CHAPTER III

SAHA HP POLITICAL SERVICE
India's freedom movement possesses certain remarkable features which stand out as somewhat unique in a struggle for national liberation. One of these striking elements of the struggle is that the Gandhian Era brought to the forefront not only gigantic leaders of national eminence but also leaders of the middle cadres from the various regions of the vast country. Leaders of the stature of Gooti Kesava Pillai, Hari Sarvothama Rao, Konda Venkatappaiah and B.N. Sarma of the early days and Dr. Pattabi Sitaramayya, Nyopathi Subba Rao, Kalluru Subba Rao, T. Prakasam, K. Nageswara Rao, K.V. Reddy Naidu, Prof. N.G. Ranga and Sanjeeva Reddy of the later period have contributed to the freedom struggle from Andhra. A great leader of preeminence from Rayalaseema was Kalluru Subba Rao who has enriched the political and public life of Andhra by his multifarious activities.

**Subba Rao's Political assets**

Kalluru Subba Rao's active political life spans over a period of three decades since 1919. For the people of Rayalaseema to forget Subba Rao is to detach three decades
from their history. His admirers and critics alike have tried to find for him a place among the senior politicians of India. But Subba Rao always shunned to be in the limelight and never wanted himself to be lionised\(^1\). To appreciate the full significance of Subba Rao's leadership and greatness one must recall the qualities and rich potentialities which he possessed.

It may be said that Subba Rao served India with no less zeal and earnestness than others. The quality of his service was greatly enhanced by the most, exacting standards of personal integrity worthy of emulation. The impact of such a man left an indelible impression on India's Public life. His mind was filled with fervent nationalism. He was a humanist, pure and simple.

'Subba Rao is a major force among the masses of Ayyalasoms'. He stands on the bridge between the masses and the ruling classes. The working man, peasant administrator, politician, inn-keeper, merchant and social worker trust his peculiar mood and its unpredictable grace\(^2\).

Another impressive trait in Subba Rao's character was his fearlessness and iron will. In 1921 he became the first rebel to court imprisonment in Ayyalasoms. Then

---

1. Y.G. Krishnamurti, The Gandhi Pilgrim
his trial was in progress he had the guts to tell the magistrate to his face that the latter's order was illegal and that he consciously disobeyed it. In 1937, Mr. Rutherford was the district collector of Anantapur. He was known for his arrogance and prejudice against the Indians. Once Rutherford sent for Subba Rao and insulted him by not offering a seat. Subba Rao questioned whether he was there as an accused. Rutherford apologised and offered him a seat. Then this crafty collector asked Subba Rao's help to crush the Pamudhurthy Reddy community. Subba Rao resorted, 'I will never spy against a brother Indian'. You can use all the resources of the state against me'. Rutherford gave him a warm handshake observing, 'You are bold and straightforward. I value your friendship'. Many such instances could be cited in support of his frank and fearless nature.

Subba Rao was a man of ruthless discipline and thorough self-effacing in his private and public life. According to one account he was the very epitome of the theories of Nietzsche. He neglected his wife who was ill and turned away from his children who needed nurture. He poured his love on ruins and books. There are many instances of his giving away even the provisions and kitchen utensils to

---

the needy. His stoic wife should consolingly say that her spells of fasting are nothing compared to her husband’s dedication to ideals. Lakshmamma’s near relatives even coaxed her to exercise from Subba Rao’s mind ‘The Gandhi Complex’. His philosophy was ‘when man learns to pick his way without hesitation he can walk straight into fulfilment’.

One of the amiable qualities which Subba Rao possessed was his desire and capacity to make friendship with one and all. He had very good friends throughout the then composite state of Madras. Even very eminent national leaders who came in touch with him during the Congress session, conferences and election campaigns easily became his best friends. He had a number of friends among the Government officials. He made friendships with both the rich and the poor. Even while serving jail terms, he made friends with co-prisoners and jail authorities. Sri Tennati Viswanatham has narrated his prison life with Subba Rao very graphically. Kalluru Subba Rao had no parallel in reading the Mahabharatha. He endeared himself to all political prisoners in this way. He even prepared and supplied to all prisoners personally a cup of hot coffee every morning. Subba Rao thus possessed one of the most valuable

---


assets of political life namely making friends and influencing people.

