishop of Hyderabad pays us a visit. He finds the tiffin of the hostel very good. So do many others.

Sep. 24th

At last another holiday... called a study holiday. But whether a holiday *for* study or *from* study is not very clear. Some students study in the morning and go sight-seeing in the after-noon and so satisfy their conscience. They must have been reading about Launcelot Gobbo.

Sep. 25th

Our first terminal Examination. The angels are so full of pity for

our tired students that they wept for half an hour giving us one and a half inches in that short period.

Sep. 26th

Rain all day... "I will send down rain in its season, and there shall be showers of blessings." Ezechiel. 34.26.

Sep. 27th

Still more rain. It looks as though if ever we want rain we have only to send Rev. Fr. Principal to Waltair for a meeting. Refectories and hostels flooded. Students are sent home with the prospect of finishing their examinations when they return. From the frying pan into the fire, think some.

Sep. 30th

Might well be called 'snake day' - a medium sized cobra caught outside Fr. Subbiah's room, a large rat-snake in Room 5. The animals of the locality are so astonished at the wisdom of our students that they wish to take up their abode with us. They are prevented from doing so by Fr. Coyle and his stick. The only place he will allow such animals is the museum.

October 4th

Students are looking with great interest at the cementing of the second wing of the College, which will house the hostellers of both hostels until the real hostel is finished.

Oct. 21st

Another Archbishop. Mgr. Peter Leonard, S. J. Archbishop of

Madura calls to see the infant College of Andhra. He finds it quite steady on its legs...even running, not merely crawling on all fours as babies generally do.

Oct. 22nd

Yet another Bishop. Our students are wondering where they all come from or if all fathers are bishops. Today's visitor was Mgr. Ignatius of Guntur, one of our great benefactors.

Oct. 22-23rd

The Saint in Heaven responsible for the rain seems to have deserted his post and left the sluice gates open this year. Another four inches, making us anticipate the Deepavali Holidays. Strange to say, no complaints from the students at such an anticipation. Andhra Students are ready for everything.

Oct. 26th

Rev. Fr. Provincial calls to see us and is 'At Home' to the College Staff.

December. 3rd

Feast of Saint Francis Xavier. The College Band started. Let those who do not like 'organised noise' close their ears.

Dec. 17th

College closes for the Christmas vacation. Great for the ricksha-pullers. A long pull of five miles along a road which is not a road.

January 5th

College reopens and the students settle down to serious work. It is

not that they had not done serious work before, (ask them) but now it is in the comparative degree, more serious work in view of the promotion examinations.

Jan. 26th

Republic Day. Hoisting of the Flag. College Band plays for the first time. According to two D. S. P's who were present the band was quite good. They ought to know.

February. 11th

A welcome holiday which enables us to witness the Procession in honour of Our Lady of Lourdes at Gunadala Industrial School, looked after by Italian Brothers. It is there that all our doors, windows, benches and tables have been made. The Telugu Drama after the Procession was much appreciated by all. It went on till... I do not know. I retired at 11-0 p. m.

March 16th

College and Hostel Day. Begins well but ends in darkness as the electricity fails. Science is very good while it lasts; History goes on for ever; it never fails. Bishop Ignatius of Guntur presides.

March 31st

College closes for the Summer Holidays ... none too soon as the weather is beginning to warm up. Not too warm however to prevent Rev. Fr. Subbiah from taking a group of students for a tour to Bombay, Ajanta, Poona, Mysore - according to all a very fine excursion indeed.



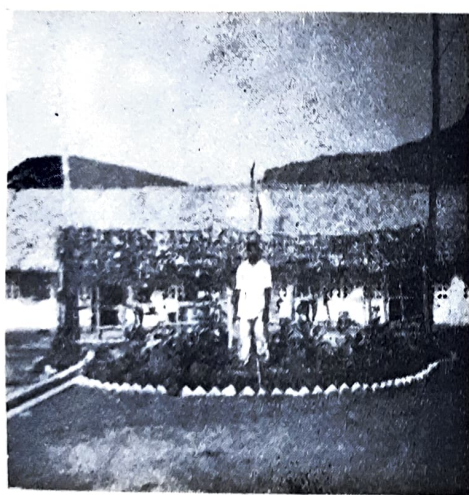
## LIFE AT ANDHRA LOYOLA



Republic Day Meeting 1955  
Sris Y. Satyanarayana Choudary & Ramachandra Rao  
in foreground



Fr. Coyle and the deer  
Photo : Ch. V. Nageswara Rao



Hostel Bathing Tank & Dining Shed  
Photo : Ch. V. Nageswara Rao



Botany Excursion to Kondapalli - 1955  
Photo : S. Rama Rao



View of the College hill at Sunset  
Photo : S. NARASIMHARAO

## 1955 - 1956

June 23rd

College reopens for the Senior Students.

July 1st

College reopens for the Junior Students. Seniors and juniors together total just over seven hundred. A few students of last year have fallen by the roadside, in other words have been detained. Quite a novelty in Andhra.

July 19th

Inauguration of the N. C. C. in College. One Platoon under the command of Lieut. Suryaprakasa Rao, our Physical Director. During the Summer holidays he was trained for the post in Wellington Barracks, Ooty.

August 17th

Telugu Association of the College commences work for the year with a Lecture delivered by Sri Viswanadha Satyanarayana, Senior Telugu Lecturer of the S. R. R. & C. V. R. College, Vijayawada.

August 30th

Inauguration of the Students' Society. The two Secretaries elected are G. Krishna Rao and G. Mariadas.

The Inaugural Address of the Society was given by Dr. Paulus, Principal of Andhra Christian College, Guntur.

Sep. 4th

One of our students called to his Heavenly home by God - Krish-

naiah, a Senior Student. In the evening there is a meeting of condolence presided over by Rev. Fr. Principal at which all staff and students were present. A message of sympathy was sent to his sorrowing parents.

Oct. 14th

Dr. D. Jagannadha Reddy, Principal of Andhra Medical College gives us a very interesting lecture on 'Antibiotics'.

Nov. 2nd

For the past few weeks the college has been rolling along as placidly as the waters of the Krishna River. Today an extra-ordinary event livens things up a little. The Chief Minister and the Deputy Chief Minister visited the College. A most pleasant visit - Tea, Speeches and the rest. The two guests were so pleased that they stayed for nearly two hours instead of one as had been arranged. May such visits be oft repeated. Rev. Fr. Provincial was with us for the occasion.

Dec. 3rd

Feast of Saint Francis Xavier. First Mass in the new chapel and a High Mass at that. Who said that our Andhras were not musical?

Dec. 5th

End of the term and the beginning of the Retreat for the Catholic Students given by Fr. Coyle. There were sixty of them.



Dec. 7th

The N. C. C. set out for their annual Camp. This year it was at Tirupati.

Dec. 18th

Sri D. S. Reddy, D. P. I. visits the College and spends a pleasant evening with us.

Jan. 1st

Ring out the old...ring in the new... The Ricksha-pullers did the ringing, bringing in the hostel Students even though it is New Year's Day. They are all anxious to be in time for the classes tomorrow. What zeal for studies! Or is it fear of the Warden? Perhaps a bit of both.

Jan. 4th

Another grand day in the history of the College. The visit of His Excellency Sri C. M. Trivedi, Governor of Andhra Desa, with his wife Kusum Trivedi. He had laid the Foundation stone two years ago and wanted to see the progress made. This day was also called 'Donor's Day', a day on which we thanked our past donors and encouraged future ones. A dance Recital was given by a party from Madras and was much appreciated. For the visit of the Governor our 'road' through Gunadala was repaired. Can the Governor not come a little more frequently? The Governor went round the college and was immensely pleased with everything he saw. His wife seemed to be specially interested in the incipient College Museum.

Jan. 5th

The students were all vaccinated against smallpox which is preva-

lent in town. Some had hoped that the Doctor would vaccinate the right hand and so allow them to escape from Composition. However the Doctor did his work on the left arm which is the right arm.

Jan. 18th

Rev. Br. Giani our Architect returns from Italy where he went for his first visit for twenty one years. He returns full of new ideas. Surely our buildings in future will be the best in Andhra.

Jan. 20th

Holiday. Complete hartal in Town. All our students came to college but are sent away for a holiday. They did not refuse to avail themselves of it.

Jan. 22nd

Hostel Day. Sports, games, feasting is the order of the day. A very fine performance in the evening. A Telugu drama written by our Telugu Lecturer is greatly appreciated.

Jan. 26th

Republic Day. Hoisting of the Flag By Rev. Fr. Rector and a grand March Past by the N. C. C. to the accompaniment of the College Band. Speeches, poems etc. by Staff & Students. Finals of home tournaments.

Feb. 4th

College Day. Sports and Prize Distribution presided over by Dr. V. S. Krishna, B. A. (Oxon) Ph. D. (Vienna), Vice - Chancellor of Andhra University. There seem

to be more prizes than students - a whole table load of them but they soon disappear into the eager hands of the winners. The President's speech is followed by a Variety Entertainment in which there is plenty of variety and of entertainment. Even our Principal gets a prize for the Tug-of war, though he refrained from pulling the rope. The other members of Science Staff are more than a match for the students. If the Principal had lent a hand the poor students would be now in Bandar (or in the Canal)!

Feb. 8th

Wilfred of Ivanhoe visits us but only on the screen. A very fine picture.

Feb. 9th

And the following days. The senior students treat themselves and the staff to tea-parties.

Feb. 11th

Full-scale rehearsal of the University Examinations for the Seniors.

Feb. 13th

Holiday in honour of Our Lady of Lourdes. Annual Procession and drama at Gunadala.

Feb. 24th

Term ends for the Seniors to enable them to do some private study before the examination itself which begins shortly.

March 2nd

Promotion Examination for the Juniors. They seem more afraid and anxious than the Senior Students. Perhaps the fear of detention is responsible for this feeling or the fear that they will not be able to return to Andhra Loyola if they fail. That would indeed be a terrible affair.

March 12th

Intermediate Examination begins. By the looks on the faces of the boys we are sure to get at least seventy percent of passes!



## VANITY

"There was no vanity in her except the stern vanity of not being vain". (Charles Morgan in "Sparkenbroke")

"Conceit, like fat on the human body, grows imperceptibly layer upon layer, and the person whom it affects is unconscious of the daily accretion". (Jawaharlal Nehru - Autobiography)



# GOD

## I

By **G. SHANTY REDDY, I. U. C. — (1954-'55)**

God is the supreme spirit who alone exists of Himself and is infinite in all perfections. God is the creator of the whole Universe. God has given us all that we have and made us all that we are and we must be ready to surrender all back to Him, according to His Holy Will. God alone is being, truth, beauty, and goodness. We should glorify, thank and praise Him for all. God has made the Sun to shine on all nations that they all may be of one faith and believe in Him. He is the Universal King—all—powerful and almighty. God has kindled in our hearts that divine fire which has made Saints and thus has made them in some way resemble Him. God has only to command and His wishes are done. He knows and sees all things even our most secret thoughts. There can only be one such Supreme being, that is one God — one God who grants us peace of mind, peace which the world cannot give. God is mercy; God is love; God is Truth and Life.

Now that I have mentioned all about God, I must discuss the duties of mankind towards Him. Since he is the Universal King, all men are His subjects and as such are bound to obey His Commands. God created us to

know Him, love Him, and serve Him in this world and to be happy with Him for ever in the next. God has revealed this truth to us, and since He is truth itself, He can neither deceive nor be deceived. God made us to His own image and likeness but this likeness to God is chiefly in our Soul, in so far as it is a spirit and is immortal. From this it follows that we must take more care of our soul than of our body. A man will profit nothing if he gains the whole world yet suffers the loss of his soul. To save our souls we must worship God first by belief in Him, with our humble heart and mind. We must pray and pray unceasingly, for prayer is the lifting up of our mind and heart to God.

We all know what God has revealed to us; what he commands us to do and what he has forbidden us to do.

These Commandments are printed in the hearts of all. When we are tempted to go wrong by disobeying any one of them, an inner voice, our conscience warns us and guides us along the right path. Therefore we are all obliged to obey these Commandments of God in order to reach Heaven and live peacefully with Him for ever and ever.

## II

By

**K. BAPAI AH CHOWDARY, I. U. C. (1954-'55)**

Some educated men of India and of Andhra Desa deny the existence of God. This denial has even become a fashion. When we ask these men, why they deny the existence of God, their reply is only another question—viz—"Can you see God?" or "Can you show me God?" If we reflect but for a moment we must realise that such questions are merely questions of ignorant men. Can you see your great-great grand-father or mother who have died long ago? According to these men who deny the existence of God, you do not have a great-great grand-father or mother which is absurd reasoning. These men do not seem to understand that God is a Spirit, and so cannot be seen with the eyes of a material body but only with the eyes of the soul.

There are other men who say that God is only a man, albeit a great man. Neither is this statement true. If God were only a man how could He have existed for generations, since man is mortal? If He be a man like us, in what does His greatness consist? No! God is not merely a man. Then who is God? Let us try to note down

some things that we know about God and about His Existence.

First there is among men, a universal belief in God. All peoples of the world have some belief in God. William James rightly says, "Take a piece of iron and a magnetic rod. Put them before each other. The magnetic rod will attract the iron rod. Like that there must be a Supreme Being with great power which attracts all people, since they feel themselves attracted to such a Supreme Being, God. Many people have this belief in God but are not able to explain it. We can prove the existence of God by the fact of creation itself. No man came into this world by himself. He came here by the help of his parents, and they by the help of their parents before them. If we try to trace back a man's birth for generations and generations there is seemingly no end, or no beginning if you like. But if we reflect deeply there is a beginning, for an infinite series is repugnant to Science. A first man, and a first woman must have been created by some one. That someone we call God. He, by his great omnipotent power created the first man and woman.



It is very useful to believe in God. Take a rich man who spends his wealth on hospitals, schools and in other social activities. He must have a reason for doing so. We come to the conclusion after deep thought, that he is doing so, because he hopes to be rewarded by God. Therefore belief

in God gives sanity to human actions. If we read History, we see countless people of all ages and all times who have even sacrificed their lives for a general cause or ideal just because they had a belief in God. To try to live without food is absurd; to deny God's existence is more absurd.



"The majority of the great men who have built up our science and philosophy have been and are believers in God. What then must we say of the vanity of the solitary atheist scientist, who without being sure of leaving the slightest trace in the history of science, decides that a Newton, a Faraday, a Maxwell, an Ampere, or a Pasteur was intellectually inferior to him. It strikes us as reaching the limits of paradox". (Louis Lecomte du Nouy in "Human Destiny")

# MYSTERIES of the most Mysterious and Mystifying Number-Nine

By

**SRI K. V. RAMANAYYA, M. Sc.**

*Lecturer in Mathematics.*

It is the last of all digits and highest number that can be expressed in one digit.

The nine digits 123456789 when added across equal 45 and 4 and 5 equals nine.

The ancients already knew it as the irrepressible number. Whenever it is used as a factor in a mathematical calculation it is bound to come out in the result.

There are 9 heavens, 9 orders of angels, 9 planets, 9 Muses, (sister goddesses to whom inspiration and art was attributed), 9 worthies, 9 crowns of heraldry, 9 lives of a cat, 9 months of pregnancy, 9 days of mortification, 9 days of wonder, 9 regions of hell, 9 heads of hydra, modern leases are for 99 years and ancient leases for 999 years, and the cat-o'-nine tails suggests perfect punishment and atonement.

Take any number, reverse the digits of the number and deduct from the large number, the result will always be divisible by 9, i. e., the

difference between two such numbers is always a multiple of 9.

For example take the number 457. Reversing the digits of this number we get a number 754.

The difference is  $754 - 457 = 297$ . This number is divisible by 9, i. e.,  $\frac{297}{9} = 33$ .

Another feature of 9 is this: if any number is multiplied by 9, the sum of the digits in the product will always be 9.

As an example we consider a number 245; product— $245 \times 9 = 2205$ . The sum of the numbers 2, 2, and 5 is 9.

Now observe the following mystery.

$9 \times 1$	equals	9	equals	9
$9 \times 2$	„	18	$1+8$ equals	9
$9 \times 3$	„	27	$2+7$ equals	9
$9 \times 4$	„	36	$3+6$ equals	9
$9 \times 5$	„	45	$4+5$ equals	9
$9 \times 6$	„	54	$5+4$ equals	9
$9 \times 11$	„	99	$9+9$ is	18
			• and $1+8$ equals	9
$9 \times 14$	„	126	$1+2+6 =$	9



There are no two numbers which when divided will give you an infinite row of nines for an answer.

Consider the product :—

987654321	×	9	equals	888888889
„	×	18	„	1777777778
„	×	27	„	2666666667
„	×	36	„	3555555556
„	×	45	„	4444444445
„	×	54	„	5333333334
„	×	63	„	6222222223
„	×	72	„	7111111112
„	×	81	„	8000000001

Every vertical column has all the digits either up or down. The first and the last figure in the extreme columns add up to 9.

Consider any number. Deduct the cross-total of the digits. The resultant number is divisible by 9.

Thus : Take a number 6894  
 Cross total of the digits 27  
 Subtraction gives 6867

This number is divisible by 9.

Therefore 9 is the number of cabalistic power, trinity of trinities, the number of perfection and the superlative of superlatives!!



“What after all does the size of a world or a creature tell us about its importance or value. Is a six-foot high man better than one who is only five feet high? Or an elephant more important than a man, a cow, a dog? Size begins to become an index of importance only when our poetical faculty connects it with quality”.

(C. S. Lewis in “Miracles”)

# On Democracy

## I - THE MEANING OF DEMOCRACY

By

**SRI K. BASAVESWARA RAO, M. A.**

*Lecturer in History.*

### I

The ideas of Democracy, Freedom and Equality have become so familiar and so automatic that they are more incantations than ideas. As Jeremy Bentham used to say, 'when we have words in our ears we imagine that we have ideas in our heads'. Rousseau, once said, that states like human bodies, begin to die from the moment of their birth and carry the causes of their own destruction within themselves. So it is with ideas. After all, what kills ideas is disillusion. And this is an age haunted by disillusion and fear. Therefore, these valuable ideas of Democracy and Liberty will die unless they can get a new life by reinterpretation.

Democracy is generally interpreted to mean only a form of government. Abraham Lincoln describes democracy as "Government of the people, by the people, for the people." Lord Bryce tells us that 'democracy really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes.' J. R.

Lowell says that democracy is only 'an experiment' in government. Seeler defines it as 'a government in which every one has a share.' Dicey describes it as a form of government in which, 'the governing body is a comparatively large fraction of the entire nation.'

In the political sense democracy may be defined as a system of liberties secured by a parliamentary constitution. That constitution may be a limited monarchy, or a republic, or any other form of government which guarantees the rule of law made by freely elected representatives of the people; as such it may be distinguished from the rule of wealth or of force. 'Democracy as a form of state is merely a mode of appointing, controlling and dismissing a government.'

But democracy is not a mere form of government. In a broader and more social sense it is an order of society which implies the spirit of give and take, and the absence of caste or class privileges. It may be used in the sense of an ideal which is dynamic and evolutionary. The aim of this short



essay is to sketch the main principles of Democracy as an ideal and a way of life.

## II

In democracy the sovereign authority of the state lies with the people, not only in their corporate capacity, but also in their individual capacity. The right to vote, which is the basis of political power, is conferred upon all the citizens irrespective of their caste, creed, wealth or social status. This implies that democracy attaches great value to human personality and its central principle is respect for individual integrity. 'The personality of every man and woman is sacred and inviolable.' The democratic way of life is guided by the moral postulate that every individual is an end in himself and not a means to some other end. The well-known formula of Kant in this connection is, 'So act as to treat humanity, whether in your person or in that of any other, in every case as an end, and never merely as a means.' Democracy believes in the inherent dignity and worth of every individual and attempts to create a social machinery which would make for the enrichment and expression of personality.

Liberty is the second principle underlying Democracy. It may be said that democracy is essentially an expression in the sphere of human relations of man's perennial pursuit of freedom. By liberty is meant not only the 'absence of restraint' but also 'the eager maintenance of that atmosphere in which men have the opportunity to be their best selves.' •The end of man is the highest and most harmonious

development of his powers to a complete and consistent whole and liberty is the condition of that development. Democracy tries to ensure individual freedom through a system of rights and obligations. For the integrity and development of the individual there are certain basic requirements which must be fulfilled. Rights are the recognition of these basic requirements of the individual by the State. The recognition is recorded in the form of a charter or declaration of rights which becomes the guiding principle of a State's constitution. In primitive democracies such rights were few; but in course of time these rights have increased in number because with the development of the sciences and the growth of social prosperity, men have become conscious of more and more requirements and have pressed for their recognition. In our times a very comprehensive document has been drawn up by the Human Rights Commission of the United Nations and was passed by the U. N. General Assembly, on December 10, 1948, declaring all the fundamental rights which modern democracies ought to guarantee in their constitutions.

Rights involve obligations. Rights and duties are correlative; they are the two sides of the same coin. Democracy, to be healthy, must offer not only rewards, but tasks. The most basic obligation of an individual in democracy is to respect the rights of other individuals.

The region of human liberty comprises 'the inward domain of consciousness; demanding liberty of conscience in the most comprehensive sense; liber-

ty of thought and feeling; absolute freedom of opinion and sentiment on all subjects practical or speculative, scientific, moral or theological.' Freedom of Religion and conscience is one of the most precious rights of man. A democratic state is mainly a secular state which secures to its citizens the right to profess and practise any religious belief within limits of decency and public order. 'Tolerance should be given to all religions that tolerate others, so long as their dogmas contain nothing contrary to the duties of citizen-ship.' In this connection, it should be remembered that the Indian Constitution states in unequivocal terms that 'all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.'

Freedom of thought is fundamental to Democracy. It has been valued as a sacred possession of man from very early days. Socrates preferred death to restrictions on his freedom to speak his mind. Milton prized it above all: 'Give me the right to know, to utter and to argue freely according to conscience, above all other liberties'. 'If the history of civilisation has any lesson to teach', wrote Professor Bury, 'it is this: there is one supreme condition of mental and moral progress which is completely within the power of man himself to secure, and that is perfect liberty of thought and discussion. The establishment of this liberty may be considered the most valuable achievement of modern civilization, and as a condition of social progress it should be deemed fundamental.' Freedom of thought implies freedom of speech, and that implies freedom to

print and to speak in public. The principle of Freedom of speech is that expression of opinion must be free, open and candid as long as it is within the limits of social order and public morality. The logical standpoint in this respect is that of Voltaire: "I do not agree with a word you say, but I will defend to the death your right to say it!" Suppression of thought is the worst sign of a totalitarian state and the denial of free speech leads to 'the intellectual paralysis which creeps over a community.'

Equality is the third essential of a democratic order of society. It does not mean the 'literal' equality of men in mind, body and attainments. It means that men are equal in dignity and adequate opportunities must be provided for all. The right to work, to adequate wages, to reasonable hours of work and leisure and to self-government in industry—these must be secured to all so that every one may have a fair start in life and the chance to develop his personality to the best that he is capable of. Equality is not identity of treatment; it is such an organization of opportunity that no man's personality suffers frustration to the private benefit of others.

Democracy implies a social order in which no man or group of men will exploit the weakness of others. It attempts to remove the glaring inequalities, social and economic, which are rampant in most modern communities. As Matthew Arnold said: 'our inequality materializes our upper class, vulgarizes our middle class, brutalises our lower.' Liberty, to be real, must



be supplemented by a minimum amount of equality. Indeed 'if liberty means the continuous power of expansion in the human spirit, it is rarely present save in a society of equals. Where there are rich and poor, educated and uneducated, we find always masters and slaves! 'There cannot be democratic government without equality; and without democratic government there cannot be freedom. For the real meaning of democratic government is the equal weighing of individual claims to happiness by social institutions.' (Professor Laski.)

Fraternity is the fourth principle of the democratic way of life. It implies the spirit of comradeship and 'the Christian ideal of charity—that generosity shown by members of a community to each other because they feel that they are all parts of the same body.' It emphasizes that mankind is one and that freedom should belong to all individuals irrespective of their caste, class, colour or nationality. Without the sustaining force of Fraternity, liberty and equality remain mere formal principles which may be exploited by any powerful individual or group. Fraternity calls for the utmost expansion of human nature. In other words, it may be described as 'the supreme sacrifice, for by losing to humanity what is one's own, the individual acquires the blessings of moral freedom and the citizen-

ship of the Kingdom of Heaven on earth.'

All these values of life are imparted in a democracy through education. Education is the chief source of nourishment of a democratic order. Of course, education itself cannot make a good man or a wise man; but it is a reasonable assumption that the spread of knowledge and intellectual discipline will improve the capacity of the average citizen for his legitimate share in self-government. The aim of education in democracy is to draw out the potentialities of each individual and to help him to realise those potentialities in harmony with the community. It goes without saying that education must be free intellectually, for "there is no bondage of mind or spirit more ruinous than the 'inspired' indoctrination of the young which is now practised by totalitarian systems."

Viewed in this manner, democracy stands for a way of life and Prof. Smith says that the democratic way of life is the genuine religious way of life. It is a practical expression of the enthusiasm for humanity. It is a concrete attempt 'at the reconciliation of the apparently contradictory principles of liberty, equality and fraternity, in order that every individual in the community may be enabled to attain the highest good possible for him.'



## **II - PROBLEMS OF INDIAN DEMOCRACY**

By

**M. A. RAWOOF, I. U. C. (1954 - '55)**

There once raged a controversy between Gopalakrishna Gokhale and Bal Gangadhar Tilak on the question of politics in India. The former was of the opinion that a subject nation had no politics by which he meant the science of Government. The later equally emphatically asserted that a subject nation had nothing but politics, by which he meant the liberation of the country or attainment of Independence. Both were right. Bernard Shaw said that a subject nation was like a man suffering from cancer who thinks of nothing but his disease. India concentrated all its efforts and energies to attain freedom. It is now a sovereign democratic Republic. Two things are necessary for the success of Democracy - an enlightened electorate and intellectual leadership. In India hardly 12% of the population is literate and yet every adult male and female enjoys franchise. For all practical purposes there is no enlightened electorate in India which, therefore, does not fulfill the first condition for the successful working of Democracy.

In India, immediately after the attainment of Independence, adult fran-

chise was introduced. Many doubted the wisdom of such a step. Now it is too late in the day to suggest the scrapping of adult franchise. What should be done is to educate the masses. The object of education is manifold. Firstly, an educated electorate can take an intelligent interest in the working of the legislature, and the activities of its representatives. Secondly, informed public opinion is necessary for the successful working of democracy and this is possible only when there is an enlightened electorate. Thirdly, the price of democracy is eternal vigilance. An illiterate electorate will not mind whether Rama rules or Ravana rules.

