

CONNEMARA PUBLIC LIBRARY

- 5 JAN 1957

MADRAS

A JUBILEE MISCELLANY

ALSO BY K. R. SRINIVASA IYENGAR

Sri Aurobindo

On the Mother .

Lytton Strachey: A Critical Study

Gerard Manley Hopkins: The Man and the Poet
On Beauty

Indo-Anglian Literature

Literature and Authorship in India

Jaipur '45: A Milestone for Indian Letters

The Indian Contribution to English Literature

Raja Lakhamagauda: A Memoir

S. Srinivasa Iyengar: The Story of a Decade of Indian
Politics

A Handbook of Indian Administration

(in collaboration with S. S. Basawanal)

Musings of Basava

(in collaboration with S. S. Basawanal)

A New Deal for Our Universities

The Mind and Heart of Britain (in the press)

EDITED BY K. R. SRINIVASA IYENGAR

Indian Writers in Council

Dryden's *Absalom and Achitophel*

Congreve's *The Way of the World*

Coleridge's *Christabel*

Thoreau's *Walden*

Standard English Poems (in collaboration with

C. B. Young)

A JUBILEE MISCELLANY



BY

K. R. SRINIVASA IYENGAR, M.A., D. LITT.

PROFESSOR OF ENGLISH
ANDHRA UNIVERSITY, WALT AIR

PORUNAI

**PORUNAI PUBLISHERS
KODAGANALLUR — TINNEVELLY DISTRICT**

First Published: October 1954

COPYRIGHT

**Printed at the Basel Mission Press, Mangalore,
and published by R. Bangaruswami for Porunai Publishers**

- 5 JAN 1957

PREFACE

Early in 1949, the Syndicate of the Andhra University entrusted to me the rather responsible task of compiling a brief history of the University in view of the approaching Silver Jubilee. My survey fell naturally into seven short chapters, and now appears over my initials as the first section of the Souvenir issued, on 5 January 1953, on the occasion of the formal celebration of the Silver Jubilee. I had also written, on the suggestion of my friend Sri K. Iswara Dutt, then Magazine Editor of the *Hindustan Times* of New Delhi, a rapid account of the seaside University at Waltair during the first quarter-century of its existence, and this appeared in that paper on 10 February 1952; and, at the time of the Jubilee celebrations, I was commissioned to write for the Special Supplements issued by some of the Madras papers (the *Hindu*, the *Indian Express*, the *Mail*, and the *Indian Republic*). Later, at the request of Shri G. V. Krupanidhi of the *Hindustan Times*, I contributed the opening essay 'Andhra: the Land and the People' to the Andhra State Supplement which came out on 1 October 1953. I have here reprinted, in the first section of the book, the *Hindustan Times* articles as also the two articles that appeared in the *Indian Express*. It is appropriate that I should here make my acknowledgements to the Editors of these two papers.

Again, having been appointed University Orator in English in December 1949 (an appointment that has since been renewed in December 1952), I was privileged to present the six distinguished recipients of Honorary Degrees to Mr. Chancellor at the time of the Silver Jubilee Convocation. Sri C. Rajagopalachariar, then Chief Minister of the composite State, was also to have been one of the recipients: but he couldn't come, and the presentation was therefore not made. But I had already drafted the citation before his decision was made known, and after some hesitation I have included it here as a personal homage to one of the greatest men of our time. I have also included in this 'Jubilee Miscellany' the only other citation I have made so far as University Orator.

Where was the need to put together these twelve items and issue them as a book? It is a legitimate question. Yet (Oh please!) question not the need—as Lear might have put it. Besides, one gets an occasional request from a correspondent: “May I have a copy of the article you wrote for the *Hindustan Times*—or your speech on Sri Mahtab—or the citations and orations you made at the Jubilee Convocation?” Above all, like all others intimately associated with the Andhra University, I too was rather excited at the time of the Silver Jubilee celebrations, and this ‘Jubilee Miscellany’ may help to retain (or revive) something of that excitement.

I must add that the opinions expressed in the course of the book are mine own, and do not necessarily commit the Andhra University to them. This need not, however, prevent my placing on record my gratitude to Dr. V. S. Krishna, the Vice-Chancellor, and the Syndicate of the Andhra University for generously affording me the opportunities that have now led—inevitably, it would seem—to the concoction of this ‘Jubilee Miscellany’.

15 August 1954.

K. R. S.



For

Prema, Ambi and Padmasani,

who fully participated in
the excitement of the
Jubilee celebrations.

- 5 JAN 1957

CONTENTS

	Page
PREFACE ²	v
ANDHRA: THE LAND AND THE PEOPLE ...	1
ANDHRA UNIVERSITY: 1926-1951	8
THREE VICE-CHANCELLORS:	
C. R. Reddy—S. Radhakrishnan—V. S. Krishna ...	15
RESEARCH AND THE ANDHRA UNIVERSITY ...	23
SILVER JUBILEE CONVOCATION: 5 January 1953:	
Presentation of Recipients of Honorary Degrees to the Chancellor, Sri Sri Prakasa	
Maharaja of Bhavnagar	35
Sri B. Ramakrishna Rao	38
Sri P. V. Rajamannar	41
Sir M. Visvesvaraya	44
Sri Alladi Krishnaswami Aiyer	47
Sri Lakkaraju Subba Rau	50
C. RAJAGOPALACHARIAR	53
ANNUAL CONVOCATION: 9 December 1950	
Presentation of Sri Harekrushna Mahtab	56

UNIVERSITY OF MADRAS
- 5 JAN 1957
MADRAS

ANDHRA: THE LAND AND THE PEOPLE

The Naga—the Plumed Serpent—often figures in Andhra symbolism. Twin Nagas, for example, embrace and support the crest of the Andhra University. Place names and personal names bear witness to the vogue of this symbol in the Andhra country. There is the celebrated Nagarjuna Konda where resided in olden times the great exponent of Mahayana Buddhism, Acharya Nagarjuna. There was Naganika, consort of Satakarni, one of the Andhra Kings of bygone days. It is not unlikely that the Satavahanas, who flourished in Andhra for about 450 years between the second century B. C. and the third century A. D., were themselves descended from the Nagas, and it is worthy of note that some of the later Naga Kings stamped the Naga emblem on their coins, thereby emphasizing their kinship with the Plumed Serpent of Purana and legend, and some of these coins reveal a double Naga, rather resembling the Andhra University emblem. Even today names like Nagi, Nagiah, Nageshwara, Nagaraju, Nagagopal, Nagalinga, Nagabhushanam, Nagamani, Nagamma and Nagamma are quite common in Andhra, and testify to the continuing sway of the Naga symbol in Andhra minds and memories. The Linga in several of the famous shrines in Andhra is appropriately crowned by the Naga, and when it is remembered that Shiva himself wears a Naga garland round his neck, the meaning is reinforced and rendered doubly apt.

The Naga or Sesa is doubtless a potent Hindu symbol, understood all over India. Adi Sesa bears on his massive hood all the heavy weight of our too too solid and sullied Earth. Again, Vishnu rests on a couch formed by Sesa, the primordial serpent with his five

magnificent hoods which constitute His canopy, and 'Seshasayanam' in the Srirangam Temple is the splendid objectification of this symbol. Thus Sesha frequently occurs as a personal name in the South—Seshu, Seshayya, Seshanna, Seshi, Seshamamba. Yet the currency of the Naga symbol in Andhra is more universal than elsewhere, and hence merits particular emphasis. And the point is easily made that Andhra is but an integral part of a larger whole that is Bharat.

Although the Naga doesn't figure at all in the emblem* recently devised for the new Andhra Government,—a regrettable omission,—the Chakra which as a symbol is as connotatively rich as is the Naga, appears quite prominently. There are two Chakras, in fact, the Amaravati Chakra—which forms a recurrent motif in the splendid group of sculptures at Amaravati near modern Guntur—at the base, and the much smaller Asoka Chakra at the foot of the Government of India emblem which pointedly caps the Andhra emblem. There is the Purna Kumbha too, yet another all-India symbol, signifying fullness and fruitfulness, and the well of ambrosial waters; and the frame of Torana or auspicious festooning is clearly indicative of the joy attending the birth-hour of the new State. The Kumbha is truly characteristic of Andhra amplitude and generosity; but occasionally the Purna Kumbha actually overflows—hence, perhaps, the sudden spurts of emotionalism which, even like the Bengali's, are only a sign of abundant life and unspoilt humanity.

The Andhra State emblem rather suffers from perilous steepness, and also from excessive complexity

*The reference here is to the emblem provisionally adopted at the time of the inauguration of the Andhra State. Some of the defects mentioned here have been remedied in the emblem now finally adopted.

and elaboration. The Union and the State are no doubt inextricably yoked together: yet the juxtaposition of the Dharma Chakra and the Amaravati Chakra creates a visual distinction without suggesting any vital difference. The Chakra is the main thing—not how many times it figures; and the Amaravati Chakra dominates the emblem as well it might. For there is much in the Chakra symbol to stimulate thought—it sums up the Past and prognosticates the Future, and indeed the revolving Chakra jumbles the Past and the Future, and only the dizzy Present seems assured of some reality. Yet where is the “Present”? Can it be divorced altogether from the Past and the Future alike? The wheel turns and turns and turns for ever, only the “still centre” is stationary—or at least seems to be stationary. The Andhra Satavahanas wrote a glorious chapter in Indian history: then came evening and the shadows of the night. But with the Vijayanagar Empire the Sun of Andhra rose again, and in Krishna Deva Raya’s time reached its meridian splendour. With the inauguration of the Andhra State on 1 October 1953, are we on the threshold of a new Andhra renaissance, alike yet unlike the earlier Dawns, pointing to a dazzling Noon in the near future? The Chakra is Power—Vishnu’s Chakra; the Chakra is the Cycle of Life—the Jiwan Chakra that steadily maintains the rhythm of earth life and tunes together the divers strings of human endeavour; the Chakra is also the law of flux, the spiral of evolution, the dynamics of Becoming; and, finally, the Chakra is the linking up of the manifoldness of activity with the unity of aim, the stir and whirl of movement with the pervasive unescapable reign of Dharma. With the Chakra before us we shall not run the danger of either falling into a mood of complacency or embracing stark despair; of either mislaying our memories or of

repulsing Hope; of either avoiding exertion or of evading the categorical imperatives of Dharma.

The Naga and the Chakra: ancient symbols both of them, yet how perennially suggestive. The Plumed Serpent is fierce in its splendour and beauty: a King Cobra, regal in every way. It sways to the tune of the Nagaswara, sways ecstatically to and fro, —sways and is still, as in a trance. Andhra is the home of music and poetry, and Andhras like Potana and Tyagaraja were literally drunk with devotion, and sang as few have sung before or since. Today Karnatak music is practically synonymous with Tyagaraja, whose songs are both a manual of Bhakti and a dance of creative life. There are no Kritis like Tyagaraja's—they are sharp jets of nectar, and hence they are nurslings of immortality. The clarity, the ring, the flash, —it is simple like lightning, ravishing like the rainbow, and refreshing like a sudden summer shower. Also fiercely and for ever enchanting like the Naga's rapt dance and poised majesty.