A significant asset which Subba Rao had in a large measure and which made him a man of the masses was his extraordinary powers of oratory. He was gifted with a remarkable eloquence and a flair for quick-witted repartee. He had the in-born urge and capacity for public speaking. Subba Rao himself was conscious of his oratorical skill. He used to say that just like Vishwamitra possesses a Vishnu chakra, and Lord Indra, the Vajrayadha, he was fortunately blessed with the power of oratory. In his own words, 'If Pappur Ramacharlu is a writer, Subba Rao is an orator'.

Kalluru Subba Rao had no higher education. But as a young man he had mastered many books in English, Sanskrit, Kannada and Telugu. He had the capacity to grasp early any difficult problem and explain it to the masses effortlessly. This is one of the secrets of his popularity with the masses. He richly deserved the name 'Upanyyasa - Chakravarthy' (King of Oratory). He was an embodiment of the art of public speaking and he has won immortal fame in this respect.

His oratory appealed differently to different people.

---


Mr. A. Aiyyapa Reddy (M.P.) had the opportunity of listening to the speeches of Subba Rao in his student days. He testifies to the fact that Subba Rao's speeches roused the slumbering people of Rayalaseema to national consciousness. He had the magic power of elevating the thoughts of his listeners to higher and nobler planes. The speech of this silver-tongued orator was torrential and he never fumbled for words. No body had the courage to face him in an argument. His assembly speeches could be written in letters of gold. In those days there could be neither political nor literary meetings without Subba Rao.

In the opinion of Cherukuvada Venkata Narasimham, Subba Rao speeches were so powerful that even nature including rivers, forests, animals and the Dharma Sastras and Vedas seemed to be immersed in them. Through his speeches Subba Rao went to every village and every house in Rayalaseema with the fire of the freedom movement. Nandur Krishnamachariar endorsed that Subba Rao's speeches set a new style to Telugu language itself. The examples, comparisons and similes which so quoted were superb. Sampath Raghavachari addes that ideas came from his mind

10. Ibid, p. 16.
with the fire of force and words will dance in people's minds. He had made oratory into such a fine art that he would adopt his themes according to the nature of the audience. Before the scholars it will be constructive and before the youth it will be emotional.

His speeches were couched in sweet Telugu, full of fun and humour, impressive, idioms, powerful language, long sentences flowing like the Ganges. They were instructive, enlightening, inspiring and emotional. What made them more attractive was their literary beauty. His speeches are said to contain the poetry of Mrs. Sarojini Naidu. People used to travel long distances to hear the speeches of Subba Rao. Sri Benzwa Gopala Reddy once remarked:

"Sri Mallur Subba Rao is really the one person in Andhra who through his eloquent and inspiring speeches from thousands of platforms gave the necessary encouragement, enthusiasm and inspiration to the freedom struggle to spread itself throughout the Andhra State."

**Subba Rao's Political Career**

1. **The Early Phase - Political Apprenticeship**

It is said ideas rule the world. Noble ideas planted


in youth minds will yield fruits hundred fold. Subba Rao had an open mind even as a school boy to receive lofty ideas. The spirit of nationalism was inculcated in his youthful mind. While playing Kabadi game with his school mates, he used to say 'Vandemataram, Gudi Gudi'. While he was a student in the Theosophical School at Madanapalle, Subba Rao's political conscience was awakened. A pamphlet on the responsibilities and duties of the students written by Swami Abhedananda attracted him so much that he voluntarily undertook the task of distributing its copies to his schoolmates. This proved that he was not an ordinary student, but one who was highly motivated with maturity and responsibility.

The year 1913 was a turning point in the life of Subba Rao. That year Dr. Annie Besant visited Hindupur and gave a brilliant lecture on the Home Rule Movement. Subba Rao was a volunteer at a public meeting held at Hindupur and he was very much attracted by her eloquence. His direct encounter with an outstanding personality like Mrs. Besant brought about a change in his outlook on life. During his school days at Bangalore Subba Rao had the good fortune of hearing the inspiring speeches of Mahatma Gandhi.

and the Ali brothers. This sowed the seeds of nationalism
and patriotism in his mind. He decided to discontinue his
studies spontaneously and dedicate his life to the service
of the nation.  