In India there are too many parties. Multi-party system saps the foundations of political stability. The constant cabinet crises in France are due to the existence of multiparty system for where there are several political parties and groups, there is no sense of loyalty. Affection for a party depends on appointment and defection from a party depends on disappointments. In England where there are well organised political parties, and it



should be remembered that there are only two parties, the Conservative and Labour, for the Liberal party for all practical purposes has ceased to exist, party loyalty is unshakable. In India a man belongs to one party today, to another party tomorrow, to a third one the day after and so on. If Democracy is to succeed in India not only should there be but two parties, but those who join a party should be loyal to it through thick and thin.

Politics in India should be reorientated. Those who think that they have suffered and sacrificed everything for the Country will be revered

as patriots if they do not seek office. The less competent should make room for the more competent. Those who are in power should be conscious of their limitations and should not be elated when hypocrites praise them. Above all, those who want to enter politics should undergo the necessary training: they should enrich their minds by extensive study; they should learn how to reflect and how to think independently. It should not be forgotten that of all forms of Government, the most difficult is Democracy, and its success depends on men of integrity and intelligence.



“Lord, make me an instrument of your peace. Where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.”

(Prayer of St. Francis of Assisi.)



**The Governor, Sri C. M. TRIVEDI & SRIMATI KUSUM TRIVEDI**  
**in our midst on Donors' Day, 4th Jan. 1956**

**AT TEA:**

*The Principal, Sri G. V. S. Naidu,  
 and the Rajah of Challapalli on the  
 left of the Governor*



← The meeting held within  
 the Gogineni Hostel



• In the Library

← The Goginenis with Fr. Coyle in  
 the Museum



# *Do You Know?*

By

**SEETA RAMACHANDRA RAO, I. U. C. (1954-'55)**

That the largest church in the world	is	St. Peter's Church in Rome.
That the tallest Church	is	Ulm Cathedral in Germany. 529 feet high.
That the largest building	is	The Soviet Palace, the Kremlin, in Moscow.
That the longest bridge	is	Oakland in St. Francisco.
That the longest river	is	The Mississippi in America.
That the largest Country	is	Brazil with an area of 3,285,319 square miles.
That the largest Island	is	Greenland. 827,300 Sq. miles.
That the longest wall	is	The great wall of China. 1500 miles long.
That the largest Cinema House	is	The Roxy in New York.
That the largest Railway station	is	Grand Central Terminal, New York with 117 platforms.
That the largest desert	is	The Sahara in Africa.
That the largest fresh water lake	is	Lake Superior in America,
That the largest salt - water lake	is	The Caspian sea, 760 sq. miles.
That the largest Delta	is	The Sunderbans in Bengal. 8,200 Square miles.
That the largest Canal	is	Stalin's White Sea Canal.
That the highest Dam	is	Boulder Dam. U. S. A. 726 feet above bed rock.
That the highest waterfall	is	Tuegla in Africa. 2,810 feet.
That the highest Mountain	is	Everest in India. 29,002 feet.
That the largest Park	is	Yellowstone National Park. U. S. A. 3,426 Square miles.
That the biggest City in population	is	London, England. 8,700,050.
That the largest Ocean	is	The Pacific Ocean.
That the longest Railway	is	The Trans-Siberian Railway.
That the biggest Library	is	That of Kiev (U.S.S.R) 7,097,000 books.
That the tallest Tower	is	Eiffel Tower in Paris. 984 feet.
That the largest Pearl	is	The Beresford-Hope Pearl, weighing 1807 grams

# *Our Educational Tour*

By

**Fr. G. SUBBIAH, S. J.**

The reading of books is not the only way, nor perhaps even the best way of learning. There are other ways which are as good in the acquiring of knowledge. "Go out and see things for yourselves", is what we are told when we go on an excursion, and such excursions are universally welcomed, now more than ever, by the youth of all countries.

Since it was the first year of the College's existence, an excursion could not be organised during the year. It was therefore undertaken as soon as the College closed for the Summer Holidays. A batch of thirty boys, mostly hostellers with their Warden, started out after the programme had been carefully prepared and approved beforehand down to the least detail. Leaving Vijayawada by the Kurnool Express in the evening, we arrived the following morning at our new Capital, a very modest town at present, but with great potentialities for the future if only circumstances favour it. The only monument that recalls Kurnool's historic past is Kunda Reddi's Fort. However there is plenty of material for

future history. What was once the District Collector's Office has just been neatly arranged with additions of newly built wings to accommodate the 196 members of the present Legislative Assembly. The Governor's Military Secretary took us round the Raj Bhavan. The time at our disposal only allowed us to call hurriedly on two of our Ministers. Our Deputy Chief Minister Mr. Sanjeeva Reddy was charming and Mr. Sanjeevaiah was no less so. Both of them freely mixed with and talked to our boys.

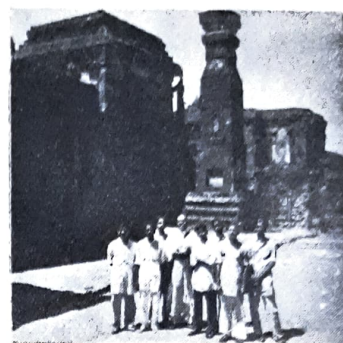
Bellary was next visited. It is a very fine city built round the foot of a hill on which there still stands majestically a fort of Tippu Sultan. After Bellary we continued our Journey by train to the Tungabhadra Dam. It is not yet fully completed but the Dam is a marvellous piece of engineering, holding in its basin a colossal amount of water. We got an idea for the first time of what the Five Year Plans can do for the improvement of Agriculture and for the feeding of India's teeming millions.



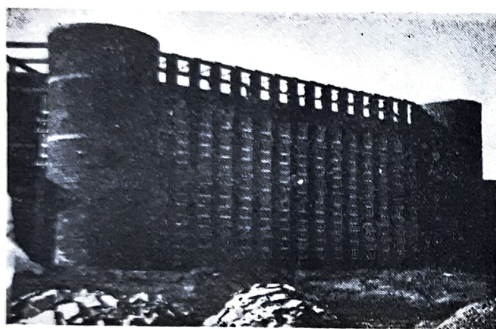
# STUDENTS' TOUR — April 1955



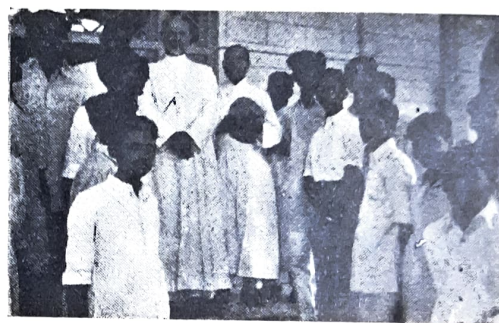
The Tourists at Kurnool



Kailasa Cave Temple - Ellora



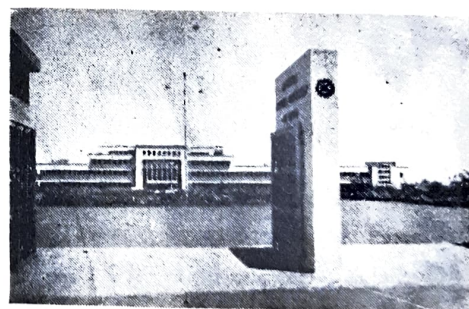
De Nobili Jesuit College - Poona  
The Library



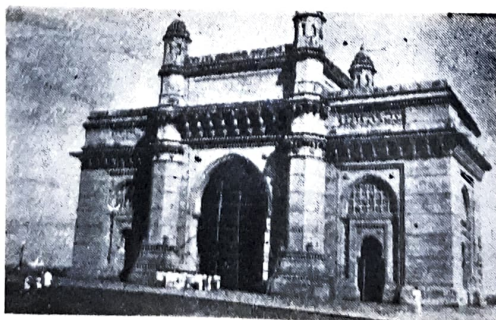
Fr. Jerome D'Souza and the  
Students - Poona



Hampi - Vijayanagar



National Chemical Laboratory - Poona



The Gate Way of India, Bombay

*All Photos by Ch. V. Nageswara Rao. Except the last two, which are by Ch. Koteswara Rao*

Within fifteen miles of the Dam lie the celebrated ruins of Vijayanagar, the glory of all that was once Andhra. A bus took us there and we spent the day amidst the ruins of Mandapams, temples and palaces, all of granite stone, most exquisitely carved as though out of ebony. We wandered amidst these ruins for hours not minding the noonday sun, so interesting was this city in ruins which proclaims the peerless skill of our ancient sculptors and craftsmen. Many of the stone structures are still intact, the most notable of them being the Vittala Temple, The Lotus Mahal, the Queen's Bath, the Gajasala, or the Elephant Stables, etc.

On our way to Poona, we had to change trains at Hubli and the delay that ensued was a blessing in disguise. Mr. Lobo, the Electrical Engineer, was kind enough to arrange for us to visit the Railway Workshop at Hubli. But for his good offices we could never have obtained an entry, most of all on a Sunday. There we spent over three hours visiting every department under an able guide, who showed us where they make practically everything necessary for a train, from the smallest iron nail to the fitting up of a perfect air-conditioned railway carriage. We were some of the very few civilians that had the chance of inspecting the magnificent saloon-carriage just completed and ready to be sent to Kurnool for the exclusive use of His Excellency Mr. Trivedi, The Governor of Andhra.

The following day we were in Poona, to our Andhra lads a very strange place indeed, where dusty men invariably

wore red turbans and spoke in a strange tongue. We stopped at St. Vincent's School for two days, during which we visited all that is to be seen—the Empress Gardens, the Kadakavasal Military Academy, the Irrigation Research Institute, The Chemistry Research Institute, the ruins of an ancient palace of the Maratha Rulers, the rock-cut Temple, Parvathi Hill, The Indian Institute of Social Order and finally the De Nobili College, the last two being under the management of the Jesuit Fathers.

We then proceeded to Bombay and four days were all too short a time to see completely that premier city of the Far East. We visited some of the Educational Institutions, the Prince of Wales Museum, the Aquarium, Victoria Gardens, the Zoo, Malabar Hill, the Hanging Gardens and the Harbour. Of all these, by far the most thrilling, by unanimous consent, was our visit in a motor-launch to the Elephanta Caves which are situated on an island out in the Sea, at a distance of six miles from the Gateway of India.

Leaving Bombay by rail and going via Manmad, we arrived at a very small but very pleasant city called Aurangabad, the North-west outpost of Hyderabad State. It was in this city that Aurangzib lived and ruled as viceroy, the Southern portion of the Moghul Empire. The tomb of Aurangzib is still venerated there by Muslim devotees. But from the architectural point of view, the Bibica-Mugbara, the mausoleum of Rabia Durani, the Queen of Aurangazib is one of the finest Mohammedan buildings in all Deccan. If one has



seen it, one can take the Taj Mahal as seen, for both are built exactly on the same model.

Apart from its historical background, Aurangabad has an added value; for tourists wishing to visit the world famous Ellora and Ajanta Caves have to get down here and proceed on their way by bus or car. We remained in Aurangabad for two days and first went by bus to the Ajanta Caves which are at a distance of 57 miles from the city. We spent there a full day admiring the 29 caves, their rich sculpture and frescoes still more or less intact in spite of being exposed to the weather for the last two thousand years. There we met tourists from far-off lands, Australia and Japan, and from many parts of India and Ceylon. The walls, the ceilings and the pillars of nearly all the caves are adorned with paintings representing Buddhist Scenes and Buddha is seen in a thousand poses.

The following day was spent at the Ellora Caves which are 14 miles from Aurangabad. Historians trace these caves to the 9th century A. D. The 16th cave, if I remember well, is what is called the Kailasa Temple. It is one of the most remarkable of all cave-temples, and its statues and carvings cannot be adequately described. One must see them for oneself. In contrast to the Ajanta Caves where Buddhist culture exclusively rules, Ellora presents a happy combination of Buddhist, Brahmanical and Jain cultures side by side.

Close to Ellora is Daulatabad whose fort is built on a cone-shaped hill. Two very remarkable features of this fort are the moat and the spiral passage. In the open space between the outer wall of the fort and the citadel are still to be seen the remains of palaces, gardens, temples and mosques. The most notable is a tower called Chand Minar, over 200 feet

high and looking as if completed only yesterday.

The longest lap of our Journey, about 300 miles had to be done by train before arriving at Secunderabad. We were there the guests of His Grace Mgr. Mark Gopu, Archbishop of Hyderabad and we enjoyed his hospitality to the full. The fourth largest city of India, Hyderabad is picturesquely situated on the banks of the Musa, a tributary of the Krishna River. The city with its pretty mansions nestling among trees, hillocks, tanks and canals forms a great contrast to Bombay the city of big buildings and over-crowded houses. Among other things we visited the City's water-works, the Char Minar, the Mucca Masjid, the Public Gardens in which stands most beautifully the State's Legislative Assembly Hall, the Zoo, the Golconda Fort, the Osmania University, Osmania Sagar Lake, and above all the Salar Jung Museum.

Warangal was the last place visited on our journey homewards. There we stopped for a day, visiting the Thousand Pillar Temple and the Fort of the Kakathiya Kings. And finally it was on the 19th of April that the train whistled for the last time for us and we were at home, back in Andhra Loyola College, richer than we had gone out, perfectly satisfied at having seen for ourselves things of interest of past as well as of present.

In conclusion we heartily thank all those who helped in any way to make our excursion the grand success it was. Wherever we went, in every city and town, we received a great welcome from the authorities of Catholic Educational institutions. Invariably they provided us with splendid accommodation, and very often they put themselves at our disposal for a whole day and even their buses and cars, sometimes without even charging anything. May a rich blessing ever be theirs for being so good to us!

# A VISIT TO KONDAPALLI

By

P. RAYAPPA, I. U. C. (1954-'55)

The Botany students of Andhra Loyola College, were given a splendid opportunity of enriching their collection of plants and flowers in an excursion to Kondapalli. Most people think of Kondapalli as an historical spot, a place of ruined palaces and ancient buildings. That is quite true, as far as it goes, but Kondapalli is also a place where we find an immense variety of trees, shrubs and flowers. These are most useful to a student of Botany, as they enable him to see with his own eyes, the plants he has heard described in the Lecture Hall. It gives me great pleasure to be able to give you a short description of our excursion.

We left Bezwada Junction in the early morning and after a short run of only 12 miles, we reached the small station of Kondapalli. We got down from the train and set out at once for the foot of the hills. On our way we were pleased to see many of the village people engaged in cottage industries which by the way are very essential in India. Before actually climbing the hill, our Botany Professor made sure that we were all present and then sent us out on our first task, which was to collect as many different varieties of

plants and flowers as we could find. We succeeded in collecting quite a good number and we soon returned with them to our Professor, who took them one by one and explained them to us. We took down a few notes as he was doing so. Then that being finished and ascending the hill slowly, carefully looking out for new specimens on the way we reached the summit at 10-30 a. m.

As has been stated, our main idea in visiting Kondapalli was to gather botanical specimens. However, we were interested in seeing the ruins of so many historical buildings of bygone days; so strong and so well built. Although some may consider the men who built those buildings "barbarians" because they did not belong to the "modern age," their work is to be greatly admired. Evidently such ruins are of greater interest to History students, but even we, Botany students, were pleased to see those relics of our country's former glory.

After a certain amount of walking to and fro in the forest, we began to feel a little tired and felt that a meal would do us no harm. Fortunately



we were soon informed that dinner was ready. The meal was splendid and we thank very much Rev. Br. Joseph who had prepared it for us and who had arranged that the cooks of the College should accompany and serve us.

About 2-00 p. m., we were again on the more, this time through that part of the forest which is known as the Sandal Forest. We suddenly came across a lake on the summit of the hill. What a magnificent sight! The surface of the lake was carpeted as it were with large lotus flowers that danced in the breeze, reminding one of Wordsworth's daffodils "Fluttering and dancing in the breeze", and "Stretching in an endless line across the margin of the bay". Long after we had left the shores of the lake, the memory of it lingered in our mind. The water was as clear as crystal and as sweet as honey. The forest through which we

passed on our way down the hill was very dense. Many birds were twittering delightfully as the evening shades were falling.

It was 4-00 p. m. when we reached the foot of the hill and once there we partook of light refreshments. We did not return home by train but by bus - getting into different buses as we found room available. All were back home by 8-00 p. m.

It had been a perfect day, that 13th of February 1955, and we thank Rev. Fr. Principal for having arranged it. We thank our Botany Lecturer, Mr. S. N. Ramaswamy, B.Sc., (Hons.) from the bottom of our hearts for having borne the responsibility of the excursion and for the great pains he took to explain to us so many things about the specimens we collected. May we have many more such excursions.



"When beauty and love seem to you to have abandoned the world, ask yourself whether perhaps they have not abandoned your own heart".

(Georges Duhamel)

# ON CHARACTER

By

**PARIGI VASANTH KUMAR, I. U. C. (1955-'56)**

The word character gives an unpleasant sound to many. Men sometimes despise character, as being merely a surface dressing and of no real significance in their lives. They do not care for a man who has a good character.

Character is the outward sign which shows our inward thoughts and actions. Character is like a white paper which when once blotted can hardly ever be made white again. A man of good character is first and foremost a man with independence of outlook, one who maintains his own individuality. To meet a person of good character gives one a feeling of pleasure and comfort. Samuel Johnson said that "The difference between a well-bred man and an ill-bred man is that one immediately attracts our liking and the other our aversion. We love the former till we find reason to hate him and we hate the other till we find reason to love him." A man of good character can realise his own defects and he tries to regulate his life according to right principles. Such a man works steadily towards his final happiness. A man of character will be

accurate and efficient in his work. A great nation is one that abounds in citizens of good character.

Appearances are deceptive. Therefore, we must judge a man not by his appearance but by his character. It is not the gay coat which makes the man. Similarly the life of a man cannot be shaped merely by reading books and passing examinations. Education is only a means to an end and it alone cannot help us to lead our life in a good way. Of course books and education help us to some extent, but we learn more when we do things practically. Now to decide the right thing to do requires much strength of character. If a man is without character he is without rules and principles of life. He will act as his fancy moves him, so that his life will be inconsistent and irregular. A man with a bad character is worse than a foolish man.

Finally, how can we form a good character? It is not something which comes naturally. Like all the best things of life, it has to be worked for and won. We have to follow right.



principles and practise good habits. Good thoughts lead to good habits and good habits lead to a good character. Hence we can form our character, first by cultivating good thoughts and wishes and then exercising both our intellect and will in good ways. Good habits are the final and perfect flower of noble character. Self-discipline, a sense of duty, and consideration for others are the essential parts of a good character. A very old poet described a perfect man as being one who did right and spoke the truth, who did not attempt to deceive others or to speak ill of them, who was humble and God-fearing and

who would keep his word when once it was given, even if it caused great inconvenience to himself. Although these things were said long ago, they still remain true. Let us follow these principles to form a good character.

Let me conclude with the lines of an unknown poet.

“When wealth is lost  
 Nothing is lost  
 When health is lost  
 Something is lost  
 When character is lost  
 Everything is lost.”



“What does God matter, some say, provided men love each other and practise virtue. One might equally well say: what does it matter if the mountain springs run dry, provided water is not lacking in the pipes and taps of our towns.”

(Adam Kiwitz)

# World Peace and How it can be secured

By

**S. M. ABDUL KHADER, I. U. C. (1955 - '56)**

(This essay was awarded the first prize in the Essay competition conducted by the Student's Society. — Ed.)

In recent years agreements have been reached on many troublesome, long-standing and even dangerous disputes which would easily have led to war but were happily closed. But still the threat of a third World War is hanging over us like a proverbial sword of a Damocles.

The World is passing through a crisis. Humanity is swinging between hope and despair, prospects of peace and horrors of war. The ever increasing international tension is clearly reflected in the widening-gulf between the U.S.A. and the U.S.S.R. If another global war breaks out, humanity would be extinct. But the inevitability of a third World War can be ruled out if there exist no illusionary fears or distrust.

Mr. Dag Hammarskjöld, Secretary General of the United Nations says, "Too often to-day we see a peace which is not true peace or a liberty which is not true liberty. We can have true peace only when we have created a

world without fear". We can find out the road to peace and liberty only by the moral approach. The best fighter for peace is he who is prepared to sacrifice his own peace and interests for that of others.

George Bernard Shaw observes, "To minimise the risks of war our statesmen must know that the axiom that Satan will find mischief for idle hands to do applies as well to idle virtues and capacities. Statesmen must find employment for our enthusiastic youths in business, in Science, in Politics, in exploration, research of all kinds, re-construction and development of countries".

Disarmament, both qualitative and quantitative, is a condition precedent to the achievement of peace. All experiments with hydrogen bombs and atom bombs should immediately be stopped. The stock-piles of hydrogen bombs and atom bombs and other nuclear weapons, wherever they exist, should be completely destroyed



and their production should cease immediately if peace is to be preserved all over the world. These dreadful weapons would cause irreparable damage to human life and world peace. To keep control over these weapons, an early agreement should be reached which would ease the task of securing their total abolition. An agreement of this kind would help quickly to relieve world tension and also encourage the general reduction of armaments.

In July last year a summit conference was held at Geneva in which the U. S. A., Russia, England and France participated. The frank and free exchange of ideas led to the conclusion that in nuclear war there can be no victor. So unless these fearful weapons are abolished, peace and prosperity will not prevail on the face of the earth.

The ancient Romans held the view, "if you want peace, be prepared for war". The idea underlying this dictum is that the intending aggressor is put in a sober frame of mind when he sees his neighbour well armed. Others held the view that the possession of weapons tempts one to have a trial of one's strength, and so disarmament is a necessary preliminary to world peace.

Though the maintenance of armed forces by the member States was incompatible with the League of Nations, it was not considered so by the imperialist powers who created and controlled it. The second World War could not be averted under such circumstances. The United Nations is not different from the League of Nations. Member States are still maintaining

large standing armies as before and are manufacturing destructive weapons. Here lies the danger to the peace and security of the world.

Real and true peace requires a real settlement. If any conflict arises between two nations, it must be settled in a pacific way, without resort to arms. If the territorial integrity and political independence of a nation are threatened, they should be preserved by collective security. Compromise over a dispute is possible if it is negotiated in a spirit of good-will. The fundamentals of a good negotiation are careful preparation, truthfulness, precision, patience, impassivity and modesty. These good qualities should be carefully observed when solving disputes peacefully between nations.

Imperialism, colonialism, racialism, excessive national pride, capitalism, world communism, are the root causes of war and the main obstacles to world peace. We cannot expect peace in the world until and unless justice and fair-play guide every action of the Big Powers.

In the world to-day, injustice, greed, fear, jealousy, suspicion and hatred for one another, which are responsible for hostility and warfare, are rampant, and so long as they exist, peace cannot be achieved. They should be rooted out. Also there can be no world peace if self-interest is the guiding principle in the foreign policy of nations. The fear and distrust which is looming like a dark and gloomy cloud over the East-West horizons can easily be dispelled through a proper and sympathetic understanding of

mutual problems which would pave the way for peace.

The Governments of the countries of the world must realise that their purposes cannot be furthered or achieved by a world war. They should try to find out peaceful means for settlement of all matters of dispute between them.

If one nation loses global perspective in these days it may be said to lose all perspective. Peace, therefore, is not only indivisible but also indispensable for the orderly development of any country. Pandit Nehru is of the opinion that unless Asia pulls its full weight, there would be no peace in the world. For this, Asian unity is necessary. All Asian countries must unite together and colonialism of all kinds should be obliterated from this ancient continent. Every nation should consider it as its duty to contribute sincerely to the peaceful solution of international problems and to the elimination of war. All the nations should work for peace, 'on the side of peace and in protecting mankind against the instigators of another war.

If there should be ever-lasting peace in the world, the selfish tendencies of nations should be cured. Every nation should develop its internal markets and be satisfied with them. Exploitation and enslavement of one nation by another should cease, and imperialism and world communism should yield place to the interdependence of independent states.

It is the inherent desire of man to have peace. His efforts to achieve this object have been directed in two ways, individual and collective. On

the individual side it is education, and on the collective side it is the State. If education is of the right type, man becomes an apostle of peace, if it is of the wrong or defective type, he becomes selfish, unjust, and aggressive.

Lovers of peace have arrived at the conclusion that there is no use appealing to Governments to preserve peace. The appeal should be directed to the people who should be told that peace is in their interest and they should work for it. If the people are convinced of this fundamental fact and their support is enlisted, the workers will flatly refuse to produce destructive weapons and the soldiers will refuse to handle them and to fight. There is no nobler task to which humanity can dedicate itself than the task of achieving world peace.

The United Nations is the only hope in the long run to prevent the outbreak of a global war. In it we have the force that can eradicate the root causes of war. It is the imperative duty of every member-state to follow the road it has traced towards the goal of world peace. Failures, setbacks and weaknesses should not discourage the member-states of the U. N. O. from transforming the high aim of this world organisation, namely, "to save succeeding generations from the scourge of war" from an ideal into a reality.

To a great extent the 'Panchashila' or the five principles give concrete expression to the ideals of the U. N. O. They are the most civilised and modern weapons to fight against cold wars and international mistrust and thus to make the world a happy, peaceful and prosperous place for all people to dwell in safely without any fear of war.



# IF I WERE A BIRD

By

K. V. R. SARMA, I. U. C. (1955-'56)

Sometimes when I have no work, I watch the birds and all their activities. At every movement their freedom strikes me very much. They can fly wherever they like. There are no obstacles to check their movements. Watching them move so freely from place to place I began to wish that I also were a bird. I am now almost a slave, a prisoner when compared to the birds. See, friends, how at home I have to obey the orders of my parents and my elders. There are so many "do's" and "don'ts" for me. In college life also I must get up at a certain hour, study at a particular time, return to my room before sun-set and so on. I must make friends and play only with those children of whom my father approves. In college the lecturer imposes his code of discipline on me. If I ignore his instructions, like writing impositions or giving answers to the questions, I have to face his terrible anger especially in composition class.

However, friends if I were a bird I would be free from all those restrictions on my activities. I would be the monarch of all I surveyed. With what great joy I would fly from one tree to

another and perch on the top - most branches.

If I were a bird I would first fly to the big fruit seller's shop and eat all the fruits. If he tried to beat me I would bite him with my teeth very well because once he gave me a rotten fruit and took four annas for it. Becoming a bird I would not only enjoy freedom but also get rid of many cares and worries especially from studying hard Chemistry and from solving big problems in Algebra and Trigonometry. Now I have to take care of my clothes, comb my hair every day and do a thousand things to look respectable and well-behaved. However as a bird I would go about, not in unnatural clothes like men, but in nature's clothing. As a bird, I think, I would naturally learn to chirp and sing. I wish to be a Cuckoo bird because great poets praise its music. I would then enjoy giving the pleasure of that sweet music to the world. Perhaps my music would attract and inspire poems in my own praise, and in praise of my wonderful song. Thus I would add to the richness both of poetry and of song. My dear friends, then I would

sing to children who would offer me all kinds of good things to eat. Still I would not want to go too near them, because I know that children love to catch birds and tie a string to their legs and thus play with them. I would feel great misery if such a thing happened to me; for I love nothing so much as freedom.