Nevertheless, the Plumed Serpent is no familiar phenomenon: it doesn't confront us prosaically in our humdrum life-ways. Rather is it hidden in the wilds and the obscurities, and we are content that it is so. Everyday life has little in common either with Sessa's dance or Shiva's Thandav—life for most of us is like wheels on gravel: jolting, swaying, persevering, despairing, persevering again. Contrasts abound: contraries jostle: contradictions tantalize and bowl us over. From Upanishadic and Puranic times the Andhras have lived in the Godavari—Krishna basin, as rich a soil as may be found anywhere, and picturesque beyond words and beautiful exceedingly. On the other hand, the inhabitants of the dry and parched uplands—the Rayalaseemites—are Andhras no less: and on their bare hard soil they too have enacted heroism and mastered the

difficult art of survival in an uncongenial environment. Like the Highland Scotsman and the Englishman of the plains, the Rayalaseemite and the Coastal Andhra too are an identity in difference. Appropriately enough, one of the three famous Lingas, the Mallikarjuna-Linga, is in the Kurnool District; another, the Bhimesvara-Linga, is in the East Godavari District; and the third, the Kalisvara-Linga, is in the Nizam's dominions. Rayalaseema, Coastal Andhra and Hyderabad are thus naturally linked up as Trilinga-Desa.

Uniformity is not the law of life, for life thrives on the basis of change and variety. An underlying unity of aim is all that is called for. There is beauty in bareness no less than in luxuriance, in tireless endeavour no less than in restful or purposive ease. The dry uplands with the clear Sun shining upon them is one facet, the Godavari winding its majestic way through an endless succession of greenlands is another—and both are facets of the same Mother. And Nature sometimes rebels—there is drought and famine, or a cyclone rocks the earth, or a river floods the fields and the homesteads, and puny man is left to measure his meagre strength with the might of the elements. Presently there is a turn in the wheel again, Nature is benignant once more, the rages are over, the ravages are cancelled, and joy limps back to our hearts.

Of the Andhras as a race it might be said that they are apt to wear their hearts upon their sleeves. Like Coleridge the Andhra too might say: "And when I love, do I not love indeed?" Calculation doesn't come in at all. The heart's sway is absolute: the head, efficient though it is, must take a subordinate place. It is the poetic as opposed to the logical temperament: it is the zig zag way of the human heart rather than the steep straight road of dialectical reasoning. The Andhras

can be as good arguers and as hair-splitting logicians as the Tamils, for example; and it is the measure of their sanity that, even when they argue, they distrust mere argument and set greater store on the heart's unmistakable intuitions and inclinations. The Andhras are easily provoked; but as easily pacified as well. An Andhra's resentment, however well founded, is invariably short-lived: he simply cannot nurse a grievance long. As the would-be philosopher confessed to Dr. Johnson, humanity would come breaking in, and the land must overflow with the milk of generous understanding and the honey of unashamed heartiness and good humour.

The Gujarati and the Marvari consume quantities of ghee and sugar; the Sindhi must have his Halva and his sweets; the Bengalee, his Rasgoola. The Tamil is ordinarily content with his Iddali and Sambhar. How about the Andhra? Rice is his staple food, of course, but his delicacy? Strangely enough, it is the terrible beautiful Avakkai. It is an insult to call it a pickle and no more. It is a fierce dish, no doubt, but a divine one at the same time: Andhras cannot live without it. Even non-Andhras affect it, though they cannot easily stomach it. For me the mere sight is as good as the taste — almost, if not quite! Sometimes the very memory is sufficient! There is nothing exactly like the Avakkai in the whole province of culinary art: for Avakkai is chillies turned into poetry, and pickles transformed into a delicacy as pure as it is pugnacious and as regal as it is ruddy. The snake-charmer can afford to play with the King Cobra, and even prod or tickle him; Shiva can make crowns, garlands and bangles of his devoted Nagas; but for the rest of us, it is safe merely to look on and do nothing. The Andhra is perfectly at home with his Avakkai, its ferocious beauty and lure notwithstanding.

ing; but others will do well not to take the same liberties with this wonderful, if crimson-fierce, Andhra delicacy—at any rate, in the beginning.

Andhra—the land no less than the people—is compact of seemingly contradictory qualities; so, in different ways, are most lands and most peoples. The dichotomies are on the surface: the verities, the identities, abide securely within. Aspiration ever runs ahead of achievement: thoughts soar, the heart beats faster and faster, but the feet grope their way slowly to the dimly surmised goal—the wheel rattles on the resisting gravel—and so the journey's end in an event that is more fancy-fed than realizable here and now. But so long as the vision is unfailing, —so long as the Plumed Serpent is in sight and still beckons to us from afar, —even the groping feet and the rattling wheels will somehow wind or grind their way through the confusion and the resisting gravel of adverse circumstance, and steadily career towards the Goal of integral self-sufficiency and splendid strength.

The Serpent and the Wheel

Ran a merry race;
And the Serpent left the Wheel
Very far behind.

Now was the Plumed Serpent
Poised in a Trance;
And the Wheel rolled heavily
And followed after.

ANDHRA UNIVERSITY

1926—1951

Waltair-Visakhapatnam is a Janus-faced city, resembling in this respect Clifton-Bristol. It is also a city of destiny, and might grow into another Glasgow in the fullness of time. There is, at one end, the Harbour and the Shipbuilding Yard, both seething with life; and there is at the other end—Waltair Uplands—the Andhra University. Impressively and conveniently sheltered by the Bay of Bengal and by ranges of hills, with Dolphin's Nose and Rishi Konda standing sentinel-like on either side, Waltair-Visakhapatnam is set ideally amidst romantic surroundings, and within its sharply defined limits mingle and coalesce Uplands and Lowlands, the old and the new, commerce and industry as also studies and research. There is in the life of the city a stir and a manifoldness, but what crowns it all is the Andhra University, dedicated to the triple tasks of creating, preserving and disseminating knowledge; and indeed the University Clock Tower brings into a visible focus the varied life of this Janus-faced city.

The Andhra University was founded in 1926 in belated response to the legitimate desire of the Andhras to have a University of their own which would give form to their aspirations and offer an adequate field for the full flowering of their intellectual life. It was to be a modern University, and it was to be a Regional University. It was to be a centre of learning, and it was to serve a specific linguistic area. Sri Aurobindo has described Andhra as "the home of a robust and virile and energetic race, great by the part it had played in the past in the political life India, great by its achievements in art, architecture, sculpture and music." The Andhra Univer-

sity was charged with the task of at once preserving this magnificent heritage and enriching it still further in the context of the challenge of the modern world. It was not easy to reconcile these seemingly contradictory aims all at once. How was the University to function both as a centre and as a circle, to be both regional and national, to be acutely self-conscious and also to be courageously objective? For the first few years divided counsels hampered the progress of the infant University. But the late C. Ramalinga Reddy, the foundation Vice-Chancellor, was a man of vision, great driving power and infectious enthusiasm, and he succeeded at last in giving clear definition and the right direction to the life-movements of the Andhra University.

When it started on its career in 1926, there were about a dozen colleges within its jurisdiction, and during the next four years the University functioned from its temporary headquarters at Bezwada. In September 1930 the shift from Bezwada to Waltair took place, and presently the University rendered in concrete terms the principle of concentration on which so much stress had been laid. An affiliating University it continued to be; but Honours and Post-Graduate courses as also Research departments were to be concentrated at the headquarters alone. In the meantime Sir S. Radhakrishnan succeeded Ramalinga Reddy as Vice-Chancellor of the Andhra University. The new Vice-Chancellor was a man of steady wisdom, he was endowed with resolution and tact, and he commenced his regime with the inauguration of the University College of Arts in 1931. The J. V. D. College of Science and Technology followed next year. A pile of new buildings arose—the two Colleges, the Library, the Hostels. Ranged as it were tier on tier, these buildings exhibit in their architecture a perceptible unity in diversity; and the statue of Sir Vikrama Deo

Verma, Maharaja of Jeypore, the great benefactor of the University, rises majestically in front of the Science College.

The brief 'Radhakrishnan Epoch' of five years was packed with visible achievement. The ideal of a teaching university was no mere dream any more but was being fast realized on terra firma; and the first Departments — Telugu, History, Mathematics, Philosophy, Commerce, Chemistry, Physics — were reared on sure foundations. In 1936 Ramalinga Reddy came back as Vice-Chancellor, the richer in ardour and vigour for his recent sojourn to nationalist politics. The next decade and a half witnessed a monumental collaboration between Reddy the Vice-Chancellor and the new Pro-Chancellor, the Maharaja-sahab of Jeypore. Consolidation and expansion went hand in hand, and by 1940 the University had reached a position of commanding influence in the country, measured by standards of teaching and research, academic values and integrity, and unitive life in the University and Affiliated colleges. The Inter-University Board met at Waltair, and summing up the impressions of the distinguished visitors, Professor N. K. Sidhanta paid this well-merited tribute to the Andhra University.

“ . . . we have dreamed of Utopian plans of a University in the land of perpetual spring, — a season, this, that we had heard about, but never actually enjoyed. Here at Waltair is this Utopia, where Nature is willing to help men with the utmost cordiality and sustain his efforts for the training of the intellect and the dissemination of knowledge. . . Here we felt was the nearest approach to a happy family that all Universities should endeavour to be. . . ”

The right balance was struck between curricular studies

and extra-curricular activities, and again between games and Union Debates. The Faculty Club functioned with vigour and vivacity. The virtues, so indefinable yet so unmistakable, that are associated with a residential University were really evident in the corporate life of the Andhra University Colleges.

The War of 1939-'45, however, brought in its wake its own problems, trials, tensions, privations and exasperations. The Japanese air raid on Visakhapatnam on 6 April 1942 created a serious situation for the University. Panic filled the air, and evacuation on a large scale began. As the military decided to occupy the University Buildings, the Offices and Departments of the University had to be hurriedly moved out of Waltair—to Guntur. Wartime difficulties notwithstanding, the Erskine College of Natural Sciences had been started in 1941, and four years later the University College of Law was instituted and temporarily located at Masulipatam. Among the new Departments organized during the war years were English Language and Literature, Mathematical Physics and Chemical Engineering.