2. Active Political Life

Subba Rao joined the Indian National Congress in 1919
and became an ardent disciple of Mahatma Gandhi. He began
to organise the Congress party in the Anantapur district.
He enthusiastically carried out the rural reconstruction
activities. He propagated the Triple Boycott Programme of
foreign goods, English courts and schools launched by
Balagandhar Tilak. He actively participated in the Home Rule
agitation started by Mrs. Annie Besant. He took part in
the Andhra Political prisoners' conference held at Anantapur
in 1918 and Mysore in 1919. The political turmoil in
the country following the Punjab massacre, the death of
Tilak and the advent of Gandhiji on the political scene of
India were favourable to the young patriot to take a
bolder plunge into the Freedom struggle.

Then came the Mahatma bringing a hope and message of
salvation to a people steeped in fear and despair. A new

16. Mr. Sarojini Naidu (Ed.), Who is Who of the Freedom
Struggle in Andhra Pradesh, Vol. I (Hyderabad, 1973)
p. 32.
chapter in the history of India was being written. Subba Rao was hardly 21 years of age and Gandhiji's unique personality and, what was then, uncommon manner of living doubtless made an indelible impression on his mind. In the words of Cherukuvada Narasimha Pantulu:

"Fortunately for him (Subba Rao) and fortunately for Rayalsasema, Mahatma Gandhi's fervent call to the people to join the freedom movement was the main reason for his entry into politics at such a young age. He lit the lamp of freedom movement at various places in Andhra by wearing the pure white 'Khadhi' cloth and by means of his fiery speeches."17

From this time onwards Subba Rao participated in all the movements. He became an indomitable soldier of the Freedom movement. The years 1921-1931 constitute a most glorious and heroic chapter in the history of the freedom struggle in Andhra. During the decade Andhra followed Gandhiji's leadership meticulously and made splendid sacrifices for the freedom of the country. Inspiring leadership was provided by eminent men like Desabakta Nanda Venkateppaiah, Andhra Ratna Duggirala Gopala Krishna, Andhra Kesari Tengutari Prakasam, Desiddaraka Kasinathuni Nageswara, Dr. Pattabhi Sitaraswamy.18 The All-India Congress

Committee met at Vijayawada on 31st March, 1921. This session was an important event in the history of modern Andhra. Thousands of people from all over the Telugu districts attended the session to have 'darshan' of great national leaders like Gandhiji, Motilal Nehru, C.R. Das and the Ali Brothers. Kalluru Subba Rao was the only representative from Rayalaseema at this session. He moved closer to the various national leaders who were present there.

Gandhiji had set in motion the agitation against the Rownt Act. He had felt the need to preach to the country the necessity of resorting to Satyagraha at an opportune moment. The opportunity had come and he publicly advocated the creation of an organization which would defy or break obnoxious laws and enable its members to willingly court jail. In 1921, Kalluru Subba Rao was the first Satyagrahi to be arrested from Rayalaseema for having taken part in the non-cooperation movement. When he was released after a month of imprisonment, there was a Jatra Yatra (Victory procession) in which the great future leaders of Andhra like Sanjeeva Reddy, D. Sanjeevayya, T. Nagi Reddy, N. Rajasekara Reddy, Sadasivam, N. Sri Ram Reddy, J.C. Nagi Reddy.

Chidanabaram Reddy, P.V. Chowdary and K.B. Narasappa participated.

Subba Rao had become a hero overnight. At the time of his conviction huge mobs at Hindupur were so uncontrollable that the authorities had to take him to Bellary in chains under military escort. Thereafter the people would not allow the train to move until his mother came from Kalluru to meet her son. His family was at that time in bad financial straits. He did not bother about it. He consoled and encouraged his followers who were weeping for him. When he was released he hastened to meet Gandhiji at Bellary and got his blessings. At a public meeting held there he boldly lashed at the high handed measures of the Government.