There is yet another important adventure which I would enjoy as a bird. There are so many things which people do within closed doors. As a bird I would have a limitless field for observation. Perched on the Neem tree in the country yard of my lecturer's house I would watch with very much delight how his wife quarrels with him; I would also manage to enter the Principal's office through the ventilator and see how he sometimes takes the lecturers to task or fines some mischievous boys. At present the Father who looks after the museum does not allow me to enter his room when he is preparing wonderful things to put in our College Museum. Yet if I were a bird I would slowly enter his room and watch with delight what he was doing. If he tried to catch me to put me in the museum since he would not

recognise me as number five forty one, I would at once become a boy again; number five forty one. He would be surprised and think that I am a Magician. Often in fairs and exhibitions I cannot see every thing clearly on account of my size and the great rush of people; but once a bird, I could have easy access to all those places and that too without any entrance fee or ticket. Above all I would love to watch Cricket test matches.

I believe birds enjoy three things most: freedom, happiness and absence of worry. Friends, I would like to be a bird, therefore to enjoy these three things also. But I do not want to be a bird forever. What I wish is to be a bird only for a short time or from time to time, because I understand that birds have little reason or thinking power. Thus when I resume my natural form of number five forty one, I would surprise everybody (the Professors also) with the story of my adventures as a bird. And as I should have learnt very important secrets about our lecturers and elders they will always try to please me. Thus I will lead a privileged existence after having been once a bird.

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“An evil man easily suspects evil in others, just as one who is suffering from giddiness believes that the whole world is going round”.

(St. Ignatius Loyola)



# Stamp Collecting

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By

**S. J. CHINOY, I. U. C. (1954 - '55)**

Do you sometimes wonder why people collect stamps? If so, I can give you many reasons. The most important reason is that you can increase your general knowledge in a wonderfully easy way. Stamp collecting has a special name - 'Philately'. This word comes from the Greek language and is a combination of "Philos" meaning "fond of" and "ateleis" meaning "exemption from tax". A stamp on a letter exempts the sender from further tax. Stamp collecting began in England in 1860, where the first postage stamp was issued in 1840. By 1860, over a thousand different stamps had been issued by various countries and the stamps from foreign countries aroused the interest of many and so people began "to collect".

Stamp collecting is a hobby of absorbing interest. It is said that there are twelve million such collections in the United States of America alone. English stamps and stamps of the various British Colonies nearly always bear the figure of the reigning monarch and therefore are not very aesthetic. Other countries however have stamps

depicting subjects of historical, architectural, geographical, zoological, botanical and scientific interest and are eagerly sought for, and from these stamps, one can learn as much about a country as if one were to read a book and with more pleasure. Many countries have issued stamps bearing pictures of Poets, Saints and other great men. India has issued such a series. Some other Indian stamps have pictures of temples and monuments. The Fiji Islands and a few other countries have stamps with a small map of their countries. Australia has issued a fine series showing its peculiar wild life, the Roala Bear, the Lyre Bird, and other animals. Hungary has a series exhibiting the various contests in the Olympic games. It is however to the United States that must go the laurel for the largest number and the greatest variety of commemorative stamps, honouring their Presidents, various associations and famous personalities.

The scarcity of some stamps due to the fact that only a few were issued gives them almost a fabulous value. One such stamp is a British issue of

1 penny printed in 1856. There seems to be only one such stamp in existence at present. This stamp has passed through many hands and is now in the possession of a man who wishes to remain anonymous. The actual present value of that one single stamp is about Rs. 500,000/-. Some stamps have been the cause of disputes between countries. A Nigerian stamp of 1 cent value caused a dispute over the Panama Canal. Another stamp, a 3d stamp commemorating the 100th anniversary of British Rule over the Falkland Islands almost started a war between England and Argentine. The dispute is still going on and is called "The Battle of the Stamps". Some stamps have what is known as "an error". This means that either the picture is inverted or the colour is wrong or a word is mis-spelt. These stamps also have a great value and are eagerly sought for by stamp collectors.

The first issues of stamps did not have perforated edges. Each stamp had to be cut from the whole sheet. In 1847, Henry Archer, an Irishman invented a perforating machine. After a period of experimentation, the Post Office in Great Britain adopted this method of separation and the first 'perforated' stamps were issued in 1854. As a sequel to this perforation

of stamps, a perforation gauge has become an essential tool of the philatelist. By its use he can detect the irregularities of a stamp. The inventor of the gauge was a Frenchman, Mr. D. J. A. Legrand in 1860.

There are different aspects in stamp collecting. Some philatelists concentrate on the history behind the stamps. A few concentrate on the printing or the paper used or again on the watermark or type of ink used. Some content themselves with first day issues. Others again collect for the design or merely for the colour. Whatever be the reason for collecting stamps it is a fascinating hobby. I have only jotted down a few ideas; there are many more but it is better to learn them by experience. Experience is the greatest teacher of all. Once the doors of this, fairyland are opened, you can enter; and believe me you will find it difficult to retreat as there is nothing so interesting or profitable as stamp-collecting. It is a hobby for the young, the middle-aged, the old; for students professionals and business-men - in a word for any man who wants to occupy his leisure hours in an absorbing and instructive hobby. Take up stamp-collecting and you will verify for yourself the truth of what I have said.





# కందుకూరి వీరేశలింగంగారు

యన్. శ్రీరాములు, I. U. C.

( 1955 — '56 )

నేటి వనితలెల్ల మాట నేర్పినతఱి  
జూచి తమకుఁ దగిన పొగసుగాండ్ర  
నేర్చి కూర్చికొంట యేర్పడఁ జూడంగఁ  
కందుకూరివారి కరుణఁ గాదె !

౧

విధిని మించలేని విధవరాం డెల్లరు  
సంఘ దూషణంబు జాడఁ బోక  
తిరిగి పెండ్లియాడి మురియుచుండుట యెల్ల  
కందుకూరివారి ఘనత కాదె !

౨

మంచిచెడ్డలెల్ల మన కండ్లకును గట్టి  
గుట్టుమట్టులన్ని మట్టిఁ గలిపి  
నట్టి బ్రహ్మమతము పుట్టుట దలపంగ  
కందుకూరివారి కరుణఁ గాదె !

౩

శే యం

ఆ శం స

ర చ న : మైలవరపు శ్రీనివాసశాస్త్రి, యం. ఏ.,

స్పెషల్ తెలుగు ట్యూటరు.

అందుకొమ్మా నమస్సుల్ ఆంధ్రా లొయోలా  
చూరగొమ్మా యశస్సుల్ శోభన సుశీలా !

విద్యకై తమ స్వంతవిత్తమును వెచ్చించు  
పూజ్యులౌ “ఫాదరుల” ప్రోత్సాహశక్తియే  
ప్రోదిగొని నీ మూర్తి గట్టెనమ్మా  
పుణ్యభూమిని యవతరించితమ్మా

॥అందుకొమ్మా॥ 1.

దాన ధర్మములందు తమదె పైచేయిగా  
పేరుపొందిన ఆంధ్ర ప్రజలకు ప్రతినిధిగా  
వేంకట సుబ్బార్య వితరణశీలంబు  
అండయై నీదండ నిలచెనమ్మా  
అవధిలేకను విస్తరించుమమ్మా

॥అందుకొమ్మా॥ 2.

కళలకును కాణాచి, శాస్త్రముల జలధివై  
జ్ఞానార్థి జనులయెడ కల్పద్రుమంబవై  
తోటి సంస్థలలోన మేటివై వెలుగొంది  
విజయివై వర్ధిల్లుమా ! విజ్ఞాన  
వెలుగులను వెదజల్లుమా

॥అందుకొమ్మా॥ 3.



సద్ధర్మ, సచ్చీల, సమరసభావముల  
 సర్వమానవులందు సౌభ్రాతృతత్వమును  
 విద్యార్థిలోకాన వెల్లివిరియగ జేసి  
 విమల యశమును గాంచుమా, బిడ్డలను  
 వేయేండ్లు పాలింపుమా

॥అందుకొమ్మా॥ 4.

సహజమగు ప్రకృతికి స్థానమై నిలచు నీ  
 సువిశాల క్షేత్రమ్ము, సొబగైన కట్టడాల్  
 ప్రాచీన గురుకులప్రాంత శోభను గూర్చు  
 ఉత్తమ గురుత్వము నెరపుమా  
 ఉజ్వల పురోగతి చూపుమా !

॥అందుకొమ్మా॥ 5.

క. కొఱగాని కొడుకు పుట్టినఁ  
 గొఱగామియె కాదు తండ్రి • గుణములఁ జెఱచుం  
 జెఱకుతుద వెన్ను పుట్టినఁ  
 జెఱకునఁ దీపెల్ల జెఱచు • సిద్ధము సుమతీ !



**SRI KANURU DAMODARAYYA** Benefactor of the College

21-5-1887 — 5-9-1955

May God rest his Soul.



# కవుల వింతలు

సి. హెచ్. వి. ప్రభాకరరావు, II. U. C.  
(1955-'56)

వేములవాడ భీమకవి భీమేశ్వరస్వామియొక్క పుత్రుడని ప్రతీతి గలదు. ఈతని జన్మ వృత్తాంతము గూర్చి విచిత్రమైన కథ గలదు. జన్మ వృత్తాంత మెటు లున్నను భీమేశ్వరస్వామియొక్క యుగ్రహము గల్గి “నీ వాడినదెల్ల నాటయు పాడినదెల్ల పాటయునగు”నని వరమిచ్చి పంపెనట! అంత భీమకవి యెన్నో మహిమలు జేసి జూపెనని దెలియుచున్నది. ఒకనాడు వేముల వాడలో నొక గొప్పగృహస్థుని యింట నొక బ్రాహ్మణ సంతర్పణము జరుగుచుండ నితనిని బిలువరైరి. భీమన దానికి మనమున వగచి వారి వాకిట గూర్చుండ, బ్రాహ్మణు లీ ముండకొడుకును లోనికి రానియ్య గూడదని తలపులు మూసిరట! భీమన యంతట “మీ పప్పులు కప్పులుగాను మీ యన్నము సున్నము గాను” అని శపించెనట! ఇంటిలోన కప్ప లెగురుచుండ బ్రాహ్మణులు భీతిచెంది దీనియంతటకు భీమన కవియే గారణమని దలచిరి. వారు భీమనను క్షమాపణ కోరగా తిరుగా గప్పలప్పుములు గావలెననియు, సున్నమన్నము గావలెనన నప్పుడే యవి యట్లయ్యెనట! ఇట్టిత డెన్నో ఘనకార్యములు జేసెనని జెప్పుదురు.

ఈ కవి యొకానొక సమయమున గుడిమెట్టయను గ్రామమునకు జనియె. అపుడు తన గుఱ్ఱము కను మొరిగి జనియె. ఆ యశ్వము శ్రీ పోతరాజును నొక రాచకొమరునిచే బట్టవడ, భీమన యెన్ని జెప్పినను వినకపోవుటచే శాపం బిచ్చెను. ఆ రాజకుమారుడు భీమన శాపంబు సరకుగొనకున్న నేడవనాటికే మృతి నొందెనట. రాజుభార్య లిరువురు భీమన యూరి రాగా నమస్కరించిరట. భీమన యప్పుడు “సాభాగ్యవతీ భవ” “సాభాగ్యవతీభవ” అని దీవించెను. అంతట రాజు బ్రతికెను. ఈ కవి చొక్కరాజుసభ నలంకరించి యుండ, వినోదార్థమై స్తంభము వృక్షముజేసెననియు,

మరల రాజు కోరగా స్తంభము జేసెనని చెప్పుదురు. ఒకానొక సమయమున విజయనగర సంస్థానాధిపుడగు రాజకళింగంగు నీతని యాగ్రహమునకు బాత్రుడై రాజ్యము పోగొట్టుకొని, తిరు గీతని యుగ్రహము వలననే రాజ్యము సంపాదించెనని చెప్పుదురు. ఇట్టిత డెన్నియో వింతలు జేసెనని దెలియుచున్నది. రాఘవ పాండవీయ మీతడే రచించెనని జెప్పుదురు. భీమకవి కవిత్వముయొక్క యుద్ధండలీల కొంత తెలియును. సోమనాథుని బసవపురాణమును భాషాంతరికరించెనని దెలియుచున్నది.

నన్నయ భట్టారకునయం దీవింతలు గన్పించుట లేదుగాని, యీతడు భారతాంధ్ర కవులలో మొట్ట మొదటివాడు. భారతమునం దరణ్యపర్వము దెనిగించు చుండ వేములవాడ భీమకవి కోపంబున నన్నయభ ట్టింకను నరణ్యంబుననే రోదనంబు చేయుచున్నాడా? ఇపు డెపుడును నట్లేయుండుగాక అని శాపం బిచ్చెనని యును, దానిచే నాతని కప్పటినుండియు మతిభ్రమ ణంబు గల్గెననియును నందురు. కారణంబులేకయే భీమన యాతనికి శాపంబిచ్చెననుట సహేతుకంబుగ నున్నది కాదు. అధర్వణాచార్యుని శాపమువల్ల నన్నయకు మతిభ్రమణము గల్గెనని కొందఱు జెప్పుదురు.

తిక్కన సోమయాజికి స్వప్నమున హరిహరనాథుడు దర్శన మిచ్చుటవలన భారతాత్మనాథుడు దెనిగింపుటకు పూనొక నెను. అప్పకవి స్వప్నమువలె దేశచారిత్రము లేగుకావునను, స్వప్నములో నుపాసకులకు దదుపాసనా దేవతలును, అన్యులకు జాగృత్పరిదృశ్యమాన ప్రపంచవస్తు విశేషంబులు నగపడుట సహజము. భారతమునందు అరణ్యపర్వము నాంధ్రీకరించుట కీతడు భయపడి విరాటపర్వము మొదలుకొని తక్కిన పదియేను పర్వ

ములు తెనిగించెను. గ్రంథరచనకు బూర్వము తిక్కన యష్టము చేసెనట. తిక్కనొకపర్యాయము భారతము దెనిగించు తటి ద్రోణపర్వమున నైంధవ ప్రకారంబు సంజయుడు ధృతరాష్ట్రునికుం దెలిసెనని చెప్పుచో నొక పద్యంబు చెప్పె; నందు బద్యాంతంబు స్ఫురింప కుండంచేసి “ఏమిసెప్పుడుం గురునాథా” అని తోడన తన ముందున్న కత్తి నెత్తి ఇదె నానాలుకం గోసికొనెద. నా కిత్తటి దైవసహాయంబులేదు. అంత గురునాథుండగు ధృతరాష్ట్రునికు సంజయుడు పల్కు పల్కులుగా బల్కితిని యనెను. అప్పుడు హరి హరనాథు కటాక్షంబు మనకు గలగ వగవనేలయని తిక్కన మరల గ్రంథంబు వ్రాయదొడగెను. ఇట్టితనికి దైవానుగ్రహము గలదు. నిర్వచనోత్తన రామాయణ మీతడే వ్రాసెను.

ఎఱ్ఱాప్రగడ శివభక్తుడగుటచే శంభుదాసుడనియు బిరుదనామము కలదు. ఇతనికి దైవ ప్రత్యక్షము కానట్లు దెలియును. ఇతడు అరణ్య పర్వమును దెనిగించెను.

పిల్లలమట్టి పినవీరభద్రయ్య - దైవానుగ్రహము కల వాడు. “వాణి నా రాణి” యని బినవీరన బల్కెను. చిన్నప్పటినుండియు ఇతని ప్రతిభా విశేషంబులు పండతులకు నచ్చెరువు బుట్టించుచుండును. ఇట్టి సమయంబున శ్రీనాథుడు తననైషధ మీతనికడకుదెచ్చెను. పినవీరన్న బాల్య చాపల్యంబున పిల్లలతో నాడుచుండ శ్రీనాథు డచ్చోటి కేతెంచి బినవీరన యెచ్చో నున్నాడని యడుగ, కార్యమేమి? యని బినవీరన యడిగె. శ్రీనాథుడు నైషధము జూప వీరన తప్పుజూపి యెగ తాళి చేసెను. ఒకానొకదినంబున నీత డుదయంబున గృహంబునకు వచ్చి దంతధావనోదకంబు తెమ్మని వదిలె నడుగ నామె సత్వరంబుగా దెచ్చియిచ్చినది. అప్పు డామె కాలినుండు పావడంబులు బాళబాళ యని ధ్వనిచేసినవి. శివపూజయందున్న పెదవీరన్న విని నందియములు లేకుండుటంచేసి యిట్లు ధ్వనిపుట్టుచున్నదని కంసాలివద్ద గూర్చొని పనిచేయించుచుండ నొకడు పెదవీరన్న యున్నాడా? యని యడుగ లేడని సమాధానంబొసగె. పినవీరన గ్రహించి నిజము దెల్పగా పెదవీరన్న యాశ్చర్య మొంది యతనియెడ జాగరూకుడై యుండెను.

ఒకనాడు పెదవీరన శివపూజ సేయబోదన తమ్ముడు రా జూచి యోరి! పిల్లలం దోడ్కొని చెలువునకుం బోయి కడుపు లోపల, బయట కుభ్రముగా దోమ

స్నానము సేయించి త్వరలో భోజనముసేయ రమ్మని యెను. అంత పినవీరన పిల్లల పొట్టలు చించి లోపట కుభ్రంబుగ గడిగి కళేబరంబులు భుజములపై నిడుకొని గృహంబు జనగా పెదవీరన జూచి దుఃఖముతో గుండెలు బాదుకొనుచుండెను. అతని భార్య సంగతి గ్రహించి భోజనమునకు రమ్మని బిలువ పినవీరన వారిని లేవదీసి భోజనమునకు దోడ్కొనిపోయెను. జనులందఱును నీతనిని దేవునిగా జూచుచుండిరి.

సాశ్వగుండ రాజుతో జైమిని భారతంబును దెనిగింప యొక మాసము నెలవేని దెనిగింతునని పినవీరన జెప్పెను. వీరన నెలయంతయు దిరిగి చివరరోజున నింటికి వచ్చి గది కుభ్రంబు సేసి రెండు దీపములుంచి కొంత చమురుగూడ నుంచుమని వదిలె నడిగె. అతడు భుజియించి గదియందు ప్రవేశించెను. ఇట్లుండ లోపల నుండి కొంతవడికి దాటాకు వ్రాయనగు చప్పుడు వీతెంచెను. పెదవీరన తలుపు సందునుండి జూచి పిన వీరన నిద్రించుట గ్రహించెను. ఒక సుందరాంగి సర్వాభరణ భూషితయై యొకచేత బైడి ఘంటంబు పట్టి యింకొకచేత పుస్తకంబుపట్టి శరవేగంబుగా వ్రాయుచున్నట్లు గాన్నించెను. వాణి త న్నన్యడు వీక్షించుటంచేసి యచ్చో నుండనొల్లక యంతర్నిత యయ్యెను. వీరన మిగిలిన భాగంబు సంపూర్ణిచేసి రాజునొద్దకు జని తగు బహుమానంబులు పొంది “వాణి నా రాణి”యని వారి ప్రశ్నకు సమాధాన మొసగె. ఇట్టితడనేక కార్యములు జేసెనని జెప్పుదురు.

అయ్యలరాజు రామభద్రయ్య భట్టామూర్తితో శపథముజేసి గ్రంథము రచించుటకు నాటుమాసములు వ్యవధి కోరెను. రామభద్రుడు యటుల జేయక చివర రోజున నాభితై సేవకు నంపెను. తన యిష్టదేవుని ధ్యానించుచుండెను. అంత యిష్టదైవంబగు రామభద్రు డచటకు జని యా కార్యము పూర్తిజేసెనని వాడుక గలదు.

తెనాలి రామకృష్ణకవి మంత్రప్రభావంబుచే కాళికా దేవి ప్రత్యక్షమయ్యెనని దెలియును. ఆ దేవి స్వస్థ రజతపాత్రంబుల జూపి యిం దొకదానిలో బెరుగు, నింకొకదానిలో బాలు నున్నయవి. వానిం గ్రోలిన వారలకు గ్రమ్యంబున విద్యయు, వైశ్వర్యంబును జేకూలును. రామకృష్ణుం డా రెంటిని గైకొని బెరుగు, బాలు రెంటిని త్రాగెను. కాళికాదేవి యంతట



నిద్రాంకుడవయ్యను వికటకవి యగుదువని శాపం విచ్చెను. రామకృష్ణుని దీనాలాపనకు “రాజసన్మానము గావించెదవు. రాజసభాభూషణంబు వయ్యెద” వని వరమిచ్చెను. ఇట్లు డనేక వింతలు రాయల సభలో జేసెనని దెలియుచున్నది. ఇతడనేక కవుల నోడించి రాయల ప్రీతికి బాతుడయ్యెను.

పింకళి సూరనకు “పేకి” అను నొక క్షుద్రగ్రంథర్య స్త్రీని దాసిగా జేసికొనియె. అయితే ఆ కథ జన సామాన్యముగ విశాచపుకథగా వాడుకొనబడుచున్నది. కాని మంత్రయోగు లిట్టి గ్రంథర్యవిద్యల వశపఱచుకొని వానివలన ననేక చమత్కార కార్యముల జేయించుట కలదు.

పోతనామాత్యునకు భగవద్దర్శనము గల్గెనని దెలియును. గజేంద్రమోక్షణంబు వ్రాయుచు నందు గజేంద్రుడు స్వామిని రక్షించుచుని పలుకిగ నా వచనంబులు వైకుంఠనాథుం డాలించెననుచో “అల వైకుంఠ పురంబులో నగరిలో నామూల” అని నుడివె. అంతట నేమియు దోచక తన కూతుర కిచ్చి నిష్ఠనప్రదేశంబునకుం జనెను. పోతన యిష్టదైవంబు తద్రూప ధారియై యాతని గృహంబునకుం జని పోతన కూతురుం బిలచి పుష్పకము దెప్పించి యందున్న యసంపూర్ణ వాక్యంబు నూచి “సౌదంబు దాపల” అని వ్రాసి దాని నామె కొసంగి తా నంతర్ధానంబు నొందె. పోతన తిరిగి రాగా పుష్పకమునందు వాక్యముజూచి కూతురునడుగగా “నీవ కదా యింతకుము న్నిటకు నేతెంచి వ్రాసి

యంటివి” యనెను. రాముడే దీని యంతకు కారణ మని తలచెను.

కాళిదాసు, దండి శైరములో సరస్వతీదేవి తీర్పు చెప్పినదనియు దెలియును. కాళికాదేవియొక్క అనుగ్రహము కాళిదాసునకు కలదు. కన్ననే పెక్కుగ్రంథములు రచించి విజయము గాంచినాడు. ఇతడెన్ని మహిమలో జూపెనని దెలియును.

పాలకునికి సోమనాథుడు బసవేశ్వరుని పుత్రుడని దెలియును. ఇతడు శివభక్తుడు కన్ననే బసవపురాణము రచించి బ్రతాపుని ప్రతిపక్షులతో వాదించి గెలిచెను.

ఇట్లు బెక్కు కవులు దైవానుగ్రహము కల్గుటచే పెక్కు మహిమలు జూపినయియు దెలియును. ఈ వింతలయందేగాక సాహిత్యమునందు ఘనతజూపిరి. ప్రతి కవియు తన యిష్టదైవమును ప్రార్థింతురనియు, కొందఱు యిష్టదైవమును వశము గావించుకొని వింతలు జూపి రనియు జెప్పనగును. ఈ కవులకు దైవానుగ్రహము లేనిదే బెక్కుగ్రంథములు రచించెడివారు కాదేమో? వారికి దైవానుగ్రహ మెట్లున్నను సాహిత్యమునందు ప్రావీణ్యతజూపి మనకు దారిజూపినవారైరి. వీరి గ్రంథము లన్నియు గణనీయములే. వారు వారి గ్రంథముల కొన్నిటిని తమ తమ యిష్టదైవములకే గృతిగా నిచ్చిరని దెలియుచున్నది. కావున పూర్వపు కవులు ఈశ్వరానుగ్రహమువలననే మహిమలుజూపిసాహిత్యము నందు మిగుల వన్నె కెక్కిరి.

క. తలనుండు విషము ఫణికిని

వెలయంగాఁ దోకనుండు • వృత్తికమునకున్

దల తోక యనక యుండును

భలునకు నిలువెల్ల విషము • గదరా సుమతీ :

# భాషారాష్ట్రప్రాతిపదికపై యాంధ్రరాష్ట్ర నిర్మాణం

యస్. శివరామకృష్ణ వరప్రసాద్, II. U. C.

( 1955 — '56 )

“నూతనరాష్ట్రాల నిర్మాణం, ప్రస్తుత భారత దేశ పునర్విభజన, ప్రజలలో సమైక్యసాధనకృషి నీరసించడానికి దారితీయబోవనే నేను విశ్వసిస్తున్నాను.”  
నెహ్రూ.

భాషారాష్ట్ర ప్రాతిపదికపై రాష్ట్రనిర్మాణం ఎందుకు ? ఆ విధంగా దేశమును విభజించడం దేశైక్యతకు, సంస్కృతికి గొడ్డలిపెట్టుకాదా ? అనే ప్రశ్నలు భారతదేశంలో మారుమూలల అనేకమందికి సందేహ సంతయాలను రేకెత్తించినవి. కాని భాషాప్రయుక్త సూత్రాధారముగ దేశమును రాష్ట్రములుగా పునర్విభజించడం అన్నది, ఆయా రాష్ట్రప్రజల సమైక్యతకు, సంస్కృతి అభివృద్ధికి వారు రాజకీయ వైజ్ఞానిక రంగాలలో తమ శక్తిని పెంపొందించుకొనేందుకు భారతదేశంలో తమ స్థాయిని నిరూపించుకొనేందుకు, తమ భాషాభివృద్ధికి కృషి చేసుకొనేందుకు సహాయ పడటం మాత్రమేయని విజ్ఞులు ప్రజలకు తెలియచెప్పక పోవుటలేదు.