Although 1945 saw total victory in Europe as well as in the Far East, the much desired return from Guntur to Waltair could take place only in 1946. The number of students in the University Colleges had increased from 390 in 1941-'42 to 814 in 1946-'47. The problem of residence for students and staff alike now assumed a serious aspect. For the use of students as also of teachers a number of War Department structures in the University Campus have had to be taken over, and heavy compensation has had to be paid to the military authorities. The position is still as acute as ever, and relief seems to be nowhere in sight. On the other hand, a University, being a living and a growing organism, cannot remain static; Departments grow, and split up into two or more

independent Departments; and the needs of a developing democracy demand the institution of numerous specialized departments of study and research. Thus, in recent years, the Departments of Meteorology and Geo-Physics, Botany and Zoology, Pharmacy and Statistics have been opened in the University, and the College of Law has been brought to Waltair from Masulipatam. All this has but further accentuated the problem of residence for staff and students.

Twenty-five years have now elapsed since the inauguration of the Andhra University. Dr. Reddy the foundation Vice-Chancellor and the Maharajasaheb of Jeypore, whose princely benefaction had made the organization of Science courses possible, have both passed away at the end of a meritorious period of stewardship of the Andhra University. The new Vice-Chancellor, Dr. V. S. Krishna, had long been associated with the Andhra University as teacher, Registrar and Principal of the University Colleges and there is no doubt the future of the University is in very safe hands.

Beginning as it were from the scratch, the Andhra University has packed phenomenal achievement into the small span of twenty-five years—and this too in spite of the chronic insufficiency of finance, the lean years of the Depression, and the uncertain years of the War. The war-years and the after-war years have witnessed an unprecedented rush of students to colleges, and accordingly a number of new colleges have come into existence in the University area, while the older colleges have reached a position of comparative maturity and are waxing in strength. There are also a number of professional colleges—two Medical Colleges, an Engineering College, an Agricultural College, and quite a few Teachers' Training Colleges—affiliated to the University. Above all, the four University Colleges at Waltair, in

their totality and integral strength, do really constitute the key-stone at the centre of the imposing arch.

The academic staff has been quite a distinguished one right from the beginning, and under the leadership of a succession of able Principals—Sir Jehangir Coyajee, Dr. Ludwig Wolf, Prof. M. Venkatarangaiya, Prof. Vissa Appa Rao, Prof. S. Bhagavantam, Prof. V. S. Krishna, and Prof. K. Rangadhama Rao—has not only trained hundreds of advanced students in the various branches of learning but also made meritorious original contributions to knowledge. Likewise, the ministerial staff headed by a series of competent Registrars—Mr. C. D. S. Chetti, Dr. V. S. Krishna and Mr. K. V. Gopalaswamy—has readily collaborated with the academic staff and effectively co-ordinated the work of the University Colleges with the work of the affiliated and professional colleges.

Nevertheless, judged by the longevity standards of the leading European and American Universities, the Andhra University is no more than a baby; compared to Oxford and Cambridge and Harvard, their faculty strength and record of research, the Andhra University is still in its nonage. Existing Departments have to be strengthened, the laboratories need reconditioning, and several other branches of study are demanding a place in the University. There is room for a School of Fine Arts, and a central Museum is an urgent necessity. There are proposals to institute post-graduate courses in Diplomacy and International Relations, in Electronics and Electro-Chemistry, in Sociology and Experimental Psychology. The vexed problem of residence has to be solved somehow, as soon as practicable. Teachers' salaries need to be revised upwards in accordance with the recommendations of the Radhakrishnan Report on University Education. But all this can be attempted only when there is a

liberal flow of finance from Government and the public alike.

In the context of our fresh-forged nationhood and the many problems arising therefrom, we are apt to ignore the deeper purposes and paramount importance of education. University education is no luxury, it is the very life-breath of the nation's continued existence with a body and soul of its own. Alike for war and peace, science has become indispensable, and we cannot afford to neglect it, except at our peril. But, then, we seek the aid of technology and science mainly for the preservation of national and human values. Our Universities should therefore firmly refuse to acquiesce in the dangerous antagonism between Arts and Science. From matter to spirit is one gamut, and it is through a widely diffused integral education alone that we can achieve our salvation. The seaside University at Waltair has several incomparable advantages which, given adequate funds, will help it to develop into a truly first-rate institution. "We feel we are in a real University at last", exclaimed some of the members of the University Commission who visited Waltair in 1949, and indeed the absence of the fever and fret of acrimonious politics, the aloofness from the din of the market-place, and above all the enchanting loveliness of the place give Waltair an ambrosial atmosphere by which dwellers in the University are unconsciously influenced. Founded under happy auspices, the Andhra University has done creditably during the first twenty-five years of its life. What is needed now is a larger flow of appreciation and help from Government and the public so that the Andhra University may be enabled in the years to come to serve nobly and fruitfully, not only Andhra, but India and the world.

THREE VICE-CHANCELLORS:

C. R. REDDY — S. RADHAKRISHNAN — V. S. KRISHNA

The Andhra University commenced its career on 26 April 1926. The foundation Vice-Chancellor, the late C. Ramalinga Reddy, had been actively associated with the idea of a University for the Andhras, and indeed with the movement for the reform of University Education in India, especially in the South, for a number of years previously. After a brilliant career at Madras and at Cambridge, Reddy succeeded Sri Aurobindo as Vice-Principal of the Baroda College. From Baroda he proceeded to Mysore, where Mokshagundam Visvesvaraya was engaged in many tasks of reconstruction. Visvesvaraya laid down a comprehensive programme of work and sent Reddy in 1913 to Britain, America and the Far East on a mission of exploration and study. Reddy visited many universities, including the University of the Philippines, and on his return presented a Report which, besides giving many factual details relating to the institutions he had visited, recommended the establishment of a unitary University at Bangalore. Invited presently to Madras, he delivered three addresses on University Reform under the presidency respectively of S. Srinivasa Iyengar, S. Subramania Ayyar, and T. V. Seshagiri Ayyar. Speaking at the last of these meetings, Reddy declared: "All modern Universities are teaching Universities: and the teaching function is so closely allied with the unitary constitution that you may almost look upon them as inseparable. I have shown how the Madras University cannot be in any large measure a teaching University. . . The moral is that we want more Universities, at least one for each linguistic division in the country".

Mysore was the first region to break away from the jurisdiction of the Madras University, but when the

Mysore University came into being, it as good as dealt a blow to the unitary ideal; between the ideal and the reality, the motion and the act, there ever falls the shadow of disappointment, defeat, frustration. C. R. Reddy continued in Mysore as Inspector-General of Education for a time, but resigned at last and entered the Madras Legislative Council in time for inclusion in the Andhra University Committee of 1921. The Sadler Committee's Report was available to Mr. Govindaraghava Ayyar and his colleagues on the Andhra Committee, and their Report, largely drafted by Reddy himself, recommended that, although the Andhra University had inevitably to be an affiliating University, at least Honours and Post-Graduate courses in Arts, Science and Technology should be concentrated at the University Headquarters, thereby ensuring the substance—though not the form—of the unitary ideal.

As in Mysore, in Andhra too Reddy was doomed to see his unitary ideal given short shift. Sir A. P. Patro was the Education Minister; he had already 'reformed' the Madras University; Andhra Desa now received his attention. The Andhra University Act of 1926—notwithstanding Reddy's constructive criticisms on the floor of the Council—provided for three centres of concentration (Anantapur, Rajahmundry and Vizagapatam) and a Headquarters at Bezwada! This went one (or two) beyond even Mysore's 'two centres'—and the outlook was unpromising. Nevertheless, the late Raja of Panagal, the Chief Minister, persuaded C. R. Reddy to accept the post of Vice-Chancellor of the new University.

From 1926 to 1930 was the uneasy teething time of the infant University, but Reddy's vision remained unclouded, his patience and perseverance were exemplary, and he addressed himself to the difficult task of undoing the mischief that had been done in a thoughtless manner.

While outwardly there were the usual activities connected with an affiliating University, the real work was to effect the change from the impossible scheme for multi-point concentration to the unitary ideal adumbrated in the Govindaraghava Ayyar Report. The Andhra University Act was amended at last, Waltair-Vizagapatam was chosen as the new Headquarters and the University was permitted to organize Honours and Post-Graduate courses at the Headquarters alone. To Reddy thus goes the credit, first for effectively raising the question of University Reform in South India, secondly for affirming the unitary ideal in respect of Mysore and Andhra, and finally for realizing at very great odds indeed the unitary ideal in the Andhra University, though it all took 15 years' double, double, toil and trouble.

By the time the shift from Bezwada to Waltair was accomplished, there swept over the country the political cyclone of salt satyagraha and civil disobedience. Reddy resigned and plunged into politics; Sir S. Radhakrishnan, King George V Professor of Philosophy at Calcutta, took his place. It was Andhra's good luck that the new Vice-Chancellor had seen at close quarters a vigorous teaching University, a University that had nearly transformed itself at the magic touch of the late Sir Ashutosh Mukherji. The "man of words and wisdom", as Sarojini Naidu once described him, Radhakrishnan was a man of action as well, and his brief regime at Andhra was also a memorable one. The University College of Arts and Commerce and the Jeypore Sir Vikrama Deo College of Science and Technology were instituted with Honours and Post-Graduate courses in a number of basic subjects. Hostels were organized, the Library was put on a sound footing; and the annual donation of Rs. 1 lakh from the late Maharajasaheb of Jeypore, most distinguished among Andhra patrons of learning, gave a

fillip to the University's finances. Radhakrishnan was a philosopher of world standing, and had contacts all over the world; this enabled the Andhra University to gain much reflected prestige, while his sense of realism, his tact, his driving power, and the irresistible charm of his manners facilitated the phenomenal growth of the University. Reddy knew what a good University should be, but he had had to wage an up-hill fight to get his ideas officially accepted. He provided the ground-plan, and laid the foundations: Radhakrishnan raised the first edifices, and raised them in strength of limb and significant form. In the choice of teachers he followed a liberal policy, and recruited the best from India and even from abroad. He knew his own mind, and as Vice-Chancellor he was not only the Chairman of the Senate, Academic Council and the Syndicate, but their leader also in a very real sense. "The essential thing is", he told me once, recapitulating his days in Andhra, "the Vice-Chancellor should be able to make up his mind on the various questions coming up for discussion or decision." Since Radhakrishnan could and did find his own way through the labyrinth of conflicting policies and counsels, since he could decide quickly both questions of policy and the minutiae of administration, his was at once an efficient and enlightened regime, and he laid in clear terms the broad lines of the future development of the Andhra University.

When Professor Radhakrishnan resigned in 1936, Dr. C. R. Reddy was back at the helm again. From 1936 to 1949, an impressive stretch of years, dotted with landmarks all the way; two new University Colleges sprang into existence, and fresh departments of advanced study were organized alongside of the existing departments. The violent process of double-translation—from Waltair to Guntur, and back from Guntur to Waltair—

was effected, with many bruises indeed, but no impairment of the general health. The University registered all-round progress, and undaunted by difficulties it persevered in its course.