3. Prison Graduate

This was the beginning of a memorable saga of prison life for Subba Rao. Since the 1921 Satyagraha the entire Indian nation became his University and Rajaji used to call him the 'Prison Graduate'. He was convicted again in 1921 for a month for carrying on anti-liquor propaganda. He was again sentenced for a year and sent to Tiruchirapalli and Cuddalore jails in 1922. In 1930 during the Salt Satyagraha

Movement, he was again sentenced to one year imprisonment and interned at Bellary jail. In the Civil Disobedience Movement he was sent to Coimbatore jail for a year. During the individual Satyagraha in 1940-41, he was convicted for one year. Between 1942 and 1944 during the Quit India Struggle he served prison terms at Vellore, Nagpur and Amaravathi. His illustrious fellow prisoners were Rajaji, V. V. Giri, T. Prakasam, Kemaraj, Ananthasayanam Iyengar, K. R. Karant, N. G. Ranga, Koti Reddy, Madhava Menon and M. Bakthavatsalam. In all he had served a prison term of seven and a half years.

4. **Subba Rao and the Congress Party**

Subba Rao joined the Congress Movement in 1919. From 1922 to 1930 he was spreading the message of Mahatma Gandhi and the meaning of the freedom movement in the nook and corner of Rayalaseema districts and thus built up the Indian National Congress at the grassroots level in the villages. No wonder he became a mass leader. To give effect to the Congress programme of Prohibition, he and his associates like H. Sankara Rao, D. Sadasivan and L. Venkatamaryanappa organised public meetings throughout the district and gave a fillip to the freedom movement.

---

Subba Rao used to conduct Summer School of politics for the sake of the Congress workers at Hindupur for 40 days. It was a sort of training camp. All these trainees later became dedicated leaders. Soon after his release from jail in 1930, he organised a similar training camp for Congress volunteers at Dharmavaram. Mr. I. Sadasivan was the camp leader. Picketting of the toddy-shops was one of the main items of their daily routine. Subba Rao provided them all the necessary boarding and lodging facilities and instructed them in the rudiments of politics, explaining to them the aims and objectives of the freedom movement as well as the duties and responsibilities of patriotic Indians. Due to the constant propaganda of the Congress volunteers, no one came forward to bid at the auction of the toddy shops. Subba Rao undertook extensive tours of the district along with Sadasivan.

An interesting episode connected with the Congress relationship regarding other political parties in the district is the Kampili incident of 1931. Kampili is a place of historical importance in Bellary. It was controlled by rich landlords of the Justice Party. Subba Rao was determined to establish a Congress unit there.

---

When he and Sadasivan went there in August, 1931, they were surprised to see that no one had come even to receive them. Subba Rao used his characteristic presence of mind, went into the Harijan colony, hired a drum and announced about a meeting of the Congress party. It appeared to be a miracle when 1000 people gathered and about 50 enrolled on the spot as primary members of the Congress. Subba Rao proudly hoisted the Congress flag at Ampili.

Gandhian Programme of Constructive Service

During his celebrated Harijan Movement tour of India, Gandhiji visited Anantapur on 3rd January, 1934. He was received at Tadipatri by Subba Rao who accompanied him through his tour of the entire district. Mr. Chinnaappa Reddy of Peddavadaguru offered a cash contribution of Rs.1116/- for Gandhiji's Harijan Relief Fund. Gandhiji gave away this amount to Subba Rao for starting a Harijan School at Coety in memory of Late Mr. Goeti Keesava Pillai, who had died in 1931. The School was accordingly started and named Keesava Vidhya Nilayam. It was a nucleus of a national school and opened by Dr. Rajendra Prasad. D. Sanjeeswaryya, the future Chief Minister of Andhra Pradesh and a President of the Indian National Congress was one of this first in-mates.

The police officials did not permit Gandhiji's visit to the village of Kanhondla for fear of factional violence. Subba Rao argued with the District Collector, Mr. Gavity, trying to convince him that the Mahatma's visit would surely bring peace to the village. The visit was included in the programme. The Collector wanted Subba Rao to kindly arrange for the favour of Gandhiji's visit to his residence one day. Gandhiji humorously asked if the Collector would contribute money to his Harijan relief fund. Subba Rao drew a photo of Gandhiji on a card and wrote a legend, "As one flower from each house will make a Garland for EAtera, one rupee from each person will make a great donation for the Harijan Relief Fund". Gandhiji was pleased with the sincerity of Subba Rao and the token contribution was made by the Collector and his wife.25.