క్రీస్తుపూర్వమునుండియు సర్వకళలకు వుట్టినిల్లయి యితరదేశములకు ఆదర్శవంతమై వెలసినది మన హిందూ దేశము. ఈ భరతిఖండమున ననేక జాతులు, ఉప జాతులు, కులములు, మతములు వెలసినవి. కాని యవి యన్నియు వేరు విధములైనను ఈ హిందూదేశ మహా వృక్షమునకు కొమ్మలై, వేరులై శాఖోపశాఖలై ఐక మత్యమును సంపాదించుకొన్నవి. భారతదేశమున నెన్ని విధముల ప్రజలున్నను, ఎన్ని మతములు, కులములు, వివిధ సంస్కృతులు, రాష్ట్రములున్నను మన ప్రజలు

వాటి నన్నిటికి జయులై నిలచి సంఘభావముతో, దైర్యముతో, చిత్తస్థిర్యముతో, మనోవికాసముతో, లక్ష్యశుద్ధితో, శాంతిమాన్యమున ననేకత్వమున నేకత్వమును సంపాదించుకొని తమ చిరకాల వాంఛితమైన స్వతంత్ర హిందూదేశమును రూపొందించుకొన్నారు. ప్రస్తుతము ఆదర్శవంతమై, యితర దేశములనుకూడ తన శిష్యురాండ్రుగా చేసికొన్న దివ్యమూర్తి భారతమాత.

ఇట్టి భారతదేశమును, భాషాప్రయుక్త రాష్ట్రములుగా విభజించుట చాల అవసరము. అధిక సంఖ్యాకులు మాటలాడుభాషనుబట్టి, ప్రజలనుబట్టి భాషాప్రయుక్త సూత్రముపై దేశమును పునర్విభజించి వివిధభాషల యభివృద్ధికి ఆయాభాషలప్రజల సంస్కృతిఉద్ధరణకు సత్వరచర్యలు తీసికొనవలెనని ముఖ్యులయభిప్రాయము. అట్లు దేశమును విభజించుటచేతనే, ప్రజలు తమభాషలనభివృద్ధి చేసికొనుటకు వీలుపడును. ఈ భాషారాష్ట్రోద్యమము 1910వ సం॥ నుండియు ప్రబలమైనది. అందుచేతనే ఈ యుద్యమము నకు 1916 వ సం॥ నుండియు కాంగ్రెస్ సంఘయొక్క పూర్ణ సహకారము లభ్యమైనది. అప్పటినుండియు ఆ మహాసంఘ దీని విషయమై మిక్కిలి శ్రద్ధ తీసికొనుచు, భాషారాష్ట్ర విభజనపద్ధతి ప్రకారము ప్రత్యేక రాష్ట్రముల నేర్పరచెదమని తమ యెన్నికల ప్రణాళికయందు ప్రకటించినది. “కాంగ్రెసు ప్రభుత్వం అధికారము చేజిక్కించుకొనగానే, ఈ సూత్రాన్న మలుపరచి భాషారాష్ట్ర నిర్మాణసూత్రప్రకారము దేశమును పునర్విభజించడము ఆ ప్రభుత్వ ముఖ్యవిధులలో నొకటై వుంటుందని వివిధ ప్రజలకు హామీ నిస్తు



స్వామి" అని యా మహాసభ నిర్ధారించినది. 1938లో వెలువడిన ఈ ప్రకటన ప్రజలలో ఉత్సాహాన్ని రేకెత్తించింది. ఆ విధముగానే కాంగ్రెసు ప్రభుత్వము తా మధికారమునకు రాగానే, భాషారాష్ట్ర ప్రాతిపదికపై రాష్ట్ర నిర్మాణమును గూర్చి విచారణ జరుపవలసినదిగ 'ధార్ కమిషన్'ని నియమించింది. విషయపరిశీలనను సవ్యముగ జరుప లేకపోయినా, యీ కమిటీ, భాషారాష్ట్ర నిర్మాణ మనవసరమని 1948 లో సమర్పించబడిన తమ నివేది కలో ప్రకటించింది. దీనిపై కాంగ్రెసు సభ్యులలో చిన్న రగడ ప్రారంభమైంది. 1948 లో సమావేశమైన కాంగ్రెసు మహాసభ, తాను ప్రజలకు చేసిన సేవను విస్మరించలేకపోయింది. తత్ఫలితంగా "ధార్ కమిషన్" నివేదిక త్రోసిపుచ్చబడి, నెహ్రూ, వల్లభాయ్, పట్టాభిగాల్ల సభ్యులుగ మరల నొక కమిటీ నియామకం జరిగింది. సమగ్ర చర్చల యనంతరము యీ యుప సంఘము "జె. వి. పి." రిపోర్టు అనబడే తమ నివేదికలో యీ విధంగా పేర్కొన్నది: "ప్రస్తుత పరిస్థితులలో భాషారాష్ట్ర నిర్మాణావశ్యకత అనవసరముగాన, ఆ విషయము మరికొంత కాలమువఱకు చర్చనీయాం శము కాదు. కాని ఈ "జె.వి.పి. రిపోర్టు" 1949 సం॥లో కాంగ్రెసు సంస్థచే ఆమోదింపబడినది. అయితే జె. వి. పి కమిటీవారి పోర్టులో 'ఆంధ్ర' ప్రసక్తిని తీసికొనవచ్చిరి. 1949 నుండియు నీ భాషారాష్ట్ర సమస్య కొద్దిగ మరుగునపడినదిగాని, యాంధ్రుల చిరకాల వాంఛితమైన రాష్ట్రవాంఛ తీవ్రస్వరూ పమును దాల్చుటతో మరల నా విషయ ప్రసక్తి తేవలసిరాకతప్పలేదు. దీర్ఘచర్చల యనంతరంవారు ఆంధ్రరాష్ట్ర స్థాపన కనుమతించి, ఆ విధముగ భారతదేశమునభాషారాష్ట్రనిర్మాణమునకు బునాదిపేసిరి. ఇంకను, దేశమును భాషారాష్ట్రములుగ పునర్విభజించుటే దేశాభివృద్ధికి మార్గమని తెలిసికొని, ఫజులాల్ మహాశయు డధ్యక్షుడుగ భాషారాష్ట్ర పునర్వ్యవస్థీకరణోపసంఘము నొకదానిని నియమించి తన్మార్గమున దేశ పునర్విభజనము నకు కావలసిన పరిస్థితులను చర్చింపవలసినదిగ యీ కమి టీని ప్రభుత్వముకోరినది. 1954సం॥లో నియమింపబడిన యీ యుపసంఘమున పండిట్ హృదయ నాథకుంజ్రా, పటిక్కర్ గా ర్జితర సభ్యులు. ప్రస్తుత మీ సంఘము తమ విచారణను కొనసాగించుచున్నది. ఈ సంఘపు నివేదిక ప్రభుత్వమువారు నిర్ణయించిన కాలములోగా కాక, కొద్దిగ నాలస్యముగ వెలువడవచ్చునని తెలియు

చున్నది. వీరి నివేదిక యందిన వెంటనే ప్రభుత్వము వారు తత్కా-ర్యాచరణకు సత్వరచర్యలు తీసికొనగలరని మన మాశింపవచ్చును. స్వతంత్ర భారతమున ప్రథమ భాషారాష్ట్ర మాంధ్రరాష్ట్రము.

ఆంధ్రరాష్ట్ర నిర్మాణము ముక్కోటి యాంధ్రుల పురోభివృద్ధికి శుభసూచకము. ఆంధ్ర రాష్ట్రవతరణ కొరకు ఆంధ్ర ప్రజలు 45 సం॥ లు కలఁగని చివరకు తమ రాష్ట్రమును సంపాదించుకొన గల్గిరి. ఈ ఆంధ్ర రాష్ట్రోద్యమము 1910 సం॥ ప్రాంతంలో గుంటూరు పట్టణంలో ప్రారంభింపబడినది. ఉద్యమ ప్రారంభ కులు యువజన సారస్వత సంఘంవారు. షుమారు 1913 సం॥ ప్రాంతంలో ఆంధ్రమహాసభ యేర్పడింది. డాక్టర్ సర్వేపల్లి రాధాకృష్ణన్, కట్టమంచి రామ లింగారెడ్డి, దేశభక్త కొండా వెంకటప్పయ్య, గాడిచర్ల హరిసర్వోత్తమరావువంటి మహామహాల యధ్యక్షులన నీ మహాసభ యాంధ్రరాష్ట్రోద్యమనకు చేసిన కృషి ప్రజలలో నొక వినూత్నోత్సాహాన్ని రేకెత్తించింది. ఆంధ్రులలో స్వరాష్ట్రవాంఛ ప్రబలిపోయినది. తత్ఫలి తముగ వా రప్పటి పాలకులైన ఆంగ్లప్రభువులకు విజ్ఞపులు పంపుకొనిరి. రాష్ట్ర శాసనసభలోను, కాంగ్రెసు సంఘమందును (స్టేట్ కాన్సిల్ నందును దీని విషయమై వెక్కు తీర్మానములు చేయబడెను. చివర కాంధ్రుల కృషి ఫలితముగ "జె. వి. పి. రిపోర్టు"లో ఆంధ్రరాష్ట్రవిషయమునకు ప్రత్యేక ప్రాతినిధ్య మివ్వబడినది. "ఈ పుద్యమాన్ని ప్రోత్సహించే ఆంధ్రులకు రాష్ట్రంగా ఏర్పడడానికి తగిన ప్రదేశం ఒకచోటనే యమరి వుండుటవల్ల, అధిక సంఖ్యాకులైన యాంధ్రుల సమస్య ప్రత్యేకముగ నాలోచింపవలసి యున్నద"ని జె. వి. పి. రిపోర్టు పేర్కొంది. ఆంధ్ర రాష్ట్ర స్థాపనకు కొన్ని సూచనలను వారు సూచిం చారు. మద్రాసు నగరంపై ఆంధ్రులు హక్కు వదులుకోవలసియుంటుందన్న వారి నివేదికకు సవరణగ "మద్రాసునగరాన్ని పరిసర ప్రాంతాలతో కలిపి ఛీఫ్ కమిషనర్ రాష్ట్రంగా చేయాలని" ఆంధ్ర కాంగ్రెసు వారు తీర్మానిస్తూ "జె. వి. పి. రిపోర్టు"నామోదించారు. కేంద్రప్రభుత్వము దీనివిషయమై అంతగ శ్రద్ధతీసికొనక పోవుటచే, యీ ఆంధ్రకాంగ్రెసు తీర్మాన మాంధ్ర రాష్ట్ర నిర్మాణమునకు సహాయపడలేకపోయినది. మరియు ప్రకాశంపంతులుగారు మద్రాసుపై నాంధ్రు లకుగూడ సమాన ప్రతిపత్తి కలదనియు, అందులకే

దానిని ఫీఫ్ కమిషనర్ రాష్ట్రంగా చేయాలని నూచిస్తూ మద్రాసునై నాంధ్రులు హక్కు వదలుకోవలసి వుంటుందన్న తీర్మానమునకు తమ యాక్షేపణను సరిహద్దు నిర్ణాయక సంఘంవారికి తెలిపారు. ఈ లోగా ఆంధ్ర కాంగ్రెసువారు 1950 జనవరిలో సమావేశమై శ్రీబాగ్ ఒడంబడికను గౌరవించుటకై ఆంధ్రరాష్ట్ర రాజధానిని రాయలసీయలో నెలకొల్పాలని తీర్మానించారు. 1950 జనవరి 26 కే రాష్ట్రవతరణ జరుగుతుందని ఆశిస్తున్న ఆంధ్ర ప్రజలకు ప్రతికూల ముగ 16 వ తేదీన ప్రభుత్వ మొక ప్రకటన చేసింది. ఆ ప్రకటనలో వారు తెలిపిన కారణాలు ఆంధ్రుల నాశాభంగ మొనర్చినవి. ఆ తరువాత, ఆంధ్ర, తమిళ, కర్నాటక ప్రదేశ కాంగ్రెసు సంఘములవారు ఆంధ్ర రాష్ట్ర స్థాపనకు సుముఖంగా వుంటే, తాము ఆంధ్ర రాష్ట్రవతరణను జరిపిస్తామని నెహ్రూ ప్రకటించారు. కాని యీ సమయమున క్రొత్త యెన్నికల మూలమున నీ సమస్య మరల మరుగున పడినది.

ఎన్నికల అంతరంకూడ క్రొత్త ప్రభుత్వం ఆంధ్ర రాష్ట్ర విషయమున శ్రద్ధ తీసికొనకపోవుటచే 1952 అక్టోబరు 12 న గాంధీ సహచరులలో నొకడైన పొట్టి శ్రీరాములుగారు మద్రాసులో ఆమరణ ప్రాయోప వేశమునకు పూనుకొనిరి. అప్పటికిని ప్రభుత్వం ప్రకటనలు చేయటం తప్ప ఒక్క అడుగుకూడా ముందుకు వెయ్యలేకపోయింది. తత్ఫలితంగా 588ోజుల ప్రాయోప

వేశానికి 1952 డిసెంబరు, 15 రాత్రి శ్రీరాములుగారు ఆహుతిస్తుపోయారు. ఆంధ్రులలో కలలోం రేకెత్తింది. ఆ సమయంలో '52 డిసెంబరు 19 న నెహ్రూ పార్లమెంటు ఉభయ సభలలోను ప్రకటనలుచేస్తూ ఆంధ్రరాష్ట్రం నిర్మివాదగ్రస్తమైన 11 జిల్లాలతో త్వరలోనే ఆవిర్భవమాతున్నదని తెలియచేశారు. దానిపైని వేదికకు కైలాసనాథ వాంఛాగారితో నొక కమిటీని నియమించడం జరిగింది. ఆ తరువాత ఆంధ్ర రాష్ట్రవతరణ 1953 అక్టోబరు 1 న ప్రధాన మంత్రిచే ఆంధ్రతాత్కాలిక రాజధాని కర్నూలులో అట్ట హాసంగా జరుపబడింది. తెలుగుగడ్డ కానాడు పర్వ దినం.

తెలుగువారి కలలు సఫలమగుటకు కారణము శ్రీరాములుగారి ఆత్మబలిదానము. 45 సం॥ కలలు ఆయన బలిదానముతో సమాప్తములైనవి. ఆ మహా శయునకు దేశమంతట స్మారక నిధులు నెలకొల్పబడుచున్నవి. ఆయన ఆంధ్రగడ్డకు పెట్టిన సొమ్ము. ఆంధ్రుల కాయన చిరంజీవి. పూనిన వ్రతమును బలి దానముతోగాని విడువని అభినవ భీష్ముడు. ఆంధ్రుల అనైక్యతను రూపుమాపిన యేకైక తపస్వి. ఆంధ్రుల కీర్తి వ్యాపించునంతమేఱి, ఆయన త్యాగముగూడ వెద జల్లబడును. ఆంధ్రుల కార్యదీక్షానిరతి కాయన నిదర్శనము. అందుకే గాంధీమహాత్ముడుకూడ ఆంధ్రులంటే అంతగా యిష్టపడేవాడు.

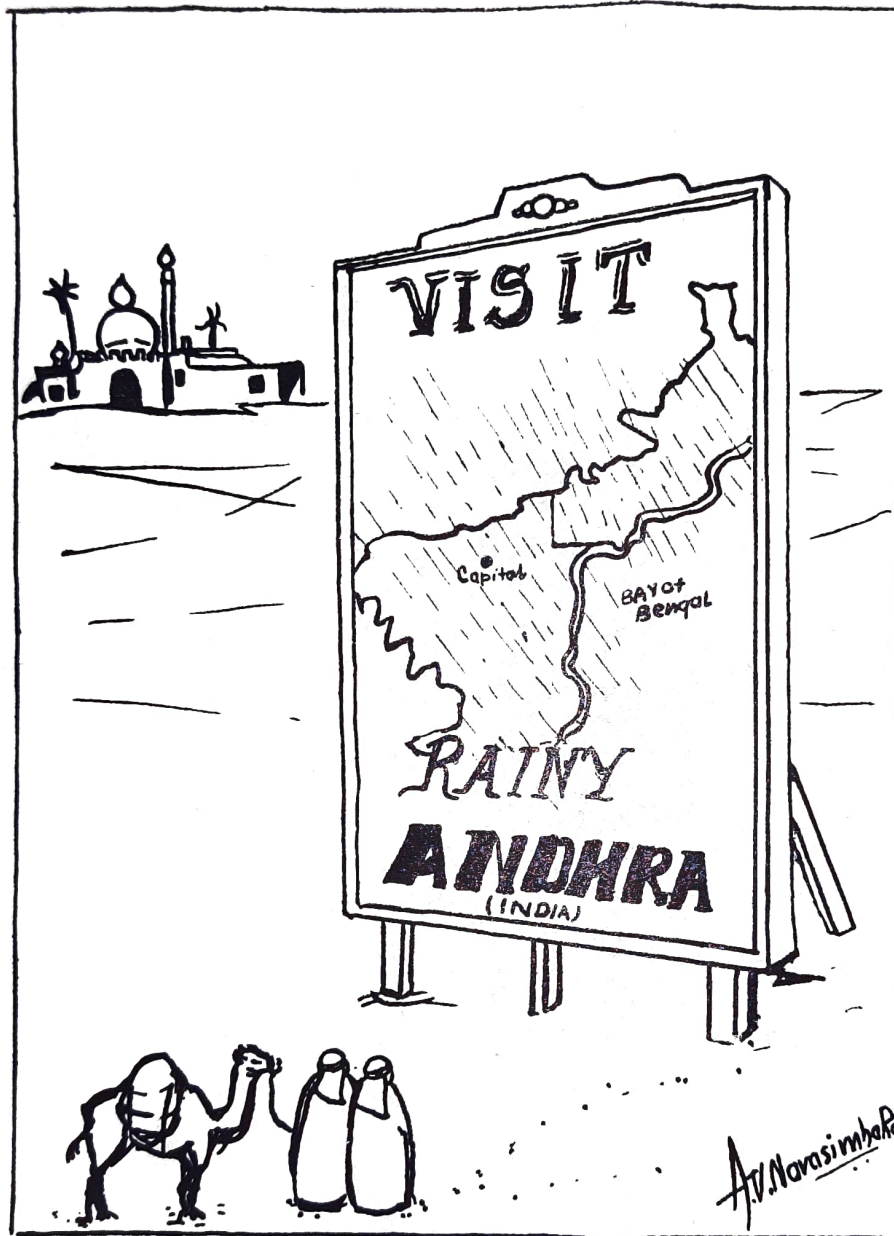
క. ఉపకారికి నుపకారము

విపరీతము గాదు సేయ , వివరింపంగా

నపకారికి నుపకారము

నెపమెన్నక సేయువాడు , నేర్పిరి సుమతీ :





Contributed by. A.V. Narasimha Rao.  
(2H.6)

# బలే సినిమా

డి. వెంకటేశ్వరరావు. I. U. C.

(1955 — '56)

నేనూ, చంద్రం సినిమాకు వెళ్లడామనిబయలుదేరాం. క్రొత్తసినిమా వచ్చిందట. దానిపేరు “దొంగరాముడు”; మాట్టి యున్నదని తెలిసింది. సరాసరి హాల్ వద్దకు నడిచాము. ఇద్దరం వట్టిచేతులతో కాసేపు నిల్చుండగా బుకింగ్ తెచ్చాడు, టిక్కెట్లు యిస్తున్నాడు. ఇద్దరం మెదలకుండా కాసేపు నిల్చాని, ఆట మొదలు పెట్టున్నారు “టిక్కెట్లు తీసుకోరాచంద్రం” అన్నా. వాడు జేబులు తడిమి లేవన్నాడు. నా వద్దనుంచి అదే సమాధానం. ఇంటికి మెల్లగా నడచిపోయాము.

మరుసటిరోజు తప్పక వెళ్దామనుకొన్నాం. మాయింటివద్ద డబ్బులు చిక్కెట్లు లేకపోవుటచే “నాకు కూడా డబ్బులు చూడరా చంద్రం” అని వాడిని ఒప్పించా. మర్నాటి మధ్యాహ్నం కాలేజీకి ఎక నామం పెడదామనుకున్నాం.

చంద్రం డబ్బులకోసం చాలా కష్టపడ్డాడు. వాడి మామయ్య ఊరిలో లేడు. బెజవాడలో మామయ్య గారింటివద్దయండి కాలేజీకి వస్తుండేవాడు. వాడి అత్తగారు అప్పుడే బియ్యం అమ్మి బొట్టుపెట్టిలో రూపాయ వేసిందట. అవి కాస్త మనవాడు జేబులో వేసికొన్నాడు. అవి సినిమాకు చాలవు. కాలేజీ కుట్టి వాళ్ళ మవుటచే కుర్చీకి తప్ప మిగతా తక్కువ క్లాసుకు వెళ్ళడం పరువుతక్కువ. అందుచే యిద్దరకు కనీసం రూపాయి ముప్పావలా కావాలి. మిగతా ముప్పావలా కోసం మామయ్య డ్రాయరంతా వెతకగా అర్థ రూపాయి మాత్రమే దొరికిందట. మిగతా పావులా కోసం యెంతో కష్టపడ్డాడుగాని లాభంలేకపోయింది.

మరుసటిరోజు ప్రాద్దన కాలేజీకి వెళ్ళాం. మధ్యాహ్నం కాంపోజిషన్ గా తరువాత వ్రాయు

చ్చని కాలేజీకి ఔరుహాజరవడానికి నిశ్చయించు కొన్నాం. “రూపాయిన్నరమాత్రమే దొరికిందిరా” అని చంద్రం నాతో అన్నాడు. ఎవరినైనా అడుగుదామంటే పరువుతక్కువ. “సరే నేను తెస్తాలే” అన్నాను. ఇంటికి వెళ్ళి యిల్లంతా గాలించా ఒక్క కాని దొరక లేదు సరిగదా, “వీమిటిరా అబ్బాయి వెతుకుతున్నా” వని అమ్మమ్మ గొణిగింది. “వీమిలేదులే వెన్ను వెతుకు తున్నా” అని వెంటనే తడుముకోకుండా సమాధాన మిచ్చా. “నీ జేబులో యూదిగదరా” అంది అమ్మమ్మ. ఇదికా దింకోటిలేవుని సమాధానమిచ్చా. ఆమె కాఫీ కాచుటకు వంటపొయ్యిదగ్గరకు వెళ్ళింది. నేను గూట్లో వెతకగా డబ్బులముంత కనబడింది. వెంటనే జేబులోపెట్టి గదిలోకొచ్చి అది పగలకొట్టగా అర్థ రూపాయిమాత్రం దొరికింది. సరేలేమని కాఫీ కాసినిత్రాగి కాలేజీకి వెస్తుతున్నానని అమ్మమ్మతో చెప్పి పోయాను. చంద్రం కాలేజీరోడ్డు ముందర తయారుగా నిల్చున్నాడు. కాలేజి యెగగొడ్డే సైను వేస్తారేమోనంటే, చంద్రం “ఫ్యాలేదు ఒకరోజు పోతే (absent) పోతుంది. అంతేగా” అన్నాడు. ఫాదర్ గారు సైను వెయ్యకమానరు. అందుల్లో ఈ రోజు కాంపోజిషను యున్నదన్నారు. “తర్వాత వ్రాయొచ్చులే” అన్నాడు చంద్రం. సరే యిక బయలుదేరాం ఒంటిగంటమాత్రమే అయింది. అందుచే నెమ్మదిగా రోడ్డుప్రక్కన చింతకాయలు కొట్టు కొంటూ బయలుదేరాం. మారుతీటాక్సు వద్దకు నడచి వెళ్ళేటప్పటికి రెండయింది. కాఫీ త్రాగుదామంటే డబ్బులు లేవాయె. కూల్ డ్రింకు పావువద్దకు వెళ్ళాం. ఏమున్నాయని యడుగగా “ఫ్రూట్ సాలిడ్, బాదం, ద్రాక్ష, ఆరెంజి, లెమన్, విన్ క్రిం,



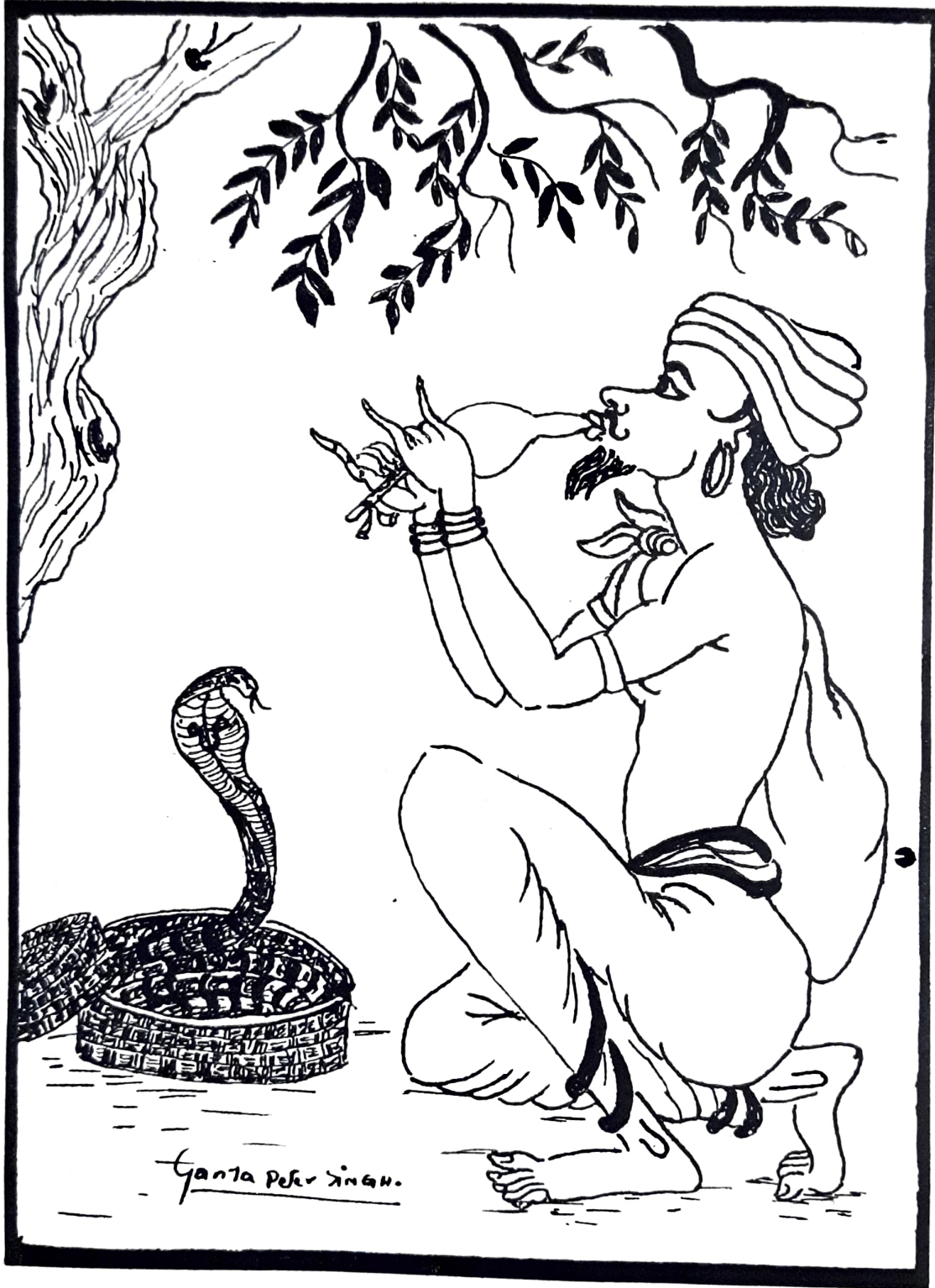
సుగంధపాలు, ఐస్ సోడా" యని నాగేడ్తున్నాడు. నేను బోర్డువంక చూసేసరికి ఐస్ సోడా తప్ప పావులా తక్కువేదీ లేదు. సరే రెండు ఐస్ సోడా తెచ్చుని చెప్పాను. వ్లాసులో పోసి తెచ్చాడేమో గడగడ త్రాగేశా. చంద్రం చొక్కానిండా పోసుకొన్నాడు. చొక్కా ఆరడానికై పావుగంట మండుటెండలో నిల్చున్నాడు. ద్రాక్ష అయితే చొక్కాచెడేదే! ఐస్ సోడా మెరుగనుకొన్నాం. అప్పటికి రెండున్నరయింది. ఇంక యరగంటమాత్రం సినిమాకు టయిముంది. హాలు వద్దకు వెళ్ళాం. జనం కిక్కిరిసియున్నారు. సినిమా చాలా బాగుందని కొంద రంటున్నారు. సరే నావద్ద పావులా వాడి (చంద్రం) కిచ్చా. అవి జేబులో వేసు కొని (chair tickets) తెస్తానికి ముందుకెళ్ళాడు. ఇక్కడగూడ అంతులేని జనం నిల్చున్నారు. నేను కేటుదగ్గర నిల్చుంటాను త్వరగా రమ్మని చెప్పి కేటు వద్ద నిల్చున్నా. పావుగంట తన్నుకొన్నాడు యికింగ్ దగ్గరకు వెళ్ళటానికి. సరే వెంటనే వెనుదిరిగి వచ్చాడు. నేను గబగబా లోపలికి వెళ్తున్నా "టిక్కెట్లేది" యని కేటువా డడిగాడు. మావాడు వస్తున్నాడు వాడిదగ్గర తీసికోమన్నా! చంద్రం కేటు దగ్గర కొచ్చి టిక్కెట్లు లేవన్నాడు. కేటువాడు నన్ను బయటకు పంపేడు. "ఏరా! టిక్కెట్లేవి?" అని అడిగా. వాడు జేబులోచేయిపెట్టి జేబుచూపించాడు. ఏముంది? జేబుకు బెజ్జిమాత్రం కనపడుతోంది. నాకు కళ్ళవెంట నీళ్ళు గిట్టిన తిరిగాయి. "ఎవడో దొంగ రాముడు నా జేబు కత్తిరించాడని" హీనస్వరంతో చంద్రం నాతో అన్నాడు. ఫర్వాలేదు. నే రేపు తెస్తానులే అన్నా వాడి విచార మొఖం అట్లాగే వుంది.