In 1914 Reddy had declared that "the objects of education are three:—increase of knowledge by original research, popularization of knowledge among the masses, and directing our energies into the fruitful channels of practical arts and industries." The Andhra University has tried progressively to achieve these 3 unexceptionable aims of education. The graduates of the University who have gone out as lecturers in colleges or teachers in schools have with whatever limitations imparted education to tens of thousands of young men and women, and this by itself is no small thing. The research departments of the University, to which Radhakrishnan and Reddy both gave especial importance, have enabled the University teachers to live in an atmosphere of creative knowledge as also to help students to learn from people who are themselves learners, to drink deep from a flowing stream, rather than a stagnant pool. Lastly, the departments of Commerce, Applied Physics and Technology have given an incentive to the promotion of "the practical arts and industries."

Like Radhakrishnan, Reddy too insisted that the Andhra University should be a real University, truly a corporation of teachers and pupils engaged in the fellowship of learning. Admissions and appointments were as a rule on purely academic considerations. The Vice-Chancellor was the natural leader of the teachers, and not alone the administrative head. A good part of the success of the University, said Prof. N. K. Sidhanta who visited Waltair along with the other members of the Inter-University Board, "was due to the communication

of the 'Head's enthusiasm to all his colleagues who appeared to have unbounded confidence in him."

Dr. Reddy resigned his Vice-Chancellorship in September 1949, and the Senate elected as his successor Dr. V. S. Krishna, who took charge early in November. Dr. Krishna's elevation was the first sure sign that the University had come of age at long last. He had been on the staff of the University since 1932, and had served in turn as Registrar, Professor of Economics, Principal and Acting Vice-Chancellor. He had as it were grown with the growth of the Andhra University, and he had been exceptionally close to both Radhakrishnan and Reddy and had unconsciously fitted himself for the coming event. As Professor of Economics he was reputed to be an able teacher, deeply read in the classical Economists though wearing his learning lightly, with an enviable memory that was his servant rather than his master and a gift of exposition that reduced the forbidding abstruse conundrums of Economics into the easily digestible diet of first principles and familiar data. He is about the only strictly theoretical Economist in the country, and this circumstance added to his general reticence has made him rather a unique figure among Indian Economists. When he speaks in public, he wields a homely conversational style, which carries the burden of facts and arguments ever so lightly, and convinces hearers with effortless ease. Dr. Krishna was the ideal successor to Radhakrishnan and Reddy from almost every point of view, and his recent unanimous re-election has proved that the 1949 election was no fluke event. Dr. Krishna has been in the main content to continue the healthy traditions evolved by his two great predecessors, and his energies have thus largely been geared to the tasks of consolidation. The Andhra University is both a regional and a unitary University: there are the numerous affiliated

Colleges scattered over a wide area, and there are the four University Colleges at the Headquarters. Again, with 800 students and 60 teachers living together in the University Campus, there is the experiment to evolve a communal life somewhat after the manner of Oxford and Cambridge; on the other hand, there are the research departments, whose aim is the advancement of knowledge. The task of correlating, integrating, harmonizing these divers, these apparently conflicting, modes of organization and activity calls for the play of exceptional tact and understanding, even of vision and imagination. Again, in modern Universities, the Administration assumes enormous powers—if not *de jure*, at least *de facto*—and almost looks upon the academic element as a nuisance, if not as a superfluity. If only one could run a University without the Professors—even without the students! On the contrary, the academic element retaliates by looking upon the Administration as a wholly parasitic growth, poisonous in its effects. The wise Vice-Chancellor will hold the scales even, and indeed create conditions under which the Administration is content to achieve an efficiency broadly sufficient to perform “services for the teachers and the research men so that they can fulfil their obligations to teaching and research”. It is to the credit of the Vice-Chancellors of Andhra—Drs. Radhakrishnan, Reddy and Krishna—that there are no serious inner tensions within the University organization, that the two wings—academic and administrative—thrive together by wisely accepting the principle of resolved limitation.

Dr. Krishna's first term as Vice-Chancellor saw the opening of the new departments of Statistics and Pharmacy, and various other schemes only await finance for their implementation. Dr. Krishna has somehow squared the circle of preserving the dignity and authority of his office and at the same time maintaining friendly

relations' with teachers, students and the lay public. He has led without appearing to lead; he has permitted expansion and increase in range without weakening the strength of the whole. He is still young, being only about fifty years of age, and the University in its Jubilee year can have had no worthier steersman at its helm: and the bark can now fare forward with renewed self-confidence and all reasonable hopes of a prolonged spell of fair weather.

RESEARCH AND THE ANDHRA UNIVERSITY

I

Universities in India came in for a lot of criticism between 1910 and 1920: the attacks were delivered from various angles, and the armament varied from time to time. One of the oft-repeated criticisms was that Universities in India did not foster research. Several of the products of the Universities were no doubt men of the highest intellectual distinction, and made on their own valuable contributions to knowledge; but the Universities themselves had no part or lot in these audacious invasions of the unknown. The Syndicate in theory—the Vice-Chancellor in name—the Registrar in fact—ruled the army of clerks who busied themselves getting question papers set, answer books valued, marks sheets tabulated and diplomas distributed. The nobly articulated Convocation Address marked the end of the year's activities—it might have been the Funeral Oration! Then, of a sudden, there was a stir in the air: criticism lifted up its defiant head. Sir Ashutosh Mukherji became Vice-Chancellor of Calcutta: C. R. Reddy lectured on University Reform at Madras; and Sir Michael Sadler landed in Calcutta. These were portentous events, and presently new Universities sprang into existence. The transfer of Education to the popular half of the dyarchic Provincial Administrations was another favourable circumstance. The era of University Reform decidedly began. One particular plea was heard again and again—the plea for the organization of research in the Indian University. Democratization, federalization, rationalization, Indianization and vernacularization—there were champions of them all; and a case was also made for

teaching and residential Universities, for the provision of technical courses, and for increased popular representation in University Bodies. Research, of course, was invariably included among the desirable things.

But the older Universities, carrying as they did the clinging Old Man of past traditions and affiliated accretions, could only nibble at reform in a faint-hearted and mule-headed manner. The newer Universities, on the other hand, could if they wished start with a clean slate. Universities that were started as unitary institutions—Banaras for example—had a chance of developing like a real University, a corporation in the best sense of the term, the *socii* and the *discipuli* experimenting fruitfully in the fellowship of learning: whether the chance was wisely exploited is, of course, a different matter. But not all the new Universities began as unitary institutions. Some (like Andhra) were first clumsily written on the palimpsest of an earlier sketch. Nevertheless Andhra, thanks to C. R. Reddy, quickly achieved the feat of reconciling affiliating functions at the Intermediate and Pass levels with teaching functions at the Honours and Post-Graduate levels. In the result, the vices of both systems, rather than the virtues of either, might have prevailed; that this was not so is due to the wise direction of three academic Vice-Chancellors—Prof. Radhakrishnan, Dr. Reddy, and Dr. V. S. Krishna—and the untiring efforts of the teachers and senior students of the University Colleges at Waltair who have devoted themselves to research undaunted by the difficulties that must face a new institution hampered by lack of funds and paucity of equipment. Whereas under the British dispensation, a Pass or Honours degree obtained from a University “west of Suez” was deemed instant and sufficient recommendation for a University Professorship or Zone Dictatorship in Education, the Andhra Univer-

sity has insisted as a general rule that aptitude for research is an absolute qualification for promotion to the higher teaching posts in the University Colleges. This has had on the whole a salutary effect on teachers and students, and twenty years after the inauguration of the University Colleges, the Andhra University can claim a reasonably satisfactory record of research in the divers branches of knowledge that are represented at Waltair.

“Like plantain at the foot of the plantain—an endless series”: so the late Dr. Reddy once described the categorical imperatives of the organization of research in a University. “Why don’t you consolidate? Why start new courses?” It was in answer to these questions that Reddy aptly quoted the above South Indian proverb, and silenced the interrogator. There is an obvious danger no doubt in overcrowding at the base: the wise gardener will remove the fresh shoots to a convenient spot and give them ample nurture and elbow room. The older type of University, the purely affiliating type, could be “static”: the same old syllabuses being printed in the same old slipshod manner, the same old Boards dispensing business in the same old somnambulistic fashion, and the same old notes being dictated with the same old funereal monotony. But a real University where the Faculty and the students are acting their part “in the creation of new things and the revelation of new ideas” cannot afford to be stationary: it cannot resist the momentum of change: it must, desiring to live, dare forward, whatever the hazard. The University College of Arts commenced work in 1931 with two Departments: Telugu Language and Literature, and History, Economics and Politics; others—Mathematics, Philosophy, Commerce, English—followed in due course. Economics is now a full-fledged course of study, and Mathematics has given birth to the new Department of Mathematical Physics. Statistics, having

for a time flirted with Commerce, Mathematics and Economics, has lately achieved independent status, and like Mathematical Physics has become one of the Science Departments. In Science, again, the same phenomenon is being witnessed. In 1932, the Departments of Physics and Chemistry were opened in the J. V. D. College of Science and Technology. Physics has since proved the parent of other Departments: Applied Physics, Geo-Physics, and Meteorology; Chemistry has likewise sponsored Chemical Technology and Pharmacy. In the Erskine College of Natural Sciences, founded in 1941, the basic Departments are Geology, Botany and Zoology, and already Geology has developed an Applied Geology appendix. Departments thus grow and fuse and beget progeny of their own, and establish fresh affiliations or exhibit new variations. Unfortunately, specialization often tends to blur the underlying unity in the world of knowledge. All the more reason therefore why teachers and students in a University should, now and then, draw a little apart, and learn to see the various Departments in their inter-relations and view them as a synoptic whole. The intellectual world is *one world*, after all, and it is a pity that few humanists and fewer scientists appreciate this fact.