An important aspect of the constructive programmes was the Basic education scheme of Gandhiji. Subba Rao was keenly interested in propagating this programme. For this purpose he started the Seva Mandir at Hindapur. About this laudable venture it is said, "When time matures his vast enterprise, Seva Mandir will reveal the full blast of his creative impulse to the nation. It nurtures in one plot the seeds of Wardha and Shantiniketan. This fusion of crafts and art-forms holds our attention. It is truly a

revolutionary work in technique and feeling. In a broad sense, it is a sign post for the emancipated Indian mind. He gives in many touches of detail like a child enjoying its box of bricks. In building this sprawling institution, he has used his eyes and judgement.²⁷ Its grace and atmosphere make two reputations - one for the architect Subba Rao and the other for the donor Sri Linganna. Started in 1942 as a basic education centre it was opened by Rajaji. Teachers' training programme was started in 1950. Subba Rao had served as the Chairman of this institution for 15 years. Now it is playing a key role in the field of education as a residential school in Hindupur.²⁸

Apart from Harijan welfare and Basic education programmes, Subba Rao undertook other Gandhian constructive services like prohibition, Harijan hostels, spinning centres, volunteer camps, Swadeshi depots, rural handicrafts, seminars and cultural festivals. He developed many institutions with the Gandhian tradition. He believed that the Neo-Gandhian order will be adventurous and successful. He was a veritable Gandhian pilgrim in this respect.

---


²⁸ Santhathi Santhi Sampena Sanchika (70th Birthday Souvenir of Kellur Subba Rao (Hindupur, 1987)), p. 31.
Subba Rao was loyal to the Congress Movement till he breathed his last. He carried the message of the Congress to the villages of Rayalaseema. He was the life-blood of the organisation for many years. Some times he and his associates had no money. Yet they would dare to go the Railway Stations to undertake the destined tours. Friends would come to his rescue. His participation in the Gaya conference was one such instance to prove this. With all his financial strains he never failed to help his associates in need. Once, one of his close associates needed money for a marriage. Subba Rao not only procured the money, but brought the District Collector Mr. Vivekananda Murthy himself to attend and bless the marriage.29

Blessed with a remarkable presence of mind and ready wit, Subba Rao could easily resolve differences among colleagues and establish unity and harmony in the party. In 1946 in the State Congress Conference there was a heated argument between Pattabhi Sitaramayya and Prakasam. Pattabhi vehemently criticised Prakasam. The followers of Prakasam were being provoked. The situation was tense. At this critical moment Subba Rao intervened, praised the greatness of Prakasam and naturally his followers were pleased.

Service to the people was his 'mentra'. Once his detractors accused him of using Government vehicles for public affairs. The Opposition leaders even distributed pamphlets against him. Subba Rao silenced them by saying that he would use even the vehicle of the President of India if it is a question of people's welfare.

Subba Rao gave all the necessary help and encouragement to the student Congress leaders of the district for organising students conferences at Anantapur, Kalyandrag, Hindupur and Madamshira. He used to bring well-known leaders like A. Valeswara Rao, Gadicherla Hariservathana Rao, M. Ananthasayanam Ayyangar, K.T. Bashey, Arvindh Bose and Revindra Varma to address the Congress youth. Thereby Subba Rao was able to create a whole generation of leaders, dedicated and hard working, who rose up to prominence at the State and National levels. Neevan Sanjeeva Reddy, the future President of India was one of those eminent young men prepared by him.

Another notable service rendered by Subba Rao to the District Congress was the efforts taken by him to secure its own building for the Anantapur District Congress Committee. A prominent advocate and a local Congress leader of Anantapur named A.S. Nagaswam was able to obtain 14 cents of land freely from one Sri S. Venkateswamy.

---

of Tadpatri. He was also able to collect donations from the public. Subba Rao got the building constructed under his personal supervision and also got the building inaugurated in 1938 by Andhra Kesari Prakasham Pantulu.\(^{31}\)

During the Second World War the District Collector attempted to take over the Congress office under the compulsory acquisition ordinance and turn it into a Police Station. The building was forcibly occupied. This unwarranted provocation led to a prolonged agitation