"చొక్కా చిరిగింది, యింటివద్ద మామగ్గు తిడతా డేమా?" అన్నాడు. నేను వాడి కొక ఉపాయము చెప్పా. వాడు సంతోషించాడు. నా దగ్గట బేడాతో సోడాలుత్రాగి మిగతా అణాతో వక్కపాడి పొట్లాలు కొని వాడి కొకటిచ్చా. నెమ్మదిగా నములుకొంటూ యింటికి బయలుదేరాం. కాలేజీ వదిలేదాకా పార్కులో కూర్చొని, విడిచేసమయానికి రోడ్డుమీద నడుస్తుండగా ప్రిన్సిపాలుగారు కారుమీద రావడం చూచి రోడ్డు ప్రక్క చింతచెట్టు చాటున నిల్చున్నాం. నెమ్మదిగా యింటికి చేరాం. వాడికి యింటివద్ద అత్తతో, మామతో తిట్లు తప్పలేదుసరిగదా, చొక్కాగుట్టు బయటపడింది.

నేను యింటికి జేరగానే అమ్మమ్మ "గూట్లో డబ్బుల ముంతేమయిందిరా" అని అడిగింది. "నాకేమి తెలుసు. తమ్ముడూ వాళ్లెవరైనా తీశారేమో!" అన్నాను. తమ్ముడు వాళ్ళు తమకు తెలియదన్నారు. ఇంకేం, అమ్మమ్మ నన్ను తిట్టడం సాగించింది. అంతలో అమ్మ వచ్చి "కాలేజీలో చేసినా అమ్మమ్మ డబ్బులు కొట్టే యవం మానాలా" అంది. తమ్ముడు వాళ్ళు ఫక్కున నవ్వారు. సరే యిక యిటువంటి పనులు చేయగూడ దనుకొన్నా.

కాలేజీకి వెళ్ళాం. చంద్రం కనుపించి రాత్రి యింటి వద్ద జరిగిన సంగతి చెప్పి, యికటువంటి పని చేయగూడ దన్నాడు. "నిజమే" అన్నా. నోటీసు బోర్డులో మాయద్దటకు చెరో కథరూపాయి 'ఫైరు' పడింది. ఫైరుచెట్లించుటకు ఇంటిలో మఱల...చెల్లించాం. ఇంట్లో వాళ్ళ కేమాత్రం అనుమానం తట్టకుండా కాజేశాం. అంతే. మఱల సినిమాకు మేమిద్దరం కంసి వెళ్ళలేదు.





PAMULAVADU



# లలితకళలు

ఇవటూరి సాంబశివరావు, I. U. C.  
(1954 — '55)

రసానుభూతిని కలిగించి మనస్సు నుల్లాసపరచు దానిని కళయందురు. నేడు చతుష్కర్మ కళలు గలవు. వానిలో “సంగీతము, చిత్రలేఖనము, శిల్పము, నృత్యము, కవిత్వము” అను నైదు లలితకళలని పిలువబడుచున్నవి.

ఒకే మానవునియం దన్నికళలు జీర్ణించియుండుట యసాధారణము. ఒకనికి సంగీతమనిన ఇష్టమయియుండవచ్చును. మఱియొకనికి కవిత్వమనిననో, చిత్రలేఖనమనిననో ఇష్టమయియుండవచ్చును. కావున వారివారి మనఃప్రవృత్తులబట్టి వారి కాయా కళలనిన నభిమానము మెండుగనుండును. అందువలననే ఒకడొక కళలో పేరుగడించును. ఇప్పుడు లలితకళల నొకసారి బరిశీలింతము.

లలిత కళలన్నియు నించుమించుగ సమానమే. అనగా వానిలో నున్న రసానుభూతి యన్నిటియందును సమానముగనే యుండును.

సంగీతము : ఇది “సామవేదము” నుండి పుట్టినదని యందురు. సాధారణముగ నొక గొప్ప గాయకుడు గానము చేయుచుండిన దానిని వినువారు మిగుల యానందపరవశులగుదురు. అట్లు వారు ఆనందపరవశులగుటకు గాయకునియొక్క శ్రావ్యమైన, మృదుమధురమైన గానమే కారణము. ఇట్లు వా రా గానమును వినునంతకాలము, వా రా గానమునం దైక్యమయియుండుట జేసి, వారియందు రసానుభూతి జనించును. ఇదియే సంగీతమునందున్న గొప్పతనము. ఈ కళకు వేదకాలమున మిగుల ప్రాముఖ్యము గలదు. సంగీతముగోనున్న మాధుర్యముచే బాడగాయని సహితము, వాయువందనుడైన ఆంజనేయుడు కరిగించెనని పురాణములవలన

తెలియుచున్నది. సంగీతముయొక్క మాధుర్యముచే భగవద్దగ్ధనముచుకూడ పొందినవారు కలరు. అట్టివారిలో “త్యాగరాజు” ను ప్రసిద్ధుడు. నేడు వాస్తవిక జగత్తునందనేక గాయకులు గలరు. దీనినిబట్టి ఈ కళకుకూడ నేడు ప్రాముఖ్యము గలదని చెప్పవచ్చును. నేడు సంగీతమువలన కలుగు మాధుర్యముచే శస్త్రచికిత్సలను (Without giving chloroform) కూడ చేయు పూనుకొనుచున్నారు.

చిత్రలేఖనము : చిత్రకారుడు చిత్రించిన చిత్రము వలన మనస్సునకు కల్లు నానందమే యిందలి రసానుభూతికి కారణము. ఈ కళకు వేదకాలమునందంతగ ప్రాముఖ్యముండినట్లుగ కనిపించదు. కాని యీకళ యప్పుడు లేకపోలేదు. చిత్రకారుడు చిత్రమునకు జీవముపోసి, దానికి నమితమైన యాకర్షణశక్తి నిచ్చుటయే చిత్రలేఖనమునందున్న గొప్పతనము. నవీన యుగమున చిత్రలేఖనమునకుకూడ మిగుల ప్రాముఖ్యము కలదు. అందువలన నీ కళ నవీనయుగమున మిగుల వ్యాప్తిలో కలదు. రాజా రవివర్మ మొదలైనవారు చిత్రకారులలో ప్రసిద్ధి కెక్కినవారు. వారు చిత్రించిన చిత్రములు కన్నులపండువుగ నుండును.

శిల్పము : శిల్పకళకూడ లోకప్రఖ్యాతి గాంచి నదే. ఇది వేదకాలమునండియు పరంపరగ వచ్చుచున్న కళలలో నొకటి. బండరాయికి జీవముపోసి, నిర్ణీతమైన రూపము నిచ్చుటయే నీకళలలోనున్న గొప్పతనము. శిల్పి, బండరాయికి యిచ్చు సౌందర్యముతో గూడిన రూపమే మనలోకలగు ననుభూతికి కారణము. వందలాది సంవత్సరములకు బూర్వము జరిగిన విషయములకు శిల్పములద్వారాకూడ మన మిప్పుడు తెలిసికొన వీలగును. ఈ శిల్పకళకు పూర్వము రాజాదరణ

గలను. అందువలననే, నాడీ శిల్పకళ మిగుల వ్యాప్తిలో నుండేదని. కాని నేడీ కళ వ్యాప్తిలో లేమిండేనీ, దీనికి ప్రాముఖ్యము తగ్గినదనియే చెప్పవచ్చును. వందలాది సంవత్సరములకు పూర్వము చిత్రించబడిన అజంతా, ఎల్లోరా శిల్పములు జగత్ప్రసిద్ధములు. కాని యివి ప్రస్తుతము శిథిలావస్థలో నున్నను కన్నుల పండువుగ నుండుటచే, వీనిని తిలకించుటకై ఖండాంతరముల నుండిగూడ జనులు వత్తురు. దీనినిబట్టి శిల్పకళలో నున్న గొప్పతనము తెలియగలదు.

**నృత్యము :** ఇదిగూడ ప్రసిద్ధి కెక్కిన కళలలో నొకటియే. ఈ కళగూడ వేదకాలమునుండియు ప్రసిద్ధి కెక్కినదే. భావములలో ననేక రకములు గలవు. వానిలో, 'ఆనందము, దయ, కోపము,' మొదలైనవి భావములలోని రకముల కుదా హరణములు. ఆయా భావములను వెల్లడి పరచుచు, అభినయించుటయే నృత్యములో నున్న ముఖ్యద్దేశము. నృత్యము, నాట్యము, నర్తనము, తాండవము నాలుగు రకములు గలవు. కాని వీనిలో నొకదానికొకటి కొంచెముగ భేద ముండుటచే, యివి వేరువేరుగ పిలువబడుచున్నవి. ఈ కళగూడ పూర్వ కాలమున ధరాక్రాంతులచే పోషింపబడుచుండెడిది. ఈ కళ పూర్వకాలమునం దెక్కువ వ్యాప్తిలోగలదు. ప్రస్తుత మీ కళ యంత యెక్కువగ వ్యాప్తిలో లేమిండేనీ, ఈ కళకిప్పుడంతగా ప్రాముఖ్యము లేదని చెప్పవచ్చును. నటరాజన్ మొదలగు కళాభిమాను లీ కళ ప్రాముఖ్యమును గమనించుటచే ఇది యింకను వ్యాప్తియందున్నది.

**కవిత్వము :** ఈ కళ లలితకళ లన్నిటిలోను ప్రముఖస్థానమును వహింపదగినకళ. వేదకాలము నుండియు నీకళ మిగుల వ్యాప్తియందున్నది. ఈ కళకు నప్పటివారు మిగుల ప్రాముఖ్యము నొసంగిరి. ముఖ్యముగ నీ కళకు రాజాదరణ ముగడుటయే నిది యంత పురోభివృద్ధిలోనికి వచ్చుటకు కారణము. మాటలలో నుండు జీవమే కవిత్వము లో నున్న గొప్ప

తనమునకు కారణము. ఈ మాటలలోనుండు జీవమే రసానుభూతికి కారణము. కవిత్వమునకును, తక్కిన లలిత కళలకును, రసానుభూతియందు భేదము గలదు. ఈ భేదమువలననే లలితకళ లన్నిటిలో కవిత్వమగ్ర స్థానము వహింపదగునని చెప్పవీలగుచున్నది. చిత్ర లేఖనము, గానము, నృత్యము, శిల్పము మొదలైన లలితకళలను చూచుచున్నంత కాలమే మనలో రసానుభూతి కలుగును. కాని తక్కిన సమయములం దట్టి రసానుభూతి కలుగదు. అందువలన వైన పేర్కొనబడినవానివలన కలుగు రసానుభూతి తాత్కాలికమని చెప్పవచ్చును. పూర్వ మనేకులు రాజ్యములను పరిపాలించిరి. అనేకులు సత్కార్యములను గావించిరి. కాని వానిని కనియైనవాడుమాత్రమే వారు గావించిన పనుల నన్నిటిని మాటలయందు జీవ ముట్టిపడునటుల వ్రాయుటవలన మన కవి కనులకు కట్టినట్లుండును. అందువలన మన మా విషయములను చూడకపోయినప్పటికి, మాటలలోనున్న జీవమువలన కలుగు రసానుభూతిచే వానిని మనము మన కనులమూడు చూచుచున్నట్లుగ గోచరించును. అందువలననే కవిత్వము వలన కలుగు రసానుభూతి ప్రళయ కాలమువరకు చిరస్థాయిగ నుండును. ఇదియే తక్కిన లలితకళలలో నున్న రసానుభూతికిని, కవిత్వములోనున్న రసానుభూతికిని గల భేదము. ఈ కారణమువలన లలితకళ లన్నిటిలోను, కవిత్వ ముత్కృష్టమైనదని చెప్పదగును. మన దేశమున మహాకవులు లెదరెందరో యుదయించిరి. వారిలో భోజరాజు, కాళిదాసు, శ్రీకృష్ణదేవరాయలు, ఆయన యాస్థానముననున్న అష్టదిగ్గజములని పేరు గాంచిన మహాకవులు మొదలైనవారగ్రతాంబూలములందదగినవారు. వీరిలో కొందరు సంస్కృతమునందును, మరికొందరు ఆంధ్రమునందును గొప్పగొప్ప గ్రంథములను వ్రాసిరి. కాని వీరేభాషలో నుద్గ్రంథములను వ్రాసినను, వారి కీ కళలోనున్న యభిమానమే, వారి పేరు లిప్పటికిని చిరస్థాయిగ నుండుటకు ప్రబల కారణము.



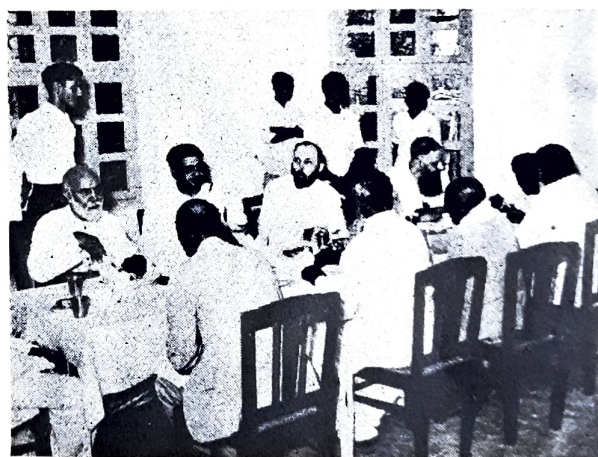
**Visit of Sri B. Gopala Reddy and Sri Sanjeeva Reddy — Nov. 2, 1955**



With the College Fathers, Father Provincial, and the Bishops of Vijayawada & Guntur



At the entrance to the Fathers' House



Tea in the Fathers' House



On the way to the College to Address the Students



With Fr. Principal the entrance to the College.



# మానవ జీవితాశయము

పి. దక్షిణామూర్తి, I. U. C.

(1954—'55)

మనోవాక్యాయ కర్మలచే మనుగడను మలచు కొను మనఃప్రవృత్తిగల జీవి మనుజు డనదగును. ఆ జీవి తన జీవితముయొక్క యథార్థ పరిస్థితిని విపులముగ నవగాహన మొనర్చుకొని తా నేల యీ నేలపై నుండినదియు గ్రహించి, తా నేర్పరచుకొనిన యన్వితీయ పరమాశయమునకు విఘ్నము లొనర్చువానిని గ్రహించి, తదేకోద్దేశోద్దిష్ట నిర్గుప్తమార్గమున నుగ్రమించుచు చనవలయును. విశాలదృష్టిగల విశ్వేశ్వరు డీవిశ్వమును సృష్టించుచు మానవులకు ప్రత్యేక మగు పరమాశయమును నిర్దేశించెను. పరమాశయము యొక్క నిజస్వరూపమునుగూర్చి మనము వివరముగఁ దెలిసికొనవలయును. మన మీలోకమున కరుగు దెంచుట, నిర్గుణ నిరాకార జ్యోతిర్మయముగు పరమాత్మను సమీపించుటకుమాత్రమే యని తెలియదగును. కావున నట్టి ప్రాశస్త్యముగల పరమాశయమును సాదించుటకై, మన మాతని యాశయముల ననుగమింపవలయును.

భగవంతుడు, సకలజన సౌభ్రాతృత్వమును కాంక్షించును. కావున నీ భూతలమందలి సకల భూతగానులను విభేదరహితభావముతో ప్రేమించుట నేర్వవలయును. భగవంతుని కరుణావిశేషమును బడయుటకై, మన మాతని యుద్దేశ్యముల ననుసరింపవలయును. విద్యాగ్గులమగు మనము, విద్యాహీనులమించి యొక ఘనకార్యమును నిర్వర్తించుటతోడనె, మన విజ్ఞానత్యమును నిలువబెట్టుకొనజాలదుము. ఈ లోకమం దేవ్యక్తిని జూచినను నేదియో నస్పష్టమును, వ్యక్తీకరింపబడజాలని దుఃఖముననుభవించుచున్నాడు

గదా? మానవుల పరమాశయము శాశ్వతానందము. ప్రతి జీవియు తానొనర్చు ప్రతికార్యమును, తదీయఃప్రార్థనై చేయుచున్నాడు. కాని మానవులందరును లెక్కకు మించిన సమస్యలచే పీడింపబడుచు, దుర్వార కామక్రోధ మదమాత్సర్యాది దుర్గుణ దవానలతప్తులై, ప్రార్థన వాయువుచే కంపితులగుచు, దుఃఖవశు లగుచున్నారు. ఇటుల సంభవించుటకు గల కతమేమి? మన మందరమును, సృష్టికర్తయగు భగవంతుడు నిర్దేశించిన మార్గమున, సర్వము తామని పొరబడి యుండుటయే. అందజాలని ఫలములకై పొందజాలని యిడుమల ననుభవించుచున్నాము. పలువు రొకే ఫలము నకై యాశింతురు. దాన వారిలో నొకరిపై నొకరికి విద్వేషము, జుగుప్స, యీర్ష్య మున్నగునవి యుద్భవించును.

ప్రతి మానవునియొక్క యతిమాశయ మేకమై యున్నది. ప్రతివారును తమ జీవనసౌకల తోడ్పాటుతో గమ్యస్థానమునకు పరమ పావన పథములందు పోవలసి యున్నది. ప్రతివారును తన ప్రగాఢ ప్రకృష్టవాంఛ శాశ్వతానందమని నుడువుచునే తదీయాన్వేషణార్థము భగవదుద్దిష్టపథమునఁ జనక తాకికములగు నశాశ్వతానందములకుమాత్రము చేయరాని చెడుగులఁజేసి, పడరాని పొట్లుపడి యనంతదుఃఖముల పాలగుచున్నారు. తమ గమ్యస్థానమగు శాశ్వతానందమును చూరగొనుట కేల యత్నింపరు? మరుక్షణమందె మరలిపోవు యీ సౌఖ్యములకై యత్యంత దుర్లభమగు యీ నరజన్మను వ్యర్థపుచ్చుచు, వానికై స్పృహలుపడి దుర్గుణముల నభివృద్ధి పరచుకొని, యధఃపతితు లగుచున్నారు. ఇట్టి యసం



గతిములగు పరిస్థితులను బాపుట కెంతయో శ్రమింప నవసరము గానివింపదు. వానిని మనము స్వయముగ సృష్టించుకొనుచున్నాము. కాన, తుచ్చ సౌఖ్యములకు లోబడక, తద్వారమున చరమాశయమగు నిశ్చలనం దానుభూతి నెట్లు బడయగలమో విచారితము.

వైజముగ మానవులను కొన్ని దుర్గుణములు పట్టి వీడించును — అసహనము, ఈర్ష్య, క్రోధము, స్పర్ధ మున్నగునవి. వీనికి కారణ మేమనః మనయందరి యంతి మాశయ మేకమేననియు, యీ జీవితము లనెడు సాధనముల ద్వారమున నద్దాని సమీపింపవలెననియు, యీ సచ్చిదానంద స్వరూపమును బడయగల యర్హత యందరకు సమానమనియు, ప్రతి జీవయు భగవంతుని బిడ్డలై కావున, కలసి మెలసి సుహృద్భావముతోనుండి లక్ష్యసిద్ధులము కావలెననియు తెలిసికొనకపోవుటయే. అదియే యజ్ఞానము లేక తమస్సు. అట్టి యజ్ఞాన కల్పి తములగు యహంకార, మమకారాది దేహాంతమువరకు నుండు బంధములందు జీక్రి యనపేక్షనీయము, యనా వశ్యకము నగు తాత్కాలిక విషయవాంఛలకై యావ చ్చక్తిని ధారపోయు టాశ్చర్యజనకము. కావున పరమా శయమును సాధించుటకై మనము జ్ఞానవంతులము గావల యును. మన యాశయముయొక్క లోతుపాతులను పరిశీలించి జ్ఞానియైన తదుపరి, యా జ్ఞానము నాచరణ యందుంప జనును. అనగా పై జెప్పిన యజ్ఞానసంకుల ములగు దుర్గుణములను నిర్గమింపజేయవలయును.

ప్రతి మానవునియందు ప్రేమ, కరుణ మున్నగునవి జూపి సౌభ్రాతృత్వముతో మెలంగుచు దుఃఖ పరం పరలకు కారణ మెద్దియో గ్రహించి వారికి సదా సేవ యొనరింపుచు, తద్వారమున వారికిని, మనకును

సంతోషమును కల్గించి, కల్గించుకొన గల్గుదుము. ఎంత శ్రేయము వహించినను, పరిస్థితులకు వశులము కాక పోము. ఆ సమయమున సహనమును ముఖ్యముగ ముగ నుపయోగింపవలయును. ఆచంద్రతారార్కము మానవునికి వెలుగు జూపి సచ్చాతుని గావింపగల గుణము 'సహనము' మాత్రమే. సర్వశ్రేయము మన యేకోద్దేశ్యము. అదియే భగవంతుని యభిమతము కూడాను; విద్యాహీనులవలెనే, మనము వైతిము నెందు లకో జన్మించి, యోదులకో మృతిచెందుచు, నీలోపల నెట్లో యెవరికి నుపయోగపడక, నిర్జీవ జీవనము గడుప బూనరాదు. దుఃఖముయొక్క మూల మేదియో కన్గొని, తద్విరుద్ధమగు యానందము నితరులకును, తద్వారా మనకును లభింపజేసికొనుటకు ప్రయత్నించినచో రాబోవు యపకీర్తి లేదు. తోడి మానవులను సదా యుపచరించుటతోడనే మన మభ్యున్నతిని సాధింప గలము. విద్యావంతులమగు మనము గాక మరెవ్వరు దీనికి సాహసింతురు ? భవిష్యత్తు మనపై యాధార పడియున్నది. ఏ మానవుడు స్వతస్సిద్ధ ముగ మరియొకరికి శత్రువుకాదు, చెడ్డవాడునుకాదు. పరిస్థితులే మానవు నట్టివానిగ నొనర్చుచున్నవి. కావున మన లక్ష్యమును గుర్తెరింగి, భగవత్సాన్నిధ్యమునకై స్వయంప్రియ మార్గమున జనక భగవదుద్దిష్ట మార్గముననె జనుచు, వేరువేరు పథముల జనక, సర్వుల గమ్యఫల మేకమని గ్రహించి, యద్దాని సాధనకై, ముందు మన యందరి హృదయములను సన్నిహిత మొనర్చుకొని, వానియందు సుహృద్భావమును పెంపొందించుకొని, మన హృదయపరివర్తనము గావించుకొని, తోడి మాన వునియెడ కరుణ, ప్రేమ మున్నగునవి జూపి, తద్వారమున కాశ్వతానందము బడయగలమనుటయూ దతి శయోక్తి గానివింపదు.



# జానపద గీతాలు

కె. రాజశేషగిరిరావు, M. A.

(సాహిత్య రత్న)

ప్రకృతి సంగీతమయం. నాదోపాసనయే విశ్వస్పృష్టికి మూలం. కోయిల కువకువలు, సెలయేరుల సరిగమ పదనిసలు, నదీనద నినద గీతకలు, పసిపాపల కిలకిలలు, ప్రకృతిమాత పాడు జోలపాటలు. ఆ జోలపాటలలో ఒక ఆనందం — ఆ ఆనందంలో — తన్మయత్వం — తన్మయత్వంలో రసస్నిగ్ధత కలుగుతుంది. ఆనందానుభూతిలో మైమరచిపోతూ జీవితరహస్యాన్ని సాధించడం సంగీత పరమలక్ష్యం.