In a Department organized for mere teaching, except with teachers intellectually alive and alert, knowledge tends to stale or stratify. But once let in research, no bounds can be set to the Empire of any Department whatsoever: for any inquiry pushed further and further and linked by a system of natural correlations is seen to embrace all earth memories and all human history: fresh ground is constantly struck, new mines are opened; there are promising vistas that wind and lure the keen researcher on, which sometimes lead to the conquest of new worlds but more often only to the desert of disillusion. Yet the

adventure itself had been well worth one's while—even if one's particular Everest had defied conquest and turned one back; presently the fit comes again, and another assault must be attempted. At the Honours level the aim is to provide a sure background of general knowledge in a subject, as also a hint of specialization through the introduction of alternative courses. This will lead, at the masterate and doctorate stages, to fresh determined spurts of specialization. But even the doctorate is not the end but merely a new beginning, for with the true researcher, degree and position and emoluments are not ends in themselves but only the means to the end which irresistibly attracts him from afar but which he will never really reach—the end that is the finality of knowledge, a finality that can never be final except perhaps in the spiritual sphere. Real researchers, said Pavlov, will carry their problems always with them: breakfast with them, wrestle with them in the study or the laboratory, lunch with them, dine with them, sleep and dream with them, and at last die with them, the mystery still only partially cleared. The great researcher is eaten up by his zeal for knowledge—even as Bhaktas are eaten up by their zeal for the Lord—and University organizations should therefore deal with researchers, not as though they are mere wage-earners to be subjected to the rigorous authority of a Red Tape Routinist, but with an adequate appreciation of the value and nature of research.

II

Any attempt to survey the work of a couple of hundred teachers and research students working in a dozen or more Departments—the work spread over a period of 20 years—must inevitably end in a mere whirl of names. In two modest brochures—issued by the

Andhra University in 1946 and 1949 respectively—are gathered the relevant bibliographical details relating to the research work done by the University Teachers,—work that has achieved recognition through publication in Journals or in book form. Likewise, in the Annual Reports submitted to the Senate, similar details are given covering the work of teachers in the University and Affiliated Colleges. While thus an exhaustive reference to workers and their research records is unnecessary and is here ruled out by the limitations of the present writer as well as considerations of space, it would not be amiss to mention here the major lines of inquiry that have engaged the labours of the Teachers and other research workers in the University Colleges.

In the Telugu Department, as may be expected, there has all along been plenty of activity. The late Dr. Reddy's Telugu monograph on Poetics—*Kavithva-thathva-vicharamu*—blazed the trail in literary criticism, and he watched the labours of Telugu scholars with generous understanding. Definitive editions of numerous old Telugu classics have been published by the University, and outstanding among the works issuing from the Department is Professor G. J. Somayaji's standard History of the Telugu Language. Some very useful work is also being done now by members of the Department in the fields of linguistics and comparative criticism under the guidance of Prof. Somayaji.

The Departments of History & Politics and Economics have been lucky in their Professoriate—Professors Venkatarangaiya, Gurty Venkat Rao and N. Srinivasan for the former, and Professors J. C. Coyajee, V. S. Krishna and M. H. Gopal for the latter. Among memoirs that have originated from these two sisterly Departments, special mention may be made of Venkatarangaiya's *Federalism in Government*, Venkat Rao's edition of

P. T. Srinivasa Iyengar's *Advanced History of India*, Somasekhara Sarma's *History of the Reddy Kingdoms*, Coyajee's *India and the League of Nations*, and V. S. Krishna's just published Sir William Meyer Lectures, *International Economic Co-operation*. Books by Prof. Gopal, Prof. Srinivasan and Dr. O. Ramachandraiya are in the press, while some of the younger members—B. Sarveswara Rao, K. V. Subramania Sastri and D. V. Ramana—have published papers in learned journals.

The Mathematics and Mathematical Physics Departments have established traditions of their own, thanks to the association of some eminent Indian mathematicians including the present Heads, Professors V. Ramaswami and S. Minakshisundaram, with these Departments. Two important memoirs have come out: *Theory of Groups*, by S. Bhagavantam and T. Venkatarayudu and *Typical Means* by S. Minakshisundaram and K. Chandrasekharan. The Head of the newly instituted Department of Statistics, Prof. Nagabhushanam, has published a monograph entitled *A Primary Process of a Smoothing Relation*.

The Philosophy Department had the advantage of association with Prof. Radhakrishnan who was Honorary Professor in the Department in its formative period. Meritorious work is to the credit of Prof. Saileswar Sen and Dr. P. T. Raju (now in Illinois). In collaboration with Sri Somasekhara Sastri, Prof. Sen has published critical editions of *Nyayadarsana* and *Sankhya Darsana*. Mr. K. Satchidanandamurti has also been active, and has books in English and Telugu to his credit.

Commerce, though a professional subject, has necessarily to be studied in a University in its broad cultural as well as severely practical aspects. Hindi is one of the compulsory subjects for Commerce students, and Mr. Sundara Reddi, the Hindi lecturer, has been trying to interest students in the literature and not alone in the

language. The present Head of the Department, Prof. H. K. Datta, is co-author of a widely used treatise on Business Organization, while his colleague, Dr. V. V. Ramanadham, has published authoritative monographs including an Atlas of Andhra Desa, and some plays in Telugu which have received high praise.

As a full-fledged Department, the English School is hardly 8 years old. Literary and linguistic studies flourish side by side: Mr. G. Subba Rao's study of the Indian element in English is almost ready for the press, while Mr. K. Viswanatham has made a comparative study of Western and Indian schools of criticism. The two younger members of the staff, Dr. Raghavachari and Miss Ila Sen, are concentrating on certain aspects of modern English literature. Mr. S. T. Krishnamachari, Head of the Department of French and German, is the indispensable adviser to all research workers in the University, and is himself a reliable taster of modern European literature. The Department of Law is about as young as the English Department, but has in its Head, Prof. S. Venkataraman, one of the most learned savants in the subject.

Turning now to the Science Departments, Physics and Chemistry naturally take the lead, judged by age, quality and quantity of research to their credit, and the number of high grade teachers and researchers they have given to the country. Physics in the early stages had Sir C. V. Raman for Honorary Professor, and this naturally set the tone of the Department. Professors S. Bhagavantam and I. Ramakrishna Rao did notable work on the applications of the Raman Effect, and *The Scattering of Light and the Raman Effect* by the former is a classic on the subject. Prof. K. Rangadhama Rao, the present Head of the Department and the Principal of the University Colleges, and his research associates

have been conducting over a long stretch of years a series of fruitful investigations into atomic and molecular structure and have been studying the application of Micro-waves to Spectroscopy. Drs. Bhimasenachar and B. Ramakrishna Rao and their associates have been specializing in Ultra-sonics, while among other lines of investigation at present pursued are Dielectrics, Wireless and Ionospherics, and Rotational Structure.

The Chemistry Department can in like manner present a very impressive record of research. Prof. T. R. Seshadri, Head of the Department till 1949, and his co-workers specialized in Natural Colouring Matters and their Biogenesis and on the Indian Lichens, and he published, in collaboration with Prof. S. Rengaswami, a monograph on the Chemistry of Vitamins and Hormones. Work along similar lines and on Rotenoids (plant fish poisons) is now being carried out by Dr. L. Ramachandra Rao, who has lately returned from Melbourne after a useful spell of work there. The present Head of the Department, Prof. G. Gopal Rao, and his associates have done valuable work in Photochemistry, Catalysis and induced Reactions, and Ceramics and Paints; Prof. K. Neelakantam and his co-workers have investigated fluorescence reactions, and Prof. Bh. S. V. Raghava Rao and his co-workers have been engaged in problems relating to the Chemistry of Thorium and other rare earths.

In the College of Natural Sciences, all three Departments—Geology, Botany and Zoology—display vigorous activity. In Prof. C. Mahadevan, the Geology Department has an enthusiastic Head and much interesting work is being done under his and Dr. Sri Rama Rao's direction on the petrology and petrogenesis of the Eastern Ghats, on the stratigraphic correlation of unfossiliferous sediments and other fields of inquiry. The Botany Department has a young and able Head, Prof. J. Venkateswarulu, and

conditions are being created which would facilitate advanced research in Plant Physiology, Cyto-genetics and Floral Morphology. Zoology, the youngest of the Natural Science Departments, was first organized by Prof. Gopala Ayyar, and the present Head, Dr. P. N. Ganapati, and his co-workers are mainly interested in Marine Biological investigations and the study of fouling organisms with special reference to conditions in the Vizagapatam Harbour.

The Applied Science Departments include Chemical Technology, started as early as 1933, Applied Physics, Geo-Physics, Meteorology and Oceanography, and Pharmacy. Recent grants from the Union and State Governments have made feasible schemes for the expansion of these Departments, and they may accordingly be expected to reach a high degree of efficiency in the course of the next few years. In the meantime the Heads of these four Departments,—Prof. C. Venkat Rao, Mr. Krishnaswami Chetty, Prof. S. R. Savur and Prof. S. Rengaswami—are keeping the flag of research flying as well as they could. The American Visiting Professor, E. C. LaFond, now attached to the Meteorology Department, is an Oceanographer in the United States Navy Electronics Department, and his presence in the University is proving an inspiration to workers in more than one Department.

III

This rapid survey does not cover the research work done in the Affiliated or Professional Colleges. They have their own difficulties, and research doesn't flourish easily in an atmosphere where transfers or changes in the staff are frequent, teaching is exhausting, and research facilities meagre in the extreme. But resourceful minds triumph over every obstacle, and year after year reports

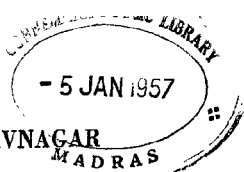
of creditable work come in from the professional and some of the affiliated Colleges. Research can be carried on only under conditions of security and tolerable living conditions. It is the duty of Government and private managements to ensure that teachers shall have these basic requisites of academic life.

There are, however, one or two dangers which need to be emphasized here. While research is certainly the noblest pleasure that a teacher can know, an uncritical evaluation of the research records of teachers can have disastrous consequences. To demand abundant and quick results in every instance would be to give a wrong turn to the whole movement, and superficial findings and uncritical observations would alone then pass for research. A degree in research is valuable at a particular age: but the real scholar or savant ever exceeds his degrees and titles. And in the humanities, it would be advisable not to force the pace of research. To observe with care, to collect details with assiduity: to present the findings methodically: these are legitimate employments for young men. But critical examination, inductive reasoning and aesthetic appreciation call for a rather maturer type of mind. Nothing would be lost if a few years pass after the masterate, and an application is made for the doctorate at thirty or thereabouts. But authorities in India, lacking judgement themselves, apply the same rule to Arts and Science men, and hence promote more often than not frantic pseudo-research: not original contributions to knowledge, but trivial findings and innocuous results. In Andhra, luckily, sanity has ruled on the whole, and there is a very bright future indeed for research.

SILVER JUBILEE CONVOCATION

5 January 1953

Presentation of Recipients of
Honorary Degrees to the
Chancellor, Sri Sri Prakasa



MAHARAJA OF BHAVNAGAR

MADRAS

Mr. Chancellor,

His Highness Commodore Maharaja Raol Shri Sir Krishna Kumarsinhji Bhavsinhji needs no introduction to you, for you know him very well, having taken charge of this State from him in March last and succeeded him as Chancellor of the Andhra University.