భారతదేశం గ్రామసీమల కొటారు. ఒక రైతు మేల్కొంటే గాని నాగలి సాగడు: ఓ బావ “ఏటిదరిన సల్లంగ పడవ నడిపితే” గాని యెంకి దాటనేరడు; ఒక పల్లెపడుచు ముంజియలోని బురుగుంజును నిడినగాని యువకునికి కైవెక్కడు; ఒక పచ్చి బాలెంత చల్లని చూపుల నొక జోలపాట పాడితే గాని పసిపాప ఉగ్గు పాలను మఱచిపోలేదు; ఒక వీరయోధుడు సింగారించుకొని అమ్మవారికి వేడికోలు నిచ్చినగాని మీసాన్ని త్రిప్పనేరడు. ఇది భారతీయ గ్రామ సీమల్లో ప్రతిబింబించే సంస్కృతి. అదే ఒక రైతు, ఒక పడుచు, ఒక బావ, ఒకయెంకి కిలకిల గానంలో ప్రతిధ్వనిస్తుంది. అదే జానపదగేయం. ఒక భావంలో పొంగిపోయినపుడో, ఒక రసంలో నిమగ్నుడైనపుడో, కోపమో, శాంతమో అరెన్ని ఆవేశించినపుడు — ఒక గేయం ఒక జానపదగేయం హృదయంలో స్పందిస్తుంది.

జానపద గీతాల్లో భాష సరళ శైలిని, నిర్దురధార వలె ప్రవహిస్తుంది. గీతమంతా ఒకేభావం ప్రస్ఫుటంబౌతుంది. గేయం వ్యక్తిగత భావాన్ని వ్యక్తపరచినా, సర్వవ్యాపక ప్రభావం ద్యోతకమౌతుంది.

సమయానుకూల వర్ణన గేయంలో ప్రధానాంశంగా ఉన్నా, లలితాంశాలు హృదయాన్ని ఆకర్షింపజేస్తాయి.

కాని వర్ణనకు ప్రాధాన్యమాత్రం ఉండదు. భావానుభూతే ప్రధానాంశం. వలపో, తలపో, కోపమో, శాంతమో, ఆనందమో — గాయకుని ఆవేశ పరుస్తుంది; ఆ ఆవేశంలో హృదయాన్ని సమర్పిస్తాడు; చిందులుద్రొక్త నారంభిస్తాడు. బిరబిర పరుగ నారంభిస్తాడు. గేయాలన్నీ సంగీతప్రధానంగా, హృదయాన్ని హత్తుకొనేటట్టు ఉండడంవల్ల గ్రామసీమల్లో జానపద గేయాలు రోజూ నోటానోటా నానుతూఉంటాయి. గేయంలో ప్రధాన పాద పునరావృత్తి ఉండటం శ్రోతకు ఆనందాన్నిస్తుంది. గాయకుని ఆవేశపరుస్తుంది; విశేష పరిస్థితిని, గత జీవిత విశేష ఘట్టాలను — జ్ఞప్తికి తెస్తుంది. విశ్వజనీన భావాలుకూడ గేయాల్లో ద్యోతకమౌతుంటాయి.

జానపద గేయాలను రెండు తరగతులుగా భాగించవచ్చు. సామాన్య గేయాలు — విశేష గేయాలు. సామాన్య గేయాలలో సాధారణంగా ప్రణయం ఇతివృత్తం. అవి వలపుల తలపులతో, భావగర్భితంగా చిందులు ద్రొక్కుతూ ప్రణయ సందేశాన్ని అందిస్తాయి. విశేష గీతాలు వ్యక్తినిబట్టి సమయానుకూలంగా వివాహ సమయాల్లో, ఉత్సవ సమయాల్లో పాడుతుంటారు. ఈ గేయాలు నీతిని బోధిస్తాయి.

ఆంధ్రదేశం జానపద గేయాలకు ప్రసిద్ధిచెందింది. బిరబిర కృష్ణమృ, కలకల గోదావరి తెలుగు పాటలను క్రుమ్మరిస్తాయి. ‘చింతచెట్టు చిగురు చూడు, చిన్నదాని పొగురు చూడు’ మని పల్లెపడుచు గొంతెత్తి పాడు



తుంది. కిన్నెరసాని పాటలు, యెంకిపాటలు సాహితీ స్థాయిగూడ అందుకున్నాయి. వివాహ సమయాల్లో పాడే ఒప్పగింతపాటలు, తలుపుదగ్గర పాటలు, పెండ్లి పిలుపు పాటలు, నలుగుపాటలు, వరుసపాటలు — ఆంధ్రుల సంస్కృతిని చాటుతున్నాయి. జాబిల్లిరానే కొండెక్కి రావే, గోగుపూలు తేవే — ఆంధ్రులనోట నానుతున్న జోలపాట, బుట్టకథలు తెలుగు జోదులకొక ప్రత్యేకత కల్పించాయి. నాగులేటి పొలాల నాప రాలాగో దాగుకొనిన తెలుగు వెలుగు బుట్టకథలలో ఈ నాటికి వెలుగుతుంది. తంబూర, పంపుజోళ్ళు, బుర్ర వంతలు, దుబుడక్క, డక్కి తాళాలు — గేయ వాద్యాలు.

భారత దేశంలో ఏ ప్రాంతంలో చూచినా జాన పద గేయాలు వినిపిస్తుంటాయి. కూచ్ బిహార్ ప్రకృతి సౌందర్యనిలయం. డాబ్జిలింగ్, జయంతీ పర్వత శ్రేణుల సౌందర్య సీమలో కూచ్ బిహారు ఊయెలలూగుతూ ఉంటుంది. అచ్చటి ప్రజలు ప్రకృతితో రాగాలతీస్తూ, అనురాగాన్ని పెంపొందించుకుంటారు. “కుషాను” “విషహరి” అను జానపద గేయాలు ప్రసిద్ధమైనవి. పది పదిహేను మంది కలిసి యీ మధుర గేయాల్ని పాడు తుంటారు. గాయకులు నాయకుని “మూలగిదాలు” అంటారు. ఒక విదూషకుడుగూడ ఈ ముఠాలో హాస్యనటుడుగా పనిచేస్తుంటాడు. అతనిని వైరాగి అని పిలుస్తారు. ‘భావాయియా’ గేయాలు ఉన్నతభావాలతో, కళా నృత్యం సలుపుతుంటాయి. “కుళాను” గీతాలు రామాయణ సంబంధ గేయాలు. ‘విషహరి’ గేయాలు పురాణ గాథలను వర్ణిస్తాయి. మొత్తంమీద కూచ్ బిహారి ప్రాంతంలో గేయాలు నూటికి ఎనుబదియైదు వంతులు శృంగార ప్రధానాలు.

“అవధ్” ప్రాంతంలో ఋతువుల ననుసరించి అనేక జానపద గేయాలున్నాయి. “చామాసా”, “బారహా మాసా” “దీవాతీ”, హోలీ, హాగు, ధమార్, పూజా, బటగవనీ, లోడి - మొదలైన జానపద గేయాలు వినడానికి కిమ్మగా ఉంటాయి. “సోహిల్” గీతాన్ని పిల్లల పుట్టినపుడు పాడుతుంటారు. “జనేపు” గీతాన్ని ఉన్నతవిద్య నభ్యసించబోవు విద్యార్థి ప్రబోధ గీతాలు. “జేవనారగారి” గేయాలు వివాహ సమయాన పాడు తారు. “తజలీ” వర్షాగమన శుభసూచకంగా పాడు

తారు. “హిందోలా” గేయాలు ఉయ్యాల లూపుతూ పాడుతారు.

ఉత్కళ ప్రాంతం జానపదగేయాలకు పేరు గాంచింది. కేశశృంగారంతో తాంబూల రంజిత అధ రాలతో, “హమజోలీ” సమవయస్కులైన బాలికలు “రెంఇటి” (ఝూలా) గేయాలు పాడుతుంటే శరీరం పులకరిస్తుంది. పర్వత కన్యలు ప్రణయ గీతాలను “రసర కేళి” గీతాలను మాతీ, సంపరా, డుమాలా, గౌడజాతి స్త్రీలు పాడుతుంటే స్వగ్రియానుభూతి కలుగుతుంది. “ఉలఖాయా” “మైలాజడ” గేయాలు అతీత ప్రణయ స్ఫూర్తి చిహ్నాలు. “హోమో” “బడతీ” మొదలగు గేయాలను గుడిగుంజా, గుంజీ, లుచకారి మొదలైన ఆటలు ఆడుతూ, పాడుతారు. “లోగీ” గీతాల్ని తల్లులు, అవ్వలు ఉబుసు పోకకు ఇంటిదగ్గర కూర్చొని పాడు తుంటారు.

ఛోటా నాగపూరులోని “ఉరా” యువతులు పాడుతూచచ్చినవారిని మేల్కొల్పే శక్తి తమలో గలదని గర్విస్తారు. “సోహతీ” గీతాల్ని, “ఝూ మర్” నృత్యాన్ని చేస్తూ పాడుతారు. పంజాబు ప్రాంతంలోని గిద్దానృత్యం మనోహరంగా ఉంటుంది. గుజరాతు ప్రాంతంలోని ప్రాణవస్తువులపై నిలబడి “ధీరేబహో గంగా” అంటూ ముక్తిసోపానాన్ని అందుకుంటుంది. పంజాబు గీతాల్లో సామయికపద చిహ్నాలు- యుద్ధ బీభత్సదృశ్యాలు కనిపిస్తుంటాయి. నేపాతీ దేశంలో “భాఇలా” గీతం పాడిన తర్వాత, “దేవసీ” గీతాన్ని పాడి ఆశీర్వదించుతారు. కాశ్మీరుదేశంలో “రోహ్వో” నృత్యగీతంలో శైవ, సూఫీ సంప్రదాయ సమన్వయం కనిపిస్తుంది. మరాఠీ ప్రాంతంలో ప్రాతఃకాలం లేచి జవీ, భూపాలీ గీతాలు పాడుతారు. హరతి, భజన, గోపాల కాలా మొదలైన గీతాలలో భక్తి భావన ఉట్టి పడుతుంది. బెంగాలీ ప్రాంతంలో “మయనసింహ” గేయాలలో హృదయానుభూతులను జోడింపజేసే మధుమయవాతావరణం అనుభవింపగల్గితాము.

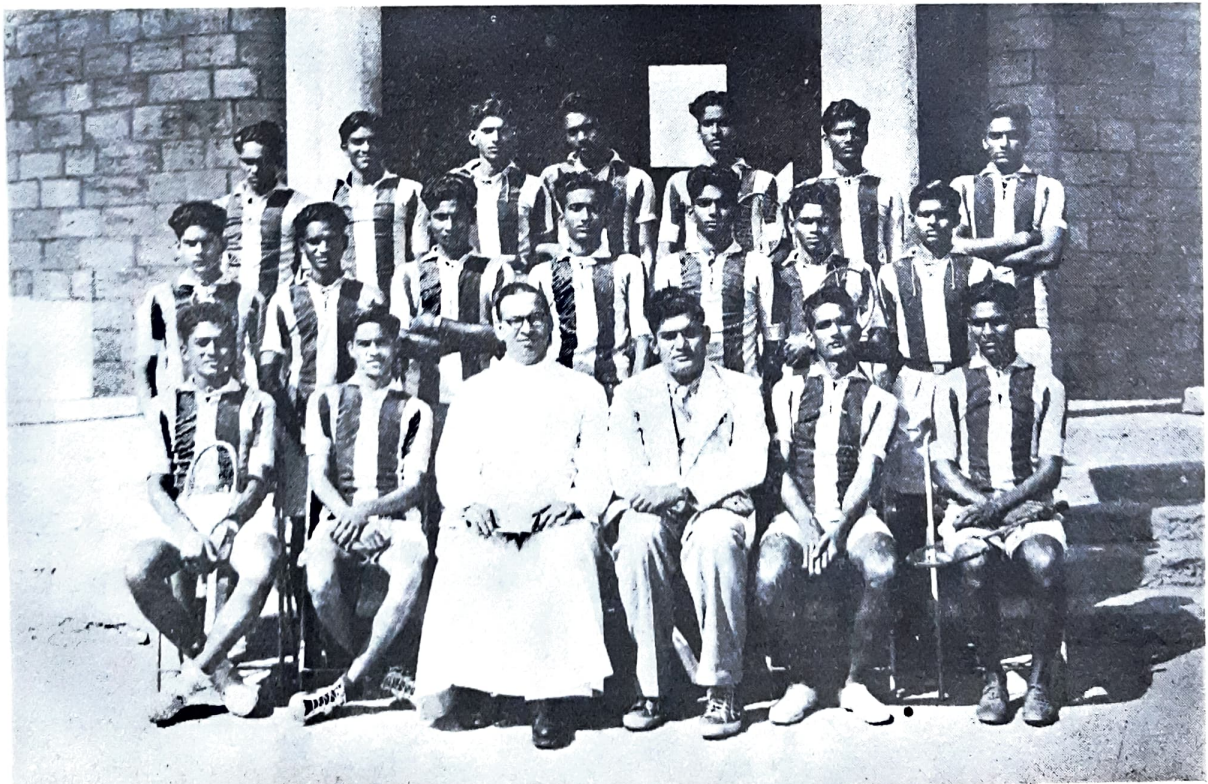
నిత్యజీవితంలో కష్టాలను మఱచి పల్లెటూరి ప్రజలు స్వగ్రియానందాన్ని పొందటానికి జానపద గేయాలు ప్రాణాధారం. జానపద గేయాలను నేకరించి, నిజ సంస్కృతిని సంగ్రహించుకోవడం భారతీయుని పరమ ధర్మం.



## COLLEGE BAND AND TEAMS



**College Band - (1955-'56)**



**Our First Sports Teams - (1954-'55)**



# षट-कण

कर्ण. राजशेषगिरि राव,

एम. ए.; साहित्य रत्न.

हे प्रभो !

टूटे हुए स्वरो से माधुर्य की मादकता

का गान कैसे गाऊँ ?

भग्न मंदिर में आराधना की ज्योति

प्रकाशित कैसे करूँ

नश्वर जीवन में अनश्वर की अनुभूति का

आनंद कैसे लूँ

मुरझाये फूल में सुगंध की आशा

अंकुरित कैसे पाऊँ

नीरस पतझड़ में वसंत की सरसता

कैसे बरसाऊँ

विरह की जलन में संयोग की पुष्टि

कैसे अपनाऊँ

‘अहं’ की पीड़ा को छोड़ ‘परं’ की

मैत्री कैसे पनपाऊँ ?

## प्रार्थना

हे विश्वमूर्ति ! सर्वोदय की सुषमा में

धरती के लाल जाग उठे !

हे विराट रूपी ! भारत के नंदन वन में

प्रेम कुसुम विकसित होने दे !

हे सुंदर रूपी ! वृक्षावलियों में अनुराग की

ढालियाँ आकाश तक व्याप्त । हो

हे ज्ञानस्वरूप ! भाषा सर्पदंष्ट्रों के विष से

उन्मुक्त होने की औषधि प्रदान करे ।

हे दीनबंधु ! प्रकृति के कण कण में

आत्मीयता की अनुभूति प्रसारकरें ।

हे सृष्टिकर्ता ! घरघर में विनोबा जैसे

महान संतों की संतति बढा करें

हे लीलामयी ! विश्व मुरली की धुन में

शांति के स्वर गुंजित रहे !

## यह - वह

मैं क्रोध में आपे से बाहर होऊँ

वह मीठी मुस्कान से टाल देती

मैं गंभीर भाव से जीवन की व्याख्या करूँ

वह कजरारी आंखों से लुकछिप खेलती

मैं पापपुण्य की उँगलियाँ दिखाऊँ

वह मीठे गान में मधु बरसाती

मैं अतीत की स्मृति में गल जाऊँ

वह फूलों की माला गुँथती रहती

मैं भविष्य की गति में भ्रम डलझाऊँ

वह वर्तमान की वेणी सुलझाती रहती  
 मैं टिमटिमाते हुए तारों को गिनता रहूँ  
 वह चांदनी में मीठी थपकियाँ देती रहती  
 मैं हिमगिरि की तरह शिर ऊंचा करूँ  
 वह झरने की तरह विनत हो दुलती  
 मैं वही हूँ, वही मैं हूँ  
 मेरा उसका दूसरा कोई नहीं ।

### प्रतीक्षा

प्रिय मेरे आये, प्रिय मेरे आये  
 सुन री सखियाँ तू सुन री !  
 सेज सजाऊँ, कुंकुम रो लूँ,  
 प्रेममयी मुस्कान भी लाऊँ  
 गीत ही गाऊँ, आगे बढ़ाऊँ,  
 डोल की रीति मन मेरा झूलूँ  
 जग हर्षाये, घन बरसाये,  
 मामा मेरे लंबी रात निकाले  
 दिन कैसे चलेरी, रात कैसे भागेरी,  
 मिलन वेला में कैसे मैं जागूँ ॥

### लोक वधू

मैं पनघट में दो घड़ी पानी ले  
 मुरली की धुन में लीन रहूँ  
 नाक चनासी, मुँह बटुआ सा चन फूलों की  
 चोली सी घूँघट में अपना मन लाऊँ  
 न मुझे सास ससुर का दुःख,  
 न मायका दूर बसे  
 थोड़ा खाऊँ, बहुत कमाऊँ  
 ऐसा जग बीता जाय ।  
 जब मेरे रसिया द्वार पर आये  
 मोतियों से चौक पुराऊँ

जब मेरे रसिया सेज पर बैठे  
 सोना कलश धराऊँ  
 जब मेरे रसिया दिल कसके तो  
 फूलों की झड़ दरसाऊँ  
 नथिया लाने नदी पार गये  
 गहरा पानी क्या मैं पाऊँ  
 बादल सावन झनझन बरसे  
 क्या मैं संदेशा भेजूँ

मेरे प्रिय को न हो कोई दुख  
 परदेश में क्या मैं हवा बन जाऊँ  
 धीरे बहे ! गंगा माई ! मेरे रसिया अब ही आवे  
 रात भी लंबी करले मामा जब मेरे रसिया आवे  
 नहीं तो आंगन की चिड़िया बन  
 मोर ही उड जाऊँ !

### संसार :

सुन रे सुन रे बात मेरी सुन रे  
 यह संसार फूलों का गुच्छा  
 डोरी टूटे सब टूटे रे  
 यह संसार माया का गुड  
 मीठा रे सब मीठा रे  
 यह संसार झूठी पुडिया टूटे  
 तो सब थोथी रे  
 यह संसार दो दिन का मेला  
 नाता छूटे सब झूठे रे  
 यह संसार मोर की चिड़िया  
 उड जाये तो पछताये रे  
 यह संसार लुकछिप का खेल  
 जानें या न जानें रे  
 यह संसार "शुष्क पत्त"   
 नीरस रे सब नीरस रे !



एस. जे. चिनोया

II U. C.

प्रथम महायुद्ध हुए बत्तीस साल बीत चुके हैं। इसके बाद द्वितीय महायुद्ध हुए आज ग्यारह साल हुए हैं। मगर दुनिया की स्थिति आज भी वैसी ही है जैसी महायुद्ध के बाद थी। इसके कई कारण हैं।

आज दुनियाँ में आर्थिक क्रांति हो रही है। हर एक देश अपनी सेना शक्ति बढ़ाने की चेष्टा कर रहा है। अमेरिका अपनी रक्षा केलिये अपनी सेना का बढाव कर रहा है। तो दूसरी ओर रूस भी वैसा कर रहा है। मगर इस सेना शक्ति के बढाव से विश्व में शांति के बदले अशांति फैल रही है। इन दो देशों को देखकर और कई देश अपनी सेना शक्ति बढ़ाने की कोशिश कर रहे हैं। इस तरह हर एक देश की सेना बढ़ती है और आपस में संघर्ष हो रहा है। इसका परिणाम यह है जो आजकल सुदूर एशिया, मध्य एशिया और फार्मोसा में हो रहा है। फार्मोसा में परिस्थितियाँ इतना गंभीर रूप धारण कर रही हैं कि वहाँ पर किसी समय युद्ध हो सकता है। वहाँ की स्थिति “जिसकी लाठी उसकी भैंस जैसी है।

विश्व में आज कई राजनीतिक परिस्थितियाँ मौजूद हैं। सब से शक्तिमान दो दल हैं। एक

एक एंग्लो अमेरिकन और दूसरा रूस चाइना दल। तीसरा भारत जो शक्तिशाली दल नहीं बल्कि देश है। वह पूज्यबापू के अहिंसा के धर्म पर विश्व में शांति फैलाने की कोशिश कर रहा है। उसकी वैदेशिकनीति की तरफ हर एक शांति पूर्वक देश अभिमानित नेतों से देख रहा है। दूसरे महायुद्ध के पहले जर्मनी और जापान बड़े प्रभावशाली देश थे। लेकिन युद्ध के बाद वे अपना स्थान खो बैठे हैं। आजकल अमेरिका और रूस प्रथम स्थान पर हैं। फ्रान्सु अपना अस्तित्व खोकर, कमजोर हो गया है। वह प्रथम स्थानवाले देश का गुलाम बन गया है। इंग्लैंड प्रथम से द्वितीय स्थान पर आ गया है। इसका परिणाम यह हो सकता है कि दोनों प्रभावशाली देश कमजोर देशों को आर्थिक, भौतिक सहायता देकर अपने वश में करना चाहते हैं। भारत स्वतंत्र देश है। वह अपना सारा बल लगाकर विश्व में शांति स्थापित करना चाहता है। वह अपनी कोशिशों में कई अंतर तक सफल रहा है। इसकी सहायता में कोरिया और इण्डो-चाइना का समावेश होता है। उन देशों की लड़ाई का अंत और कैदियों को वापस लौटाने में भारत ने सहायता दी है। बांग्ला की कानफ्रेन्स में शांति

के बारे में कई नुसखे पेश किये हैं । जिनीवा की सभा में भारत ने विशिष्टकाम किया है ।

दुनिया की सामाजिक परिस्थितियाँ अच्छी नहीं हैं । पाश्चात्य देश में भौतिकवाद, साम्राज्यवाद, जातिवाद और पूँजीवाद चल रहे हैं । भौतिकवादी देश प्रकृति को अपने वश में करके उससे सुख पा रहे हैं । साम्राज्यवाद के आधार पर पाश्चात्य देशों में जातिवाद फैल गया है । आज बीसवीं सदी में भी भयंकर जातिवाद मौजूद है । अमरिका में ही निग्रो और गोरे के बीच द्वेष, अहंकार, ईर्ष्या और घृणा के शौले भड़क रहे हैं । आकाश की काले-गोरे की समस्या जातिवाद का प्रत्यक्ष उदाहरण है । पूँजीवाद और जमींदारी की प्रथा भी पाश्चात्य देशों में प्रचलित है ।

प्राच्य देश भौतिकवाद नहीं मानते हैं । वे प्रकृति के पुजारी हैं । वे प्रकृति से लाभ उठाकर उसकी पूजा करते हैं । प्राच्य देशों में जातिवाद ने इतना भयंकर रूप नहीं धारण किया है जितना पाश्चात्य देशों में है । पूँजीवाद और जमींदारी की प्रथा भी थोड़ी है । इस बात पर संत विनोजाजी का भूदान यज्ञ प्रशंसपूर्वक है । प्राच्य देश अब धीरे धीरे स्वतंत्र बन रहे हैं । साम्राज्यवाद धीरे से अदृश्य हो रहा है । यह भारत के बापू की अमूल्य भेंट अहिंसा की कृपा है ।

अब हम संयुक्त राष्ट्र मंडल की तरफ नजर दौड़ाये । यह मंडल राष्ट्र संघ की असफलता के बाद स्थापित किया गया है । इसमें भी दल-बँदियाँ हो रही हैं । इस मंडल ने कई गंभीर स्थितियाँ जैसे की पेलेसताइन, वियेतनाम, इण्डो

चाइना वगैरह को सुलझायी हैं । इसमें भी भारत एक प्रसिद्ध देश बन गया है । जिसकी सलाह और विचार हर एक विषय पर ली जाती है ।

अब यह यह सोचना चाहिये कि शांति कैसे पायी जाय । पहला विषय यह होना चाहिये कि जातिवाद का नाश होना चाहिये दूसरा यह कि अणु बंब जैसे विनाशक यंत्रों को मानवता की अभिवृद्धि के रास्तेपर इस्तेमाल किया जाय । दलित पीड़ित मानवता भी आज क्रांति कर रही है । इसको सहायता देकर विश्व में शांति स्थापित की जा सकती है । और एक महत्वपूर्ण बात यह है कि हर एक आदमी को मानवता के विकास की तरफ कुछ बलिदान करना चाहिये । क्यों कि मानव के संग्रह से गाँव; ग्राम के समूह से प्रांत; प्रांत के समूह से देश और देश के संग्रह से मानवता बनती है । इस कार्य में संयुक्त राष्ट्र मंडल ने बहुत मदद की है । यह सब कहना आसान है परन्तु करने में कठिन है । लेकिन धैर्य और कोशिश से यह हो सकता है साबरमती के संत की राह पर चलकर हम यह सब कर सकते हैं । हमारी नीति “जियो और जीने दो” की होनी चाहिये ।

विश्व एक घर है और हम सब भाई-भाई हैं । और इस के लिए हमें यब समझना चाहिये कि आदमी ईश्वर का प्रतिबिम्ब है । वसुधैव कुटुम्ब कम् । याने वसुधा - विश्व एक कुटुम्ब सा है । सचमुच हम भाई-भाई हैं और वैसे रहकर ही विश्व में शांति स्थापनी चाहिये



# मानव और आधुनिक विज्ञान

के. बलराममूर्ति, II U. C.