Born in 1912, Shri Krishna Kumarsinhji was educated at the Rajkumar College and at the Rev. Brayer's School in Essex before he joined the Public School at Harrow, a nursery of world-famous statesmen including our Prime Minister. Soon after his return from England, Shri Krishna Kumarsinhji was invested with ruling powers and presently attended the Round Table Conference and impressed his fellow delegates by his modesty and his charm of manners. He has held honorary ranks in the Navy, and is now an Honorary Commodore of the Indian Navy. He was knighted in 1938.

When independence came on 15 August 1947, His Highness the Maharajasaheb was among the first to appreciate the changed situation, and besides granting responsible government to the people of Bhavnagar, he fully collaborated with the late Sardar Patel in his attempts to bring about the integration of the States with India. When the State of Saurashtra was formed, His Highness became its Uparajpramukh. A further test of his patriotism and sense of realism came in September 1948 when he was offered the Governorship of Madras. His Highness readily accepted the offer because he saw in such positions of responsibility "a scope for the ancient nobility of the soil to identify themselves with the common purpose and justify themselves as worthy sons of independent India". As he confessed later, he came to

Madras because he was quite clear on one point, namely that "he should obey the call of our country's leaders and serve our people in the place they chose for me."

His Highness was our Governor for only $3\frac{1}{2}$ years. But it was a memorable period in the annals of this state. Talleyrand, the French statesman, arriving at the Congress of Vienna, said: "I ask for nothing, but I bring something very important: the sacred principle of legitimacy." This principle is the force, half visible half invisible, that renders a Government acceptable to the people over whom it has power. When party governments function, the Constitutional Head exemplifies this golden, this sacred principle of legitimacy. It has been the good fortune of Madras that in H. H. the Maharaja-saheb—as in you, Mr. Chancellor, if I may say so—the State has had worthy examples of the august power and the saving grace behind this invaluable principle of legitimacy.

His Highness, and Her Highness the Maharani-saheba, although they came as strangers, quickly endeared themselves to the people of the State. They travelled extensively, mixed in the life-ways of the people in the different areas, and by their simplicity, earnestness, integrity and piety won the esteem and affection of one and all. His Highness discharged uncomplainingly the exacting duties of the office of Governor, and set up fine traditions which one with his noble antecedents alone could have. His public speeches, although brief, were delivered with dignity and precision, and in the accents of utter sincerity. He repeatedly stressed the need for vocational education, because it helps the student to integrate his personality and establish a living touch with the masses. "Believe me," he said once addressing students, "Truth is the only foundation of honour and the

strength and source of influence over society." In his farewell broadcast, he pointedly warned us that "nothing substantial can be achieved for long by playing on the want, ignorance and cupidity of the masses. The only hope for our country is an intelligent and instructed democracy."

On the eve of his departure from the State, the Chief Minister Mr. P. S. Kumaraswami Raja referred to their Highnesses as "two good Madrassis, near and dear to all of us", and paid a tribute to the Maharajasaheb's poise and dignity, simplicity and accessibility, courteousness and affability. In his Reply, the Maharajasaheb praised the charms of Madras, affirmed his belief in the essential unity of Indian culture, and acknowledged that they were indeed two Madrassis and would always be interested in the welfare of "this great and historic State." With the Andhra University His Highness's contacts have been very close, and we all know that this institution has an abiding place in his heart.

I now request you, Mr. Chancellor, to be so good as to confer the Honorary Degree of Doctor of Letters *in absentia* on His Highness Shri Sir Krishna Kumarsinhji Bhavsinhji Maharaja of Bhavnagar.

SRI B. RAMAKRISHNA RAO

Mr. Chancellor,

It is my privilege to present to you Sri B. Ramakrishna Rao, the Chief Minister of Hyderabad State.

Born in 1899, Sri Ramakrishna Rao had a very creditable scholastic career. After graduating in Philosophy from the Fergusson College, Poona, he studied law and took the LL. B. Degree. As Sri Ramakrishna Rao's boyhood and youth had coincided with the series of nationalist movements led by Tilak, Annie Besant and Mahatma Gandhi, he was inevitably drawn to politics even as a boy, and his impressionable years at Poona were for him an invaluable period of political probation. Returning to his native State of Hyderabad, Sri Ramakrishna Rao set up practice nearly 30 years ago, quickly made his mark in his profession, and became in due course one of the leading lawyers in the State.

The profession of law did not claim all his energies. The condition of the people in Hyderabad and in India was such that no sensitive Indian could take things easy. For a subject country there is no question so vital as the political question, for every question, pushed back and back, is seen to be closely related to the political question. Sri Ramakrishna Rao joined forces with other progressive elements in the Hyderabad State and directed his energies to the solution of the problems facing Andhra, Hyderabad, and India generally.

Hyderabad was and is a composite State, where many languages—Telugu, Marathi, Kannada, Urdu—are current, and owing to historic circumstances a composite culture too has developed there. Sri Ramakrishna Rao was ideally equipped to be a spokesman for Hyderabad

because, besides being born and bred up there, he knows all the languages of the State, and he can speak with considerable eloquence in Telugu, in English, and in Urdu. Kindly, affable, humane, he has fine literary tastes as well, and he has translated Omar Khayyam into beautiful Telugu verse. With his cultural leanings and cosmopolitan outlook he was able, again and again, to iron out local differences and get all to see straight the road ahead.

Nationalist politics brought Sri Ramakrishna Rao into disfavour with the powers that were, and thrice he was imprisoned by the State authorities. For many an eminent Indian of our time, incarceration has been the usual pension and peerage of political reward. Nothing daunted, Sri Ramakrishna Rao pursued his political objectives with single-minded devotion and came to be universally acknowledged as one of the trusted leaders of Hyderabad, one whose influence extended even beyond the borders of the State. He has held balanced views on all questions, and hence he has always commanded the respect, not only of his followers, but of his political opponents as well.

Difficult as conditions were in Hyderabad before August 1947, they deteriorated further after India's attainment of independence, and leaders like Sri Ramakrishna Rao had a trying time indeed. The Police Action stemmed the tide of reaction at last, and in the new set up Sri Ramakrishna Rao had a prominent part to play. He had served once on the Hyderabad Reforms Committee, and now in 1950 he joined the Cabinet as Minister for Revenue and Education, an event which people hailed with enthusiasm. At the General Election held last year, the Congress Party secured an absolute majority in the State Legislature and elected Sri Rama-

krishna Rao as its leader. Called upon by the Rajpramukh to form the Government, Sri Ramakrishna Rao was sworn in as Chief Minister on 6 March 1952. In his first broadcast to the people, he promised during his regime an all-out drive for the economic uplift of the masses. However, he warned his hearers against certain traps and dangers that usually beset an infant democracy. In isolation there was no safety, and hence Hyderabad could not hope to progress except alongside of the remaining components of the Indian Union. It was necessary too to guard against the evils of casteism and linguism, and the approach to current problems should be on the basis of reason and secularism, not sentiment and bigotry. Changing circumstances had made a revaluation of values necessary, and hence, he said, old slogans which we ourselves might have raised once, now needed to be "dispassionately reviewed and adjusted to the present position."

For a little over 9 months Sri Ramakrishna Rao has filled with ability and dignity the office of Chief Minister, the office also of Chancellor of the Osmania University. A great Andhra—he has thrice presided over the Andhra Mahasabha—and a distinguished and seasoned patriot, Sri Ramakrishna Rao has now come to be recognized as a capable administrator as well.

I now request you, Mr. Chancellor, to be so good as to confer the Honorary Degree of Doctor of Letters on Sri Ramakrishna Rao.

SRI P. V. RAJAMANNAR

Mr. Chancellor,

May I present to you the Hon'ble Mr. Justice P. V. Rajamannar, however superfluous and presumptuous it may appear to be.

After a brilliant academic career—he secured 'firsts' in English and in Philosophy at the B. A. and the Jurisprudence prize at the B. L.—Mr. Rajamannar served as apprentice and later as junior under his father, Diwan Bahadur P. Venkataramana Rao, and grew up in an atmosphere rich in the tradition of culture and legal lore. He proved fully equal to all the exacting rigours of the profession of law, and in 1944, twenty years after his enrolment, he was appointed Advocate-General in succession to Sri Alladi Krishnaswami Aiyer, appeared in some of the sensational trials of our time, and won golden opinions all round. In July 1945 he was appointed as a Judge of the Madras High Court, and in January 1948, its Chief Justice. "It is but most appropriate", the *Madras Law Journal* editorially remarked, "that in the new era of independent India, the exalted office of the head of the judiciary should be held by a son of the soil". And Mr. K. Rajah Ayyar, the Advocate-General, felicitating Mr. Rajamannar, aptly remarked: "You are just in that period of life when you combine the bubbling energy and enthusiasm of youth with the sobriety and mature discrimination of age and experience." People entitled to speak with authority have described Mr. Rajamannar as being entirely free from narrow prejudices of every hue and his judgements as being characterized by an infallible grasp of facts and a profound knowledge of law. Thus has Mr. Rajamannar—as Burke said of Baron Apsley, the Lord Chancellor, and his father, Lord

Bathurst—turned “the current of hereditary dignity to its fountain”, and exceeded even the great legal and juridical record of his own distinguished father.

During the five years he has been Chief Justice, Mr. Rajamannar, besides justifying in every way the high hopes entertained of him at the time of his appointment, has taken his share in the larger intellectual and cultural life of the State. He is a firm believer both in the independence of the Judiciary and in the Rule of Law. No society can remain static, and even when the Rule of Law prevails, there arises the need for law reform. On the other hand, promiscuous legislative activity is likely to do more harm than good. Mr. Rajamannar has accordingly advocated the establishment of a separate Government Department to engage in juristic studies and social inquiries so that both hasty legislation and legislation undertaken purely on party lines may be prevented.

From the very commencement of his career, Mr. Rajamannar has striven to be more than a lawyer, more even than a mere Judge. Describing Lord Grenville, Burke says that the profession of law, although the first and noblest of human sciences, is not apt except in persons happily born to open and liberalize the mind. Mr. Rajamannar is certainly among the lucky few who are so happily born. From 1922 to 1925, he edited a literary journal in Telugu named *Kala*. He secured in 1924 the Ramarayaninger Prize with a Telugu work on ‘Representative Government in Ancient India.’ He has written a series of remarkable one-act plays which have won for him a considerable reputation and have been translated into Tamil, Hindi and other modern Indian languages. His wide knowledge of English, Sanskrit and Telugu and his passion for painting, music and their

sister arts have given his intellect the embracing fluidity of imaginative comprehension, and have helped him to acquire the poise, the grace, the nuances of social deportment and the quiddities of humane behaviour which have made him one of the most courteous as he is one of the most genial of men. He has been connected with various University Bodies in Madras and Andhra, he has delivered Convocation Addresses at Annamalai and Mysore, he has inaugurated Exhibitions of Paintings and Music Festivals, and he is the Chairman of the All India Academy of Music, Dance and Drama. He has also been long closely connected with the Chennapuri Andhra Mahasabha and the Madras Provincial Welfare Fund.