मानव समाज का एक प्राणी है। मानव और समाज का अटूट संबंध है। समाज की उन्नति मानव पर रहती है। चाहे मानव समाज को अत्युन्नत स्थान पर रख सकता है या नाश कर सकता है। कुछ लोगों के मिलजुलकर रहने से एक समाज बनता है। समाज से जाति उत्पन्न होती है। कुछ जातियों से देश बनता है और सभी देशों के मिलने से विश्व बनाता है। मानव समाज के लिए, समाज जाति के लिए, जाति देश के लिए और देश मानवता के लिए उत्सर्ग करता है। विश्व में रहनेवाले हर आदमी को मानवता की रक्षा करने के लिए अपनी जान देने तक भी तैयार रहना चाहिए। जो आदमी मानव को नुकसान पहुंचाना चाहता है उसे हमें कहना पड़ता है कि वह इन्सान नहीं है और उस में मानवता भी नहीं है। एक दृष्टिकोण से हमें मालूम होता है कि मानव अपनी शक्ति को बढ़ाना चाहता है और उसी वक्त पर हमें कहना पड़ता है कि मानवता का सर्वनाश होने का कारण भी वही है।

यह वैज्ञानिक युग है। विज्ञान का अर्थ यह है कि विशिष्ट ज्ञान। आधुनिक विज्ञान से हम बहुत लाभ पाते हैं, हालांकि उस से कुछ नष्ट भी हैं। जो लोग विज्ञान पाते हैं वे अधिकार

से बाहर निकलते हैं। आधुनिक विज्ञान से आदमी पूरा फायदा उठा सकता है। इस से मनाव स्वास्थ्य संबंधी लाभ भी पाता है। पुराने काल में अगर कोई आदमी बीमार पड़ता है तो सिर्फ वे उस भार को भगवान पर रखकर निस्सहाय बनते थे। पर अब वैसा नहीं हो सकता। वह किसी भी रोग हो, आदमी उस रोग का पूरा पूरा निदान कर सकता है। एकसरे के आविष्कार से शल्यचिकित्सा को बहुत सहायता मिल गयी है। यह सब मानव की अपूर्व विज्ञान की शक्ति ही है।

आधुनिक विज्ञान से मानव मानसिक लाभ भी पा रहा है। उदाहरण के लिए रेडियो का आविष्कार है। और सिनेमा के आविष्कार है। घर पर बैठे ही सारी दुनियाँ का समाचार रेडियो से सुन सकते हैं। जब हमारा दिमाग गृहस्थ सम्बन्धी या अन्य सम्बन्धी कामों से थक जाता है तो रेडियो के सुनने से हमें मनोविकास पहुँचता है। इसी तरह सिनेमा से भी बहुत लाभ हैं। सिनेमा के द्वारा यह बतलाया जाता है अमुक अमुक रोग कैसे आते हैं और उनसे हम कैसे बच सकते हैं। जो आदमी किताब नहीं पढ़ सकता वह सिनेमा देखकर सांसारिक ज्ञान पा सकता है। सिनेमा से मनोविकास भी

होता है। और साथ ही साथ शिक्षा भी मिलती है। विद्यार्थी कई पुस्तकों के पढ़ने से जितना ज्ञान पाता है उतना सिर्फ एक फिल्म के देखने से पा सकता है। चलन चित्रों के द्वारा सरकार से लोगों को सफाई रखने का उपदेश दिया जाता है।

‘जेम्स वाट’ ने भाष की शक्ति को प्रकट किया है। रेल का आविष्कार होने के बाद लोग उस से बहुत लाभ उठाते हैं। आजकल माल रेल की सहायता से एक प्रदेश से दूसरे प्रदेश को बड़ी आसानी और शीघ्रता से भेजा जा सकता है। आजकल रेल की सहायता से एक प्रदेश में उत्पन्न होनेवाली चीजें हिन्दुस्तान के हर एक शहर में बिकने के लिए पहुंची जाती हैं। मध्यमवर्गीय आदमी भी आज कन्याकुमारी से लेकर हिमालय पहाड़ तक सफर कर सकता है। रेलों द्वारा हिन्दुस्तान के भिन्न भिन्न शहरों का संबंध हो गया है। रेल से सरकार भी बहुत लाभ पाती है। अगर एक प्रांत में अशांति फैली हो या दंगा हो तो सरकार तत्क्षण ही बड़ी आसानी से फौज भेज सकती है।

जैसे सुन्दर और उपयोगी पुष्प में कांटे रहते हैं उसी तरह आधुनिक विज्ञान से कुछ नष्ट भी हैं। यह सत्य है कि वहीं विष भी पैदा हुआ है। जहाँ अमृत पैदा हुआ है। मानव विज्ञान के द्वारा प्रकृति को अपने वश में कर रहा है और उसके द्वारा अपने जीवन को प्रगतिशील बना रहा है। मानव अपने कर्तव्य को भूल रहा है। मानव को अपने विज्ञान को ऐसे ही कम्ब में लाना चाहिये

कि जिस से मानव को कुछ लाभ मिले और जिस से मानव के आशय पूरा हो सके। पर मानव आज ऐसा नहीं कर रहा है। वह भौतिकवादी बनकर वह अहंकार को बढ़ा रहा है। उस ने आटम बम का आविष्कार किया है जिस से मानवता का सर्वनाश होने का संभव है। इसलिए विज्ञान से मानव और मानवता का नाश हो रहा है। इन अणु बमों के कारण आज सारा संसार अशांति से भरा हुआ है। जिस भगवान से मानव को यह ज्ञान प्राप्त हुआ है उसकी ही सृष्टि का सर्वनाश करने को आज आदमी तैयार हुआ है।

आधुनिक विज्ञान से हमारी सभ्यता भी बदल गयी है। पुरातन सभ्यता का ध्येय त्याग है और आधुनिक सभ्यता का ध्येय प्राप्ति है। पुराने काल का आदमी आस्तिक है जहाँ कि आजकल का आदमी नास्तिक बन गया है। आज आदमी अपने लक्ष्य को भूल गया है। वह समझता है कि सारी शक्ति अपने हाथ में है, उस से बढ़कर शक्तिवान और कोई नहीं है।

अतएव विज्ञानी को यह बात याद रखनी चाहिये कि जो आदमी के लिए उपयोग होता है। उसीका अनुसंधान करना चाहिये, हर विज्ञानि को अपनी शक्ति को अच्छी तरह उपयोग करना चाहिए। तभी देश को उस से लाभ मिलेगा। संक्षिप्त में विज्ञान की ऐसी चीजों का अनुसंधान करना चाहिए जिस से मानवता का विकास हो और लोक कल्याण हो।



# ఆంధ్ర లయోలా కళాశాల

## తెలుగు భాషా సమితి

(1954 - '56)

గత సంవత్సరం కళాశాలలో ఈ సమితియొక్క పేజీ స్థాపించబడినది. '54 - '55 విద్యా సంవత్సరమునకు క్రిందివారు కార్యకర్తలుగా నెన్నుకొనబడిరి.

అధ్యక్షుడు : శ్రీ కోటగిరి విశ్వనాథరావు M. A.

కార్యదర్శి : శ్రీ కె. కుటుంబరావు.

సెప్టెంబరు 13 న శ్రీ కొప్పరపు సుబ్బారావుగారు సమితికి ప్రారంభోత్సవం చేశారు. రెవరెండ్ ఫాదర్ సుబ్బయ్యగారు సభకు అధ్యక్షత వహించినారు. సమితి అధ్యక్షులు విశ్వనాథరావుగారు సభ్యులకు, ఆహూతులకు స్వాగతమొసగినారు. కొప్పరపు సుబ్బారావుగారు, ఆంధ్రభాషా సాహిత్యములపై విద్యాధులైన యొక్క ఆదరము చూపవలసినదిగా హెచ్చరించిరి.

అక్టోబరు 18 వ తేదీన శ్రీ కె. బసవేశ్వరరావుగారి అధ్యక్షతన “మధ్యవిషేషము, భారతదేశాభ్యుదయమునకు ముఖ్యముగా నాంధ్రరాష్ట్రమునకు ప్రయోజనకారి” యను విషయముపై చర్చ జరిగినది. విద్యాధులు చాలమంది పాల్గొని చర్చను విజయవంత మొనరించిరి.

29 అక్టోబరున, యస్. ఆర్. ఆర్. కళాశాల ప్రెసిసిపలుగారు, శ్రీ సి. సూర్యనారాయణ B. A. (కాంటంట్) గారి ఆధ్వర్యమున “విశ్వరాజ్య సమితి” వార్షికోత్సవ పురస్కరముగ, విద్యాధుల, అధ్యాపకుల, సమైక్యము జరిగినది. రెవరెండ్ ఫాదర్ ప్రెసిసిపలు శ్రీ సూర్యనారాయణగారిని సభ్యులకు పరిచయ

మొనర్చిరి. ఈ సభలో విశ్వరాజ్యసమితి వివిధ దృక్పథములు వెల్లడియైనవి.

ప్రసిద్ధాంధ్రకవి, కవిపాదుషా శ్రీ పువ్వాడ శేషగిరిరావుగారు, 11 నవంబరు '54 న సమితి సభలో తిక్కన కవితా ప్రతిభనుగూర్చి, ఆత్మీయతనుగూర్చి యుపన్యసించిరి.

'55 జనవరి మూడవవారముగా “విద్యాధులు రాజకీయములలో పాల్గొనరాదు” అను విషయముపై శ్రీ వి. వి. కృష్ణారావు M. Sc. గారి అధ్యక్షతన యొక చర్చ జరిగినది. విద్యాధుల నేతలు పాల్గొని చర్చ నీయాంశమును సమర్థించిరి.

“మానవ హక్కుల”పై శ్రీ వి. యస్. ప్రకాశరావు యం. ఎ. గారి ఆధ్వర్యమున గోస్తి యొక్కటి జరిగినది. విద్యాధులు, అధ్యాపకులు దీనియందు పాల్గొని విజయవంత మొనరించిరి.

ఈ సమితి యాజమాన్యమున 25 ఫిబ్రవరి వక్తృత్వపుపోటీ జరిగినది. కె. కుటుంబరావు, బి. వెంకటరెడ్డి ప్రథమ, ద్వితీయ బహుమానముల నందుకొనిరి.

1955 ఆగష్టు నెలలో కవి సామ్రాట్ విశ్వనాథ సత్యనారాయణగారు తెలుగు భాషాసమితిని ప్రారంభం చేసినారు. శ్రీ విశ్వనాథరావుగారు సభకు అధ్యక్షత వహించినారు. శ్రీ మైట్టా వేంకటేశ్వరరావుగారు సత్యనారాయణగారిని సదస్సులకు పరిచయ మొనరించిరి.

నన్నయ కవితా శిల్పమునుగూర్చి, ఆంధ్రసాహిత్యమునం  
నాతని యద్వితీయ స్థానమును గూర్చి, కవి సామ్రాట్  
గంభీరోపన్యాసము చేసినారు. సభ జయప్రదముగా  
ముగిసినది.

ఆగస్టు 26 తేదీన “శాంతియుత సత్యాగ్రహము  
గోవా విమోచనమునకు పరమ సాధనము” అను విషయ  
ముపై చర్చ జరిగినది. శ్రీ కె. బసవేశ్వరరావుగారు  
M. A. అభ్యర్థిత వహించినారు. విద్యార్థుల యత్యుత్సా  
హముతో నీ చర్చను జయప్రద మొనర్చిరి.

అక్టోబరు 10 న, శ్రీ మెట్టా వెంకటేశ్వరరావుగారి  
ఆధ్వర్యమున “కళాకాలయందు విద్యాబోధన  
ప్రాంతీయ భావలయందే జరుగవలయును” అను  
విషయముపై చర్చజరిగినది.

నవంబరు ఏడవ తేదీన, శ్రీయుత కర్ణ రాజశేషగిరి  
రావు యం. ఎ. గారు హిందీవాఙ్మయ చరిత్రను గురించి  
మహోపన్యాస మొనరించిరి.

ఈ సమితి ఆధ్వర్యమున వ్యాసరచనమందు, వక్తృ  
త్వమునందు పోటీలు జరిగినవి. వక్తృత్వమునందు

పి. రామచంద్రప్రసాద్ (I. U. C. A.) ప్రథముడుగా  
నిర్ణయింపబడెను.

ఈ వక్తృత్వపు పోటీకి, శ్రీ బొట్టా రాధాకృష్ణ  
మూర్తిగారు, శ్రీ కె. బసవేశ్వరరావుగారు, శ్రీ కర్ణ  
రాజశేషగిరిరావుగారు న్యాయమూర్తులుగా వ్యవహరించిరి.

వ్యాసరచనమందు, పి. దక్షిణామూర్తి ప్రథముడుగా  
నూ, బి. రామబ్రహ్మం ద్వితీయుడుగను నిర్ణయింపబడిరి.

ఈ విధముగ సమితి ఈరెండు సంవత్సరములు జయ  
ప్రదముగ కార్యక్రమముల నిర్వహించి, విద్యార్థులకు  
విజ్ఞాన ప్రదాన మొనరించినది. ఈ కార్యక్రమములందు  
మా కెంతయో అండగానిలచి సహాయమొనర్చిన రెవ  
రెండు ఛాదమ ప్రిన్సిపలుగారికి మేమెంతయు కృతజ్ఞు  
లము.

వివిధ కార్యక్రమములందు మాకు సహాయమొనర్చిన  
అధ్యక్షులకు, వివిధ అధ్యాపకులకు నే నెంతయు  
కృతజ్ఞుడను.



ఆ. విద్య లేనివాడు విద్యాధికుల చెంత

నుండినంతఁ బండితుండు గాఁడు

కొలని హంసలకడఁ గొక్కెర యున్నట్లు !



# *Physical Education* : SOME IMPRESSIONS

By

**SRI P. SURYAPRAKASA RAO**, M. A., D. P. Ed.

*Director of Physical Education.*

It is very recently that the attention of educationalists in India has been focussed on the physical aspect of education. There have been many misconceptions regarding physical education. It has been confused with physical training and physical culture which deal mainly with the performance of a series of exercises in order to develop the strength and beauty of the bodily muscles without any relationship to the numerous other important factors that are involved. The word 'physical' is often wrongly understood and has given place to many misconceptions.

Physical education is a part of general education; in it physical activities are used as a means of educating or modifying a person for better living intellectually and emotionally. As Dr. Williams, an eminent authority, has put it, the aim of physical education is to provide adequate facilities and skilled leadership that will make it possible for individuals and groups to react in situations that are physically wholesome, mentally stimula-

ting and satisfying and socially and morally sound. Its objectives are organic vigour, a reasonable degree of strength, physical skills useful now and throughout life, a sane emotional attitude toward work and play, good social conduct and wholesome living in every aspect of life. Physical education is the sum of man's physical experiences, selected as to kind and conducted as to outcome.

Among the many problems that our country is facing, the development and coordination of the mental and physical disciplines of the teeming millions of youths is a vital one. Its solution alone will place Indian Democracy on a secure foundation. A well organised Physical education programme in schools and colleges will go a long way to build up democratic citizenship. Dr. J. B. Nash, a well known American philosopher who came to India recently to advise the Indian Government, witnessed the student disturbances of the Lucknow University and pointed out in no uncertain words that the element of revolt and

destruction among the students was largely due to a lack of a sense of responsibility and discipline, things which form an integral part of a well planned programme of physical education. Another glaring example can be had from our own Andhra State, where politics has become a pastime of students both in high schools and colleges. This is a highly deplorable tendency, fraught with grave dangers chiefly when interested parties rouse the yet unbalanced emotions of our youth.

The Andhra University did an excellent thing in making physical education compulsory in colleges and in insisting on the appointment of qualified physical directors. This will help a great deal to bring in more discipline; it will give better opportunities to students to develop their talents and keep away from un-social activities.

It is our good fortune that a college run by the 'Society of Jesus' has been started in Andhra. The services rendered by this Society in the field of religion and education speak for themselves and need no boosting. The students of our college are lucky to having the same eminent guidance that has made institutions like St. Joseph's College, Trichy, and Loyola College, Madras most renowned in India. The facilities and encouragement for both

sport and studies are a powerful inducement to thousands of students and an inspiration to other institutions.

Two years have now passed since the opening of our College and we have seen progress in all directions. Inspite of the many impediments, the authorities have spared no pains to provide the students with a good programme of physical activities. The plans are being fast put into action and extensive fields are being prepared which in due course will be second to none in our parts.

A good beginning has been made in Physical Education and the enthusiasm with which the students have taken to these classes is highly commendable. The way they participated and co-operated in the classes and in the home tournaments is a clear sign of their interest. Thanks to the kind enquiries of Rev. Father Rector and the inspiring enthusiasm of Rev. Father Principal, I am confident of opening up a new phase in physical education for the students of Andhra Loyola College. It is heartening to visualise to what great heights our students can rise under proper guidance and I pray God to bless us in our endeavour for a better and happier life for us and our fellow men.

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"The only way to live is in a world that is charged with the presence and reality of God".

(Thomas Merton in "Elected Silence")



# NATIONAL CADET CORPS

By

**Lt. V. SURYAPRAKASA RAO, M. A.**

## ORIGIN

In 1946, a Committee, was appointed by the Government of India to draw up proposals for the Constitution of a National Cadet Corps composed of School and University students. The Committee submitted its recommendations in March 1947, and the N. C. C. Act was passed by Parliament in 1948 during its winter session.

## AIM

The Aim of the N. C. C. is as follows:

- (a) To develop character, comradeship, the ideal of service and capacity for leadership in young men and women.
- (b) To provide service training for young men and women so as to stimulate interest in the defence of the country.
- (c) To build a reserve of potential officers, to enable the armed forces to expand rapidly in a national emergency.

## NEED

The N. C. C. is a multipurpose project designed to overcome the short-

comings in the education of the youth of our country. With the attainment of independence the duties of our citizens have increased enormously and it rests on them alone to rise to the occasion and to shoulder the responsibilities of building up the nation. The best time to mould character is when the mind is still young and receptive, that is during the school and college career. To insure the freedom of the country, to build up a prosperous and happy New India we must look not to the aging but to the young—the future citizens of our Country.

The wealth and happiness of a country depend not only on such external factors as its natural resources, its accumulated capital, its scientific and technological development, but also and even more on the character of its people—their attitude and ability to work and their philosophy of life. It is the development of the individual in knowledge, discipline, culture and the love of God and humanity together with courage and sacrifice and service that contributes to a great extent to the happiness of human society. These qualities are understood and practised best, not in the class room where

pupils are passive but on the play and parade ground, in the training and social service camps where the individual has to act and react in different circumstances. It is then that his emotions are controlled and his talents and qualities are drawn out, polished and fitted into a harmonious pattern. Thus the N. C. C. seeks to serve the future citizens of India in a humble way at the outset but on a large scale in future as more experience is gained and time progresses.

Our country cherishes the memory of the Father of the Nation, Mahatma Gandhi, for ever and believes in his ideal of non-violence. It does not believe in settling international problems with arms and hence it does not wish to be a great military power. Neither will it bow its head to any aggressor. The freedom of a race and country are best safeguarded not by means of a large standing army but by the patriotism of its citizens. Moreover a country like ours with its huge problems of national construction cannot afford to spend much on armed forces. The N. C. C. is the means of training good and patriotic fighters.

The discipline of the N. C. C. is not mechanical, like that of a regular soldier whose training is aimed only at killing the enemy. Nor is it an imposed one. It is voluntary and positive. The Cadets join the N. C. C. of their own free will and with a deep sense of their obligations. They undertake new duties and responsibilities and carry them out successfully and cheerfully. It is not a question of merely following the rules but of putting the rules into operation to the best of one's ability. The fact that learning is best done

through work and that theory without practice is devoid of meaning and purpose is fully made use of in the N. C. C. where there is no theory without practice.

### **PROGRAMME**

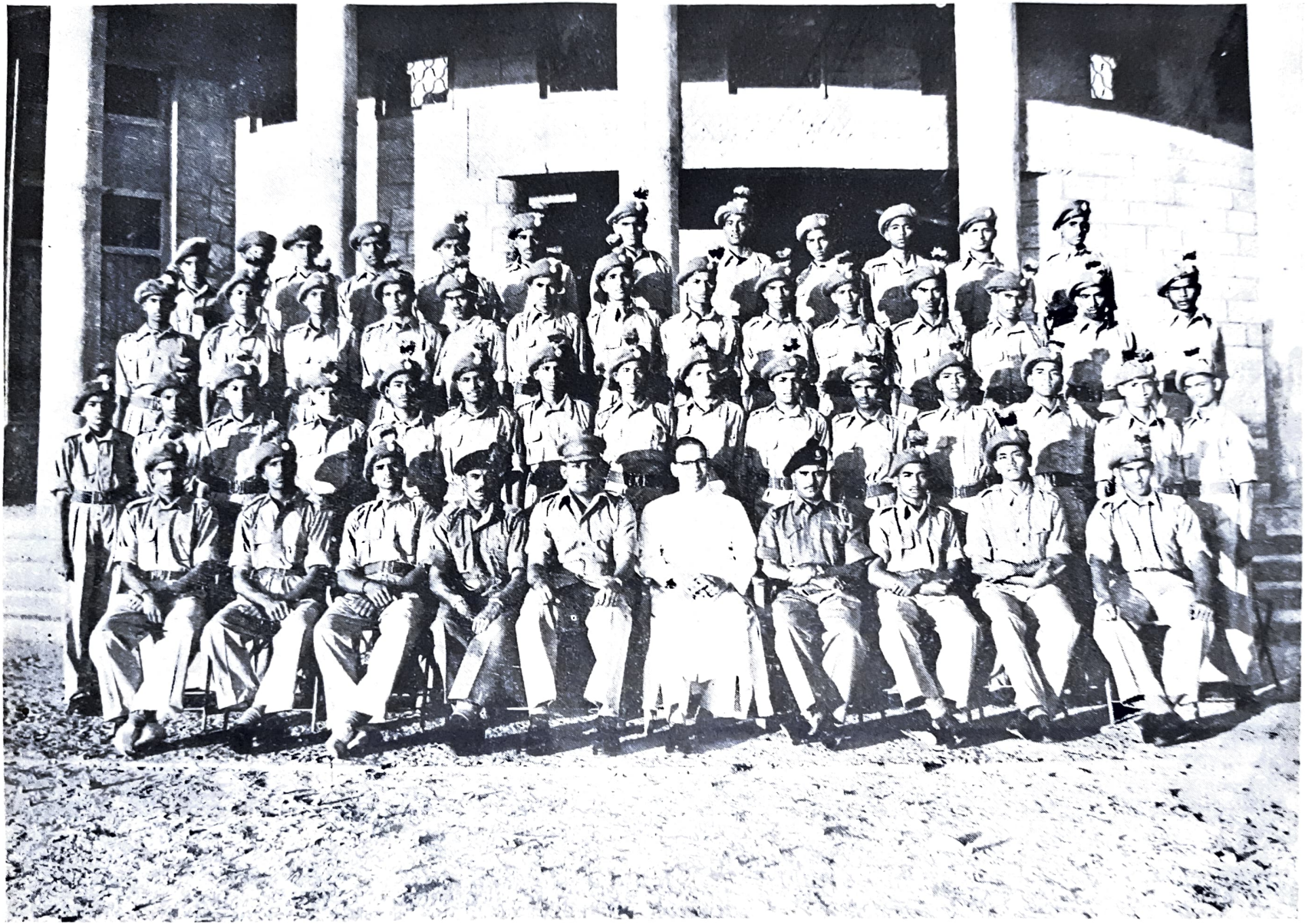
The N. C. C. has a well planned programme before it. Both the Central and Provincial Governments are spending ever-increasing amounts in promoting and expanding the N. C. C. The experience of efficient and high ranking regular army officers is put at its disposal to plan and execute the programme. The most suitable and efficient staff members are selected from the colleges as officers to look after administration and training along with instructors from the regular services.

The Cadets, boys, as well as girls, are divided into two classes known as senior and junior divisions for colleges and high schools respectively. The junior division gives the "A" certificate while the senior division gives the "B" and "C" certificates after two and four years of successful completion of the training. There are seventy five working days of two hours each during a year besides an annual training camp for two weeks and the social service camp for three weeks. All the kit and equipment is supplied by the Government. Every cadet gets four annas worth of refreshment on every training day. All the expenses of the camp are borne by the Government, and the cadets have no service liability.

The following are some of the aspects of the training:

1. Physical training.
2. Foot Drill.





Our First N. C. C. Platoon - (1955-'56)



3. Rifle Drill.
4. Cane Drill.
5. Weapon training - Rifle, Bren, Sten, Pistol, hand-grenade and 2" mortar.
6. Fieldcraft and Map reading.
7. Administration and organisation.
8. Health and first-aid rules.
9. Lectures on discipline, character, leadership, etc.,

The N. C. C. has already won the admiration of the people through its exemplary work. Every cadet is proud of his training. As it is difficult to provide training for all, many have to be dropped. But these also can learn something by observing their friends who are in the N. C. C.

The N. C. C. is of immense value not only to-day; but, reaching further, it is laying the foundations for tomorrow. H. G. Wells has aptly emphasized this point in the following words :

“Men are born but citizens are made. A child takes to itself what is brought to it. It accepts example, usage, traditions and general ideas. All the forms of its social reactions and most of its emotional interpretations are provided by its education”.

### **N. C. C. IN OUR COLLEGE**

Even though the proposal to start an N. C. C. unit in our college came in 1954, it materialised only in 1955. The first batch of students, therefore, lost the opportunity of benefiting from the N. C. C. training, despite their

enthusiasm. We are fortunate in getting the N. C. C. at such an early stage in the history of the college. Though our college is young, the experience of the authorities and their service to education are well known and it is their good will that made it so easy to get an N. C. C. Unit. The hostel facilities, the vast parade grounds, and the ideal locality have also made it easy to carry on the training well.

The actual training started on 19th July, '55. As the number of applicants was large, many had to be dropped and preference was given to the Junior students as they would be staying for at least two years and could get the 'B' certificate. As most of the students had no knowledge of what the training would be, many who joined first could not withstand its rigours and so for some time there was a regular 'flow out and in' of recruits. The list of 50 cadets could be finalised only in December '55, just before going for the annual training camp.

As the N. C. C. is rapidly expanding, the units are finding it difficult to get the kit and equipment in time. Even though our kit and rifles came late, we are not too unhappy, as some other units were even worse off. In this connection we have to thank the Officer Commanding, 1st Andhra Bn. N. C. C. for his efforts to get his units well equipped. We have to thank Rev. Fr. Principal for his keen interest in the activities of the N. C. C. and for providing us with a spacious room as office and store room.

The training during the year has been quite successful in spite of the



short-comings. Forty seven of our cadets attended the annual training camp and our unit won the inter-platoon Chedugudu cup. The conduct of cadets during the journey and at the camp was quite satisfactory.

On 26th January, 1956, for the Republic Day, our unit gave a march past and Rev. Fr. Rector took the salute. Considering the duration of the training it was said to be quite good. The unit thanks Fr. Coyle for providing his band for the march past. The cadets have helped in making the college and sports day a success, but even more is expected of them in future, in laying down definite stan-

dards of conduct and service in all such functions.