Mr. Rajamannar presents to our gaze the rather unusual phenomenon of the lawyer and jurist who is also a humanist and a man of letters, the holder of a high office weighted with an Atlas load of responsibility who is somehow able to relax and breathe the pure serene of the world of Art, the winner of the most glittering prizes in life who is still humble enough to look upon them all as accidents, mere moves in the play of Providence.

I now request you, Mr. Chancellor, to be so good as to confer the Honorary Degree of Doctor of Letters on the Hon'ble Mr. Justice P. V. Rajamannar.

SIR M. VISVESVARAYA

Mr. Chancellor,

Half a century ago, Sir Mokshagundam Visvesvaraya was already a legend in the Bombay Presidency. The legend has since grown to enormous proportions, but reality has outstripped legend and legend tries in vain to circumscribe reality. Having topped the list of Engineering graduates in the Bombay University, Visvesvaraya, then in his twenty-third year, joined Government service in 1884. With his quickness of perception, resourcefulness, energy and drive, Visvesvaraya soon came to be known as an Engineering Wizard, and *he* was invariably thought of whenever there was a job of exceptional difficulty to be done. Although his work carried him to the ends of the old Bombay Presidency and even to far-off Aden, Poona was the main centre of his activities, and there he established personal contacts with leaders of Maharashtra like Ranade, Tilak, Gokhale and Kelkar, played an active part in the intellectual and social life of that city, and left lasting memories there and the Presidency itself as a whole.

Retiring well before his time from Bombay service Sir Mokshagundam became for a while Special Consulting Engineer in Hyderabad, and in November 1909 he proceeded to Mysore as Chief Engineer of that State. While many were his achievements during the next three years, outstanding among them was the completion of the Krishnaraja Sagara multi-purpose project involving a capital expenditure of Rs. 10½ crores but ensuring at the same time an annual revenue to Government of Rs. 1½ crores and economic benefits to the people of the order of Rs. 15 crores per year. In November 1912 Sir Mokshagundam became Dewan of Mysore, and during

the next six years he conceived with great foresight and executed with unprecedented vigour and determination a series of beneficent measures—political, industrial, educational, administrative—which helped Mysore to advance even ahead of some of the Provinces. His foreign travels and contacts had helped him to visualize in clear terms the future of India in the context of the democratic and technological revolutions of our time, and foremost among his reforms were schemes for more food, material and intellectual, to the people. Even after retirement, he readily rushed to the rescue of the Bhadravathi Iron and Steel Works when they were on the verge of collapse, and generously donated his fee of Rs. 2 lakhs for the establishment of the Sri Jayachamarajendra Occupational Institute at Bangalore. During these many years he has advised Governments, Municipalities and Industrial Corporations in numerous instances, and always in the accents of finality. He has also often served on Expert Committees and participated in political or quasi-political gatherings. And he has for over ten years been the President of the All India Manufacturers' Organization, and has been playing a conspicuous part in the campaign for the mobilization of our resources on the issue of wider industrialization and greater productivity.

Sir Mokshagundam's is thus a life spent in manifold tasks of construction. In his books—*Reconstructing India*, *Planned Economy for India* and *Memoirs of My Working Life*—books written in a clear, precise and factual manner, we get a close view of Sir Mokshagundam's achievements as also the quality and breadth of his vision. He has grown with the growth of our national consciousness and has even shaped it somewhat, and he has taught us not only self-respect but also the virtues of self-knowledge and self-reliance. He has long held at bay

the ravages of old age by the simple expedient of keeping himself occupied at the highest possible tension. He sees clearly the various threats to our national security—the pressure of population, the strategic weakness, the explosive world situation, the new economic policies—and he earnestly believes that if we are to survive as a nation and move forward we should learn to work together and work hard and work in a planned and disciplined way and in tune with the principles of courtesy and service. The lesson of Sir Mokshagundam's long life and the inspiration of his shining example must prove a beacon to the younger generation who are apt to be perplexed in the extreme in the face of the gathering storm. Sir Mokshagundam ever dissipates fear without minimizing the fact of danger, and he is the perfect physician of this iron age because he both diagnoses our maladies—material and psychological—and prescribes the appropriate cures.

I now request you, Mr. Chancellor, to be so good as to confer the Honorary Degree of Doctor of Letters *in absentia* on Sir Mokshagundam Visvesvaraya.

SRI ALLADI KRISHNASWAMI AIYER

Mr. Chancellor,

May I present to you our distinguished compatriot, Sri Alladi Krishnaswami Aiyer, who certainly needs no introduction either to you or to this Convocation.

Sri Krishnaswami Aiyer has long been recognized as one of the most brilliant constitutional lawyers in the country, and it was our singular good luck that he took a very prominent part in shaping our Republican Constitution. For over three decades he has been an intellectual force and a legal power in Madras. The super-subtle lawyer is best revealed in the vivid animation of an argument in progress in the Madras High Court: the spasmodic articulations, the pertinent gestures; the dazzling spurts of reasoning flying, like sparks from the anvil, from the mountainous mass of case law; the cataract-like flow of argument struggling valiantly through the opposing Counsel's obstructions and the Judge's interruptions . . . here have we some material to evaluate Sri Krishnaswami Aiyer's power and personality as they have struck two generations of critical observers in Madras.

Yet the lawyer is not—he cannot be—the entire man. Sri Alladi Krishnaswami Aiyer the generous friend of the needy—Sri Alladi the passionate student of the humanities—the devotee of arts who is eager to catch, like a chance shower in the torrid afternoon, Beauty's rainbow magnificence—the sometime Senator and Syndic of the Madras University—Sri Alladi the patron of learning who has liberally endowed the Andhra and Madras Universities, the Mylapore Sanskrit College and the Ramakrishna Students' Home—Sri Alladi the constructive thinker whose specialist speeches are a feast for the mind and whose formal addresses are in a class

apart . . . these divers facets too one must take into consideration if one desires to have an integral view of the ex-Advocate-General of the Madras Government.

Sri Alladi Krishnaswami Aiyer is now nearly seventy. Honours—the Kaiser-i-Hind medal, the title of Diwan Bahadur, the Knighthood—came to him early in his career. On the other hand, he was no precocious boy in his youth. On the occasion of a prize-giving ceremony, he once told his juvenile audience that he had never himself won a prize as a boy. Called to the bar in 1907, he was soon recognized as one of the coming men, and he steadily forged ahead and found himself in the front rank of Madras lawyers in the early twenties. His successes and honours have become him admirably, and he remains greater than the bare record of his achievements.

As a public speaker, Sri Krishnaswami Aiyer is a force to reckon with, for the lawyer's disciplined intellect turns even occasional addresses into models of logical reasoning and sparkling exposition. His clear thinking gives him a knife-edge style; since his integrity is as great as his debating skill, he both enunciates his convictions in the form of admirable categorical propositions and buttresses them with a forceful display of solid and compelling argument. Platitude is absent; verbiage has no place; everything is reduced to clause and sub-clause, to premisses and conclusions, to theorems and corollaries. He can rise too, if necessary, to great emotional heights, or pack into a phrase all the destructive potency of dynamite.

Notwithstanding the weight of years, Sri Krishnaswami Aiyer still willingly fulfils his Nestorian role in the Council of States, and in Indian politics generally. The flame-like purity of his life and the many sensational

triumphs of his career set a high example to the younger generation. He is the type of the best fusion of the West and the East, the Old and the New: and although drawing his spiritual sustenance from the hoary Past, his face is firmly set in the direction of our Future.

I now request you, Mr. Chancellor, to be so good as to confer the Honorary Degree of Doctor of Letters *in absentia* on Sri Alladi Krishnaswami Aiyer.

SRI LAKKARAJU SUBBA RAU

Mr. Chancellor,

The Jubilee of the Andhra University is to a certain extent also the Jubilee of Sri Lakkaraju Subba Rau's association with the University. In 1926, he was among the first batch of Senators elected by the Registered Graduates, and thereafter he was returned several times till, in, 1946, in recognition of his services, the Senate elected him a Life Member. He was first elected to the Syndicate in 1930, and has been Syndic ever since—recognized for years as our Senior Syndic, repository of valuable experience and the practical wisdom that must go with it. Recommending him for nomination to the Syndicate, the late Dr. C. R. Reddy once wrote to the Chancellor: "Mr. Subba Rau's services to the University have been most conscientious and most valuable. He is one of those who give their opinions frankly and freely—clear guidance before action and firm support after". Thrice Sri Subba Rau has acted as Vice-Chancellor, and every time the way in which he has discharged the duties of that office has given complete satisfaction. In 1942, especially, when with resoluteness and rapidity he arranged for the shift from Waltair to Guntur, Sri Subba Rau carried through (as Dr. Reddy himself acknowledged later in his Convocation Address) "all the novel tasks involved with an ability and success that cannot be too greatly admired".

Nor is it only on the administrative side that Sri Subba Rau's personality has left its stamp in the history of the Andhra University. Since 1929 he has given invaluable service to the University as its Honorary Legal Adviser, and Vice-Chancellor after Vice-Chancellor has liberally drawn upon Sri Subba Rau's

store of legal knowledge and experience. He was Convener of the All India Marine and Aeronautical Engineering Committee, and he has served as member or chairman of numerous other committees like the Engineering Education Committee, the Post-War Development Committee, and the Library Reorganization Committee. He was besides actively interested in the institution of the University College of Law, and the College itself came into existence in 1945 when he was Vice-Chancellor. It is also particularly worthy of mention that Sri Subba Rau was the chairman of the Committee that recommended the upgrading of the salaries of teachers in the Affiliated Colleges. It is now taken for granted that any Committee with which he is associated will make recommendations which bear the mark of his generous nature and are in tune with the spirit of the times. Finally, he has made several handsome endowments to the University. In short, there is hardly any aspect of the University's life that is not in some way or other related to Sri Subba Rau's own association with the University.

Although here in the Campus we are naturally enough more interested in Sri Subba Rau's record of work as an educational policy-maker and administrator than in his career as a lawyer or in his legislative and other public activities, it is but appropriate that on an occasion like this I should refer to these too, however briefly. After a creditable scholastic career, Sri Subba Rau served as apprentice in the chambers of that eminent lawyer and jurist, the late P. R. Sundara Ayyar. Sri Subba Rau then started practice at Kakinada, and quickly advanced to the front rank, and his knowledge, industry and application have won the esteem of a succession of judges. While still young, Sri Subba Rau rejected the

offer of a place in the Judicial Service, and he has never had to regret that decision. He felt drawn to politics at the time of the Partition of Bengal agitation, and frequently contributed articles to Sri Aurobindo's paper, the *Bandemataram*. He attended many Congress Sessions, and in 1923 he was the Treasurer of the Reception Committee of the Kakinada Congress. His work as member of the Legislative Council from 1937 to 1939 is also worthy of recall. Sri Subba Rau has besides rendered meritorious service to the Kakinada Municipality, as member, as Vice-Chairman, and as Chairman from 1932 to 1938. He has, finally, been associated with the management of the Andhra Bank and is the Chairman of the Andhra Insurance Company.