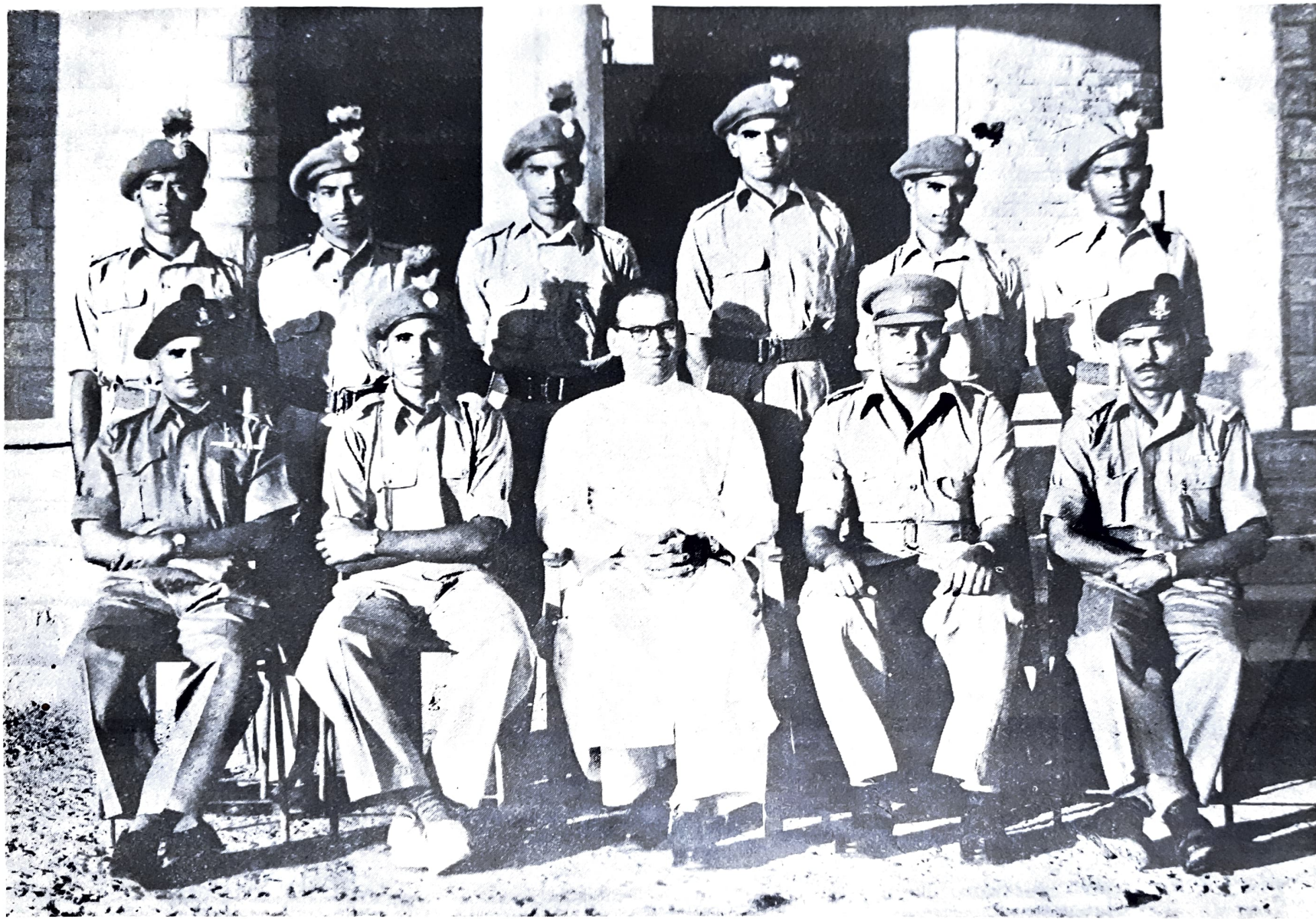
Next year our unit will be expanded to two platoons constituting one hundred cadets; and we shall have one more Officer, Mr. Y. Rajagopala Rao, who is awaiting his selection. We wish him all success.

One successful year in the history of our college N. C. C. is over and I must really thank all my cadets who have co-operated with me in every aspect and have spared no efforts to bring credit to their unit and their institution. I wish them all success and pray God to bless us with more success in the years to come.



“Religion is the collaboration of human liberty and the love of God for the building up of the world of men”.

(Anon.)



N. C. C. Chedugudu Team - Winners of the Inter-platoon Cup.



# *First College and Sports Day*

February 4, 1956.

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On March 16, 1955 at the end of the first academic year of the College we held a small function which was intended to be a combined College and Hostel Day. But owing to the fact that the grounds were still unprepared, it was impossible to conduct a Sports meet. Twelve months later we were able to have separate Hostel and College Days and to combine with the College Day the first Sports Meet of Andhra Loyola College. Thus the title of this report 'First College and Sports Day' can be justified since it gives an account of the first Sports meet and the first separate College Day.

We are indeed fortunate to have obtained so eminent a person as our Vice-Chancellor to preside over the function. His presence lent solemnity to the occasion.

Preparations for the great day began a full month in advance. The Sports ground was a mere paddy field, uneven, overgrown with tall vegetation, without even the semblance of a track. But for days and days work proceeded on it, levelling, dumping, clearing, marking; and finally a decent 400 metres track took shape, enclosing

a ground with jumping pits, sack-fight and putting rings, javelin and discus sectors.

The whole College, Staff and students, turned out in force on Feb. 4th.; the grounds, approach road, pandal were gaily decorated; the College Band under the direction of Fr. Coyle was in attendance. A goodly number of visitors graced the occasion with their presence. Under the efficient management of the two Physical Directors, Sris V. S. Prakasa Rao and V. Suryanarayana the events were gone through with regularity and each time winners appeared on the victory stand they were greeted with a burst of applause by the spectators. The order maintained by the Students under the guidance of the N. C. C. and Students' Society volunteers was really commendable. One of the most interesting items was the tug-of-war between the Students' team and the Staff' team under the leadership of Fr. Principal who was the "non-pulling" Captain! After a stern struggle, the Staff finally conceded the day to their charges, and retired with good grace as the runners-up. The Musical Chairs for visitors

also provided quite a lot of amusement and the final victory was a closely contested affair between two brothers and friends of the College, Sris K. Madhusudana Rao and K. Bhavani Shankar Rao.

The Sports Meet concluded at 5-30 p.m. The guests and students then adjourned to the Hostel enclosure where a stage had been erected and seating accommodation provided for about 800 persons. The premises were nicely decorated by the Hostel students. After the reading of the Principal's report, the Vice-Chancellor distributed the Prizes and then addressed the gathering. He praised the Society of Jesus for the 4 centuries of educational work they had done in all countries, civilisations and economic circumstances. "We in Andhra are fortunate", he added, "to have attracted this band of renowned and experienced educators to our territory. In the past, education in Andhra progressed owing to the munificence of Zamindars and wealthy land-lords; but in the South it was chiefly through the efforts of Christian missionaries. Now, however, that the age of Zamindars is passed, we are happy to see

that Christian missionaries are taking up educational work in Andhra with great seriousness". The Vice-Chancellor also spoke in a somewhat pessimistic strain about the future of University Education, particularly in Andhra. "All round us we hear nothing but reproaches", he said, "we are given plenty of advice from different quarters, different advisers often contradicting each other. But at the same time little help comes from the Government in solving our many difficulties. Affiliated Colleges particularly do not seem to have a very bright future before them." The Vice-Chancellor ended by wishing the College a bright future and its students all success at the University Examinations for which they would shortly appear for the first time.

After the Vice-Chancellor's speech we were regaled by a short and lively variety entertainment, brought up under the direction of Fr. Subbiah, the Vice-Principal. The actors, singers, musicians deserve congratulations. And so ended a very successful and happy day the First College and Sports Day of Andhra Loyola College.

— T. A. M.

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"Even the worst of men will become better if we speak to him about God".

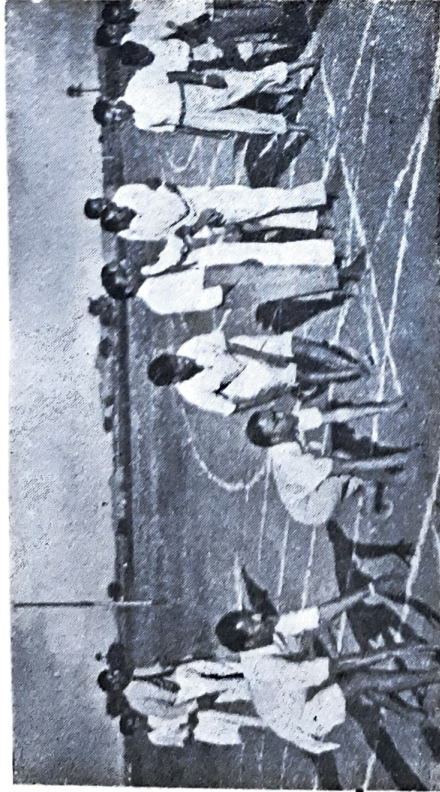
(St. Ignatius Loyola)



# COLLEGE & SPORTS DAY

4th February 1956

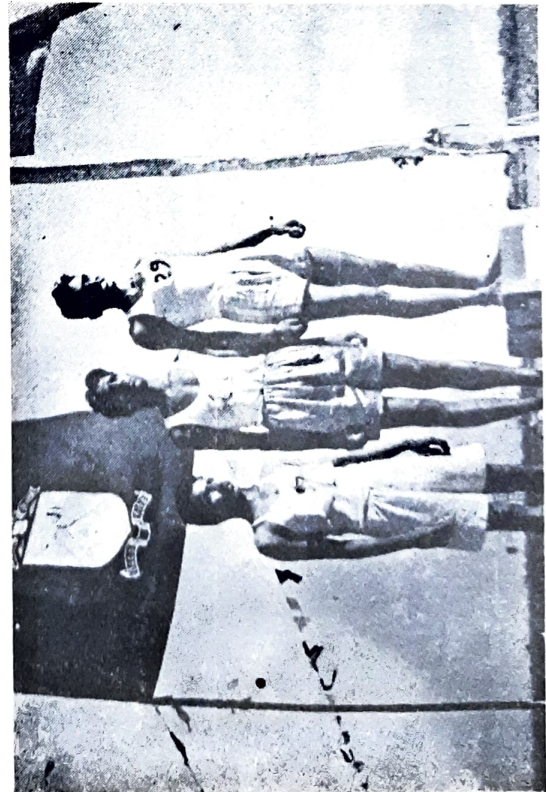
President : Dr. V. S. KRISHNA, Vice-Chancellor.



Staff Race — Start



Staff Race — Finish



Victory Stand



Some Guests

Photos : N. SURENDRA & MATHA STUDIOS



# *The Students' Society*

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In the first year of the college's existence, we had only a Telugu literary Association, since the standard and command of English prevalent among the students did not permit of serious extra-curricular activities in that language. In the second year, however, such activities were possible and so it was decided to found a Students' Society - whose purpose would be to foster the initiative of the students and encourage them to take part in debates, symposia, elocution contests, deliver and listen to lectures principally in the English language. It is not without reason that the Association is called the Students' Society and not the Students' Union. For unfortunately the latter word has become so much devalued, so much linked up with Trade Unions that its very use tends to give the Students a wrong idea of the purpose and nature of their Association. A Students' Association in a college is a means of completing the culture and education of the students by enabling them to organise cultural activities by themselves, with the help and guidance of their Teachers. It is not a union of the students formed with the purpose of defending their interests against the

authorities and teachers of the College. Such a view is absurd and completely out of place in an educational institution. As Dr. T.S. Paulus, well put it in his inaugural address to our Society, "the Students' rights and interests are the duties of the Principal and the other members of the Staff". The only purpose for which a college and its teachers should exist is to foster the true interests of the students.

Elections were held at the end of August for the posts of Secretaries of the Society and G. Krishna Rao, II. U. C. and G. Mariadas, I. U. C. were elected, the former unopposed and the latter by a comfortable majority of votes. The inaugural meeting was held early in October as soon as the College had reopened for the II term. Dr. T. S. Paulus, Principal of Andhra Christian College, Guntur delivered a stirring inaugural address in which he stressed the true role of a Students' Society. The Secretary then outlined his programme for the year. The next meeting was in the form of a symposium on "The student and Modern Society". Six speakers, students and lecturers dealt with different aspects of the theme. We are indebted to Sri K. Basaveswara Rao for the help



he rendered us in organising this meeting which was a good success. At the beginning of November we held a meeting to listen to a learned lecture on "Antibiotics" by Dr. D. Jagannadha Reddi, Principal of the Andhra Medical College, Guntur. The learned lecturer traced the history of medicine from the earliest times and then treated of the various new wonder - drugs which go by the general name of "Antibiotics". The next lecture scheduled to be delivered in the middle of November could not unfortunately be held as the Speaker, Sri M. M. Aga, Station Director, All-India Radio, Vijayawada was indisposed. At the end of November we held our fourth meeting in which Dr. K. Sitapathi Rao, M. B. B. S., Z. T. D. (Vienna), Secretary, Anti - Tuberculosis Association of Krishna District enlightened the audience on the causes and nature of Tuberculosis and the steps being taken by the Government to combat the spread of the disease. He appealed to the students to buy 1-anna T. B. seals and thus help a good cause.

In January we held two competitions : an essay competition and an elocution contest, both in English. Five subjects were announced for the first and competitors were free to write on any of them. The time given was two hours. S. M. Abdul Khader, I. U. C. was awarded the prize. In the elocution contest, which took the form of a debate, the subject was announced in the morning. T. Ramachandra Prasad, also a Junior student, won the first prize. Thus our activities for the year were brought to a close.

In conclusion, I cannot say that the year's work was very brilliant, but at least it was a beginning. What we need is more cooperation from the students. I must thank our Father Principal, Honorary President of the Society and the other Staff members who helped us, chiefly Sri K. Basaveswara Rao, Sri M. V. Narayana Rao and Sri V. V. Krishna Rao.

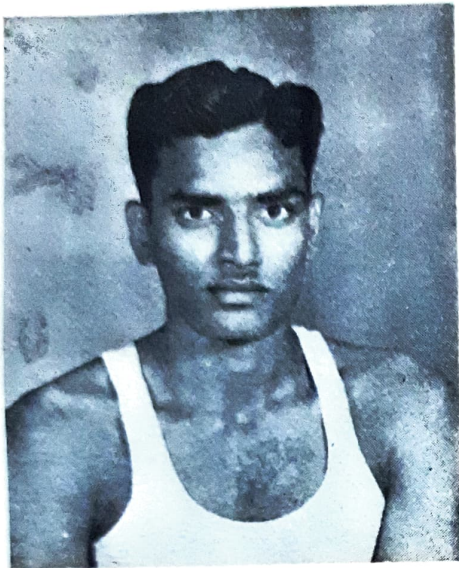
— **G. Krishna Rao,**  
Secretary.

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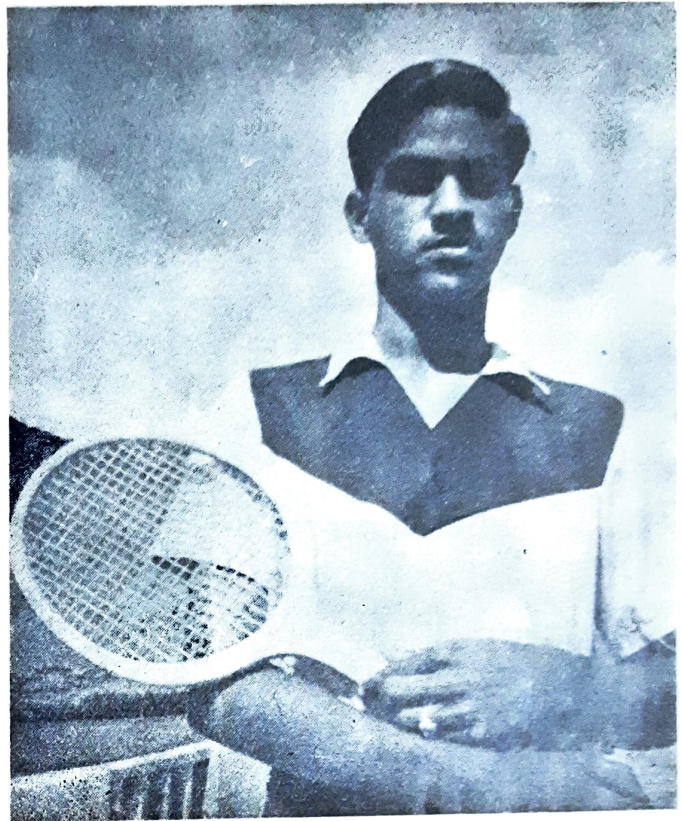
"Nobody does more than the man who is doing only one thing at a time".

(St. Ignatius Loyola).

## COLLEGE & SPORTS DAY — (Further Views)



*N. SESHAGIRI RAO,  
Athletics' Champion - (1955-'56)*



*Ch. HARANADHA BABU  
Tennis Champion - University Team  
(1954-'55)*

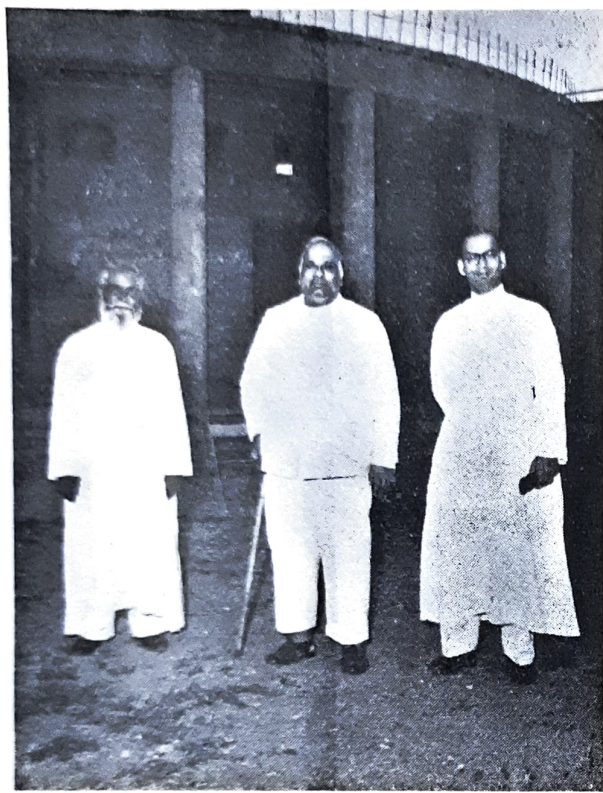
*TWO KATRAGADDA BROTHERS  
Winners*



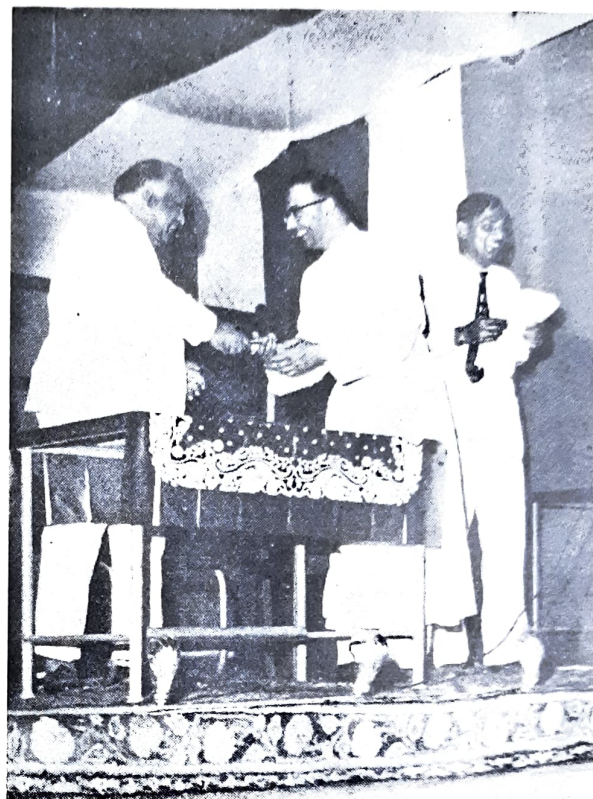
*Announcers :  
Messrs M. V. Nageswara Rao &  
K. Basaveswara Rao*



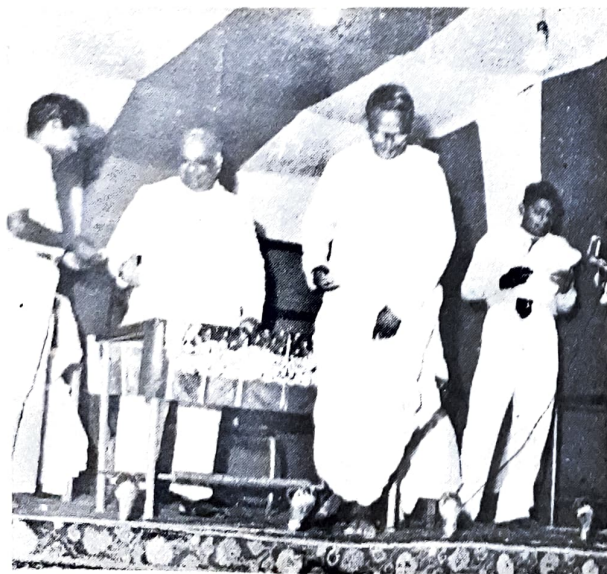
## COLLEGE DAY — THE MEETING



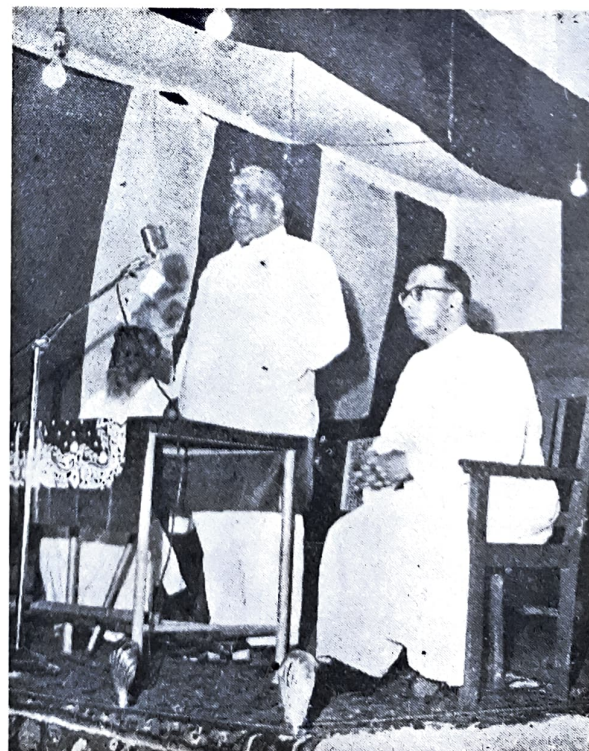
*The Vice-Chancellor with the Rector & Principal*



*The Principal receives a Prize*



*Sri K. Madhusudana Rao, Prize-Winner*



*Vice-Chancellor's Speech*



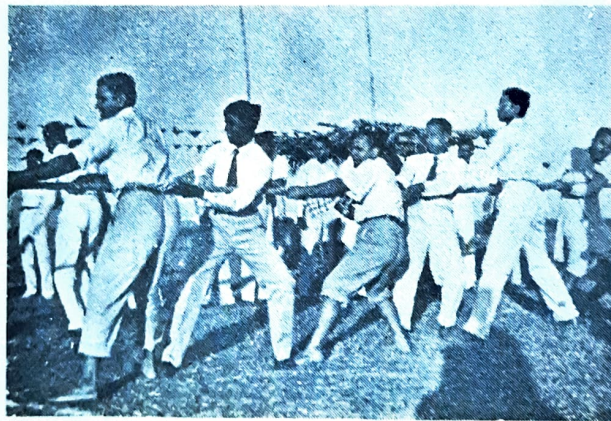
## SPORTS DAY and HOSTEL DAY



*Hostel Day: Sris Y. Ramanadha Babu & Bhavanarayana*



*Fancy Dress*



*Staff Team at Tug-O-War*



*Hurdles*



*Finish of 800 Metres*

*Photos: N. Surendra.*



# Annual Sports & Home Tournaments

## LIST OF WINNERS

### SENIORS

Event.	1st Place.	2nd Place.
100 Mets. race	Ather Pasha	R. Pullaiah
200 „	N. Seshagiri Rao	R. Pullaiah
400 „	N. Seshagiri Rao	Ather Pasha
800 „	N. Seshagiri Rao	T. Krishnamurthy
110 „ Hurdles	N. Seshagiri Rao	D. Radhakrishna Rao
400 „ „	N. Seshagiri Rao	Ather Pasha
Long jump	P. Pullaiah	D. Yesu Dass
Hop-step & jump	D. Radhakrishna Rao	G. Sankara Rao
Shot-put	J. Joji	V. Veerabhadra Rao
Javelin Throw	N. Seshagiri Rao	V. Veerabhadra Rao
Discus Throw	V. Veerabhadra Rao	D. Radhakrishna Rao
Pole Vault	Anthony Reddy	Ather pasha
High Jump	D. Radhakrishna Rao	Y. Anthony Reddy
4×100 Mets. relay	D. R. Rao's Team	Ather Pasha's Team
4×400 „ „	T. Krishnamurthy's Team	B. Parandhamayya's Team

### JUNIORS

100 Mets. race	S. Vincent Paul	M. Subba Rao
200 „	S. Vincent Paul	K. Srikrishna
High jump	S. Vincent Paul	K. Srikrishna
Cricket ball throw	K. Srikrishna	A. Chanti Reddy
4×100 Mets. relay	V.S.Ch. Chowdary's Team	Krishna Raju's Team

## COMMON EVENTS FOR ALL

Sack race	V. Venkata Reddy	G. Peter Singh
Sack fight	G. Narasimha Rao	G. V. Raghava Rao
Musical chairs	S. Vincent Paul	T. Krishnamurthy
Fancy Dress	P. V. Sreenivasa Babu & P. Durgaprasada Rao	—
<i>Tug-of-war (Staff vs. Students)</i>	<i>Students</i>	<i>Staff</i>
Tug-of-war (Students)	V. Veerabhadra Rao's Team	N. Seshagiri Rao's Team
Tug-of-war (Staff)	Principal's Team (Science)	Rector's Team (Arts)
Visitors race	K. Madhusudana Rao	K. Bhavani Shankar Rao
Staff Race	N. Gopala Rao	C. D. George
Attenders race	Hirudaya Prakasam	Anthony Raju
Kids balloon breaking	K. Venkata Raju	P. Madhumati

## G A M E S

	<b>Winners</b>	<b>Runners-up</b>
	<i>Names of Captains</i>	<i>Names of Captains</i>
Volley-Ball	M. Jojaiah	V. Veerabhadra Rao
Chedugudu	K. Kesava Rao	B. Parandhamayya
Cricket	J. Ramakrishna	K. Chittaranjan Dass
Teni-koit	Ch. Haranadha Baba	P. Ramamurthy
Foot-Ball	R. Pullaiah	Ather Pasha
Badminton	K. Pullaiah	M. Jojaiah

## INDIVIDUAL CHAMPIONSHIP FOR SPORTS

- |                     |                        |
|---------------------|------------------------|
| 1. N. Seshagiri Rao | 2. D. Radhakrishna Rao |
| (30 points)         |                        |

1956