Of Sri Lakkaraju Subba Rau it may be said that he carries the weight of his years lightly, and that he is a cultivated and cultured gentleman in the best sense of the term. Unassuming, undogmatic, ever willing to keep an open mind on any question under discussion, ready always to step into the breach at the call of duty, Sri Subba Rau is one of those men with whom it is a pleasure and privilege to work and whose association is an assurance of fairness, sanity and efficiency.

I now request you, Mr. Chancellor, to be so good as to confer the Honorary Degree of Doctor of Letters on Sri Lakkaraju Subba Rau.

C. RAJAGOPALACHARIAR

Sri Chakravarthi Rajagopalachariar—generally and affectionately known as ‘Rajaji’—has already received Honorary Degrees from several Indian Universities. Men in his position—men of his attainments—collect degrees and honours as a matter of course, and that is as it should be. Greatness doesn’t suffer by being recognized over and over again; and Universities, being intellectual corporations, have the right and duty to recognize eminence and give a formal shape to such recognition. On the other hand, by honouring such men as Rajaji, the Universities in a measure also honour themselves.

Rajaji has already crammed half a century of aspiration, striving and achievement into his life. The successful mofussil lawyer and efficient municipal administrator who migrated to Madras nearly thirty-five years ago seeking a wider field for self-expression, was presently caught in the seething storm of non-co-operation. The Mahatma came, saw, and conquered—but it was a victory for Rajaji as well. Henceforth it was his destiny to be the Mahatma’s understudy in the South, it was his vocation to act, the competent Bhashyakara to the Mahatma’s unpredictable intuitions and resounding battle-cries, and it was his singular privilege to be the Mahatma’s ‘keeper of conscience.’ Rajaji was thus the nearest and most relentless of the Mahatma’s critics and also the closest and most unswerving of his followers. If an organizing will, the most steely we have known in India in our time, was the great Sardar’s mark, if unobtrusive high endeavour and reassuring moral authority emanate from our saintly Rashtrapathi, if a purposive idealism, half emotional half intellectual, is our Prime Minister’s distinguishing characteristic, then the clue to Rajaji’s

greatness is an intellect that is nimble, quick and subtle. With age, however, has come a marvellous mellowing, the intellect has opened itself to the warmth of the Spirit, and the politician, administrator and statesman is now exceeded by the moralist, humanist and man of God.

Rajaji has played many 'roles' which make a formidable sum. He is without doubt one of the makers of the new India that is rising before us. The intrepid non-co-operator of the early twenties—the stormy petrel of the Gaya Congress—the careering Achilles of the no-changers—the silent builder of the Tiruchengode Ashram—the unwearied propagandist of Khadder and Prohibition and Harijan Uplift—writer of short stories, commentator on the Gita, the Upanishads and the Mahabharata—translator of the Kural and of Marcus Aurelius—the organizer of the 'march' to the Vedaranyam salt pans—protagonist of Parliamentary activities—the seagreen incorruptible Premier of Madras—the celebrated author of the 'Poona Offer'—the misunderstood 'appeaser' of the Muslim League—the exile, self-exiled, at once within and without the Congress—Cabinet Minister, Governor, Governor-General, Cabinet Minister again, and now Premier again . . . where is the Calculus that will integrate these 'parts' into a single unequivocal expression?

It was appropriate that Chakravarthi Rajagopalachariar should in the fulness of time become India's Governor-General, the supreme honour that the Mother newly awakened from the long nightmare of slavery could confer on her children. It is appropriate again that, indifferent to the toil and the hazard, he should have agreed to put his shoulder to the wheel of our Provincial Administration. "Nothing in his own grand life", says his life-long friend Sri Navarathna Rama Rao, "was grander than his

relinquishing his rest, and with bruise of many days, accepting a burden which none but he could shoulder—tired, old, but unconquerable." John Gunther has called Rajaji the 'Brahmin Savanarola'; others have described him as the wily Odysseus of the Congress, wise, long-suffering, and most resourceful; still others have compared him to philosopher-statesmen like Kautilya and Vidyanarya, and indeed he exercises in Mr. Alan Campbell-Johnson's words, "immense moral authority. . . . without any outward gesture". Even as Rajaji had courted imprisonment without vanity or bravado, he has accepted honour and position without pride or exultation. He has repeatedly shown himself unafraid of unpopularity, a burning trait as glorious as it is rare; his self-restraint on certain crucial occasions has been as extraordinary as his volubility on others. He thinks clearly, and writes and speaks, apparently with little effort, but always with unfailing lucidity. His white clothes and black glasses, by the sharp simplicity of their juxtaposition, have made him a figure of infinite potentialities. His parables are his *brahmastras*, and finer parables than ever—parables forced on the anvil of divers knowledges and disciplines—now tumble from his lips. Above all, he is quietly sure of himself, and hence he is sure of his words, and certain of his sense of direction. His clarity of vision and expression and his unfaltering sense of direction are accordingly of immeasurable value to Madras, now unhappily caught in the narrows, and to the country itself as a whole.

ANNUAL CONVOCATION

9 December 1950

PRESENTATION OF •

SRI HAREKRUSHNA MAHTAB

Mr. Chancellor,

It is my privilege and duty to present to you the Hon'ble Mr. Harekrushna Mahtab. As the Minister for Industry and Supply in the Union Government, and, earlier, as the Premier of the neighbour-State of Orissa, Mr. Mahtab has been for some considerable time very much in the public eye, but he had undergone already a long and difficult period of probation before he came to hold these high offices. Many years of silent service as Congress worker and organizer in his own Province of Orissa were succeeded by the hectic years of his elevation to the High Command of the Congress, the momentous year of the "Quit India" cataclysm, and the dreary period of his incarceration in the Ahmadnagar Fort Prison. A patriot thus well seasoned by hard work and tempered on the anvil of repression, when Mr. Mahtab came to wield political power at last, he was able resolutely to keep in mind the cardinal objectives of the freedom movement in India, and power has accordingly neither blurred his vision nor blunted his desire to give visible shape to the long cherished ideals of the Congress.

In this adventure of realization, Mr. Mahtab has received abundant support from the humanistic half of his composite personality. For, however Mr. Mahtab the politician may fill the public gaze, he is not, after all, more important than the novelist and poet whose writings

are a splendid expression of humanity's hopes, fears, and aspirations or the historian whose animated surveys both reaffirm the Living Past and indicate the probable pattern of the Future. While Mr. Mahtab's politics give a sense of urgency to such a meritorious work as his *History of Orissa*, commended by scholars as "a most original contribution" to Indian History, his creative work in poetry and fiction reveals his feeling for "dear and dogged man", humanizes his politics, and endears him to the intelligentsia and the masses alike. Politics are for the moment, and mere politicians the world over are rather short-sighted people; but poets, novelists, humanists are richly endowed with the "vision and faculty divine", and it is therefore our priceless good fortune that we have in the Union Cabinet today humanists of the class of Pandit Nerhu, Rajaji, Maulana Azad, Mr. K. M. Munshi, Dr. Ambedkar, and Mr. Mahtab himself.

During his regime as Premier of Orissa, Mr. Mahtab set such high standards of administrative efficiency that Orissa quickly acquired the reputation of being one of the best governed Provinces in India. His integrity, outspokenness and mental resilience evoked everybody's admiration. He was easily accessible to one and all; he was willing, and even eager, to listen to the other fellows' points of view; he uncannily felt the pulse of youth, and put them disarmingly at their ease; he had no use for cant, fanaticism, or wishful thinking; he had a mind that was undogmatic and discriminatingly responsive to suggestions; and he had a sense of humour that ever helped him to tide over the most ticklish situations. Mr. Mahtab thus brought an exceptional blend of talent and character to the difficult task of administration, and it was not at all surprising that Pandit Nehru decided at last to "pinch" him for the Union Cabinet! Already,

however, Mr. Mahtab had completed, in fruitful association with Sardar Patel, the work of consolidation and integration in Orissa. In his well documented memoir, *The Beginning of the End*, Mr. Mahtab has narrated the full story of the assimilation of the Orissa States into the Province of Orissa, — and it is indeed a romantic chapter in modern political history. In consequence, Mr. Mahtab deserves to be called, not only the maker of the united integrated state of Orissa, but also one of the pioneer architects of the new India that is rising before us, one of the principal lieutenants of that great Wizard of Integration, our Deputy Prime Minister.

Further, while Mr. Mahtab takes the right measure of the record of national achievement so far, he refuses to be lulled by complacency; rather is he grimly aware of our present discontents, he sees the many dangers ranged ahead, and he fully realizes that the road we have yet to cover is longer and more perilous than that we have traversed already. His recently published booklet *The Road Ahead*, made a capital hit at the time of the Nasik Congress, and demonstrated yet once again that only by examining the sources of its weakness could the Congress really discover and broaden the true foundations of its strength.

Above all, Mr. Mahtab has all along been a friend of Andhra and of the Andhra University. He has always endeavoured to forge stronger and still stronger the links between the two great neighbouring peoples of Andhra and Orissa, and his very presence here today is a visible symbol of the growing understanding between them and a promise of even richer collaboration in the future.

I now request you, Mr. Chancellor, to be so good as to admit the Hon'ble Mr. Harekrushna Mahtab

to the Honorary Degree of Doctor of Letters in the
Andhra University.



BY THE SAME AUTHOR

A NEW DEAL FOR OUR UNIVERSITIES

Select Opinions •

“Prof. Iyengar... should be congratulated on this solid achievement, and I hope that all those who are interested in his education will study this book before they form their view on university education.”

DR. V. S. KRISHNA, in his Foreword

“Prof. Iyengar brings to the discussion... not only that insight and understanding which only a teacher of mature experience can bring, but also the fruits of wide reading and much thinking.”

Journal of the Bombay University

“A valuable little book, a pleasure to read, and is worth a careful study.”

THE REV. H. T. BAMFIELD, in an AIR broadcast

“Your book seems to me a most effective contribution to the discussion. It will no doubt be a long job, and I hope wise policies will emerge from it.”

SIR HECTOR HETHERINGTON, Glasgow University

“I want to say how amazingly good I think it is. Not only do I agree with the underlying ideas, but I read with admiration and delightful and effective English...”

PROF. H. B. CHARLTON, Manchester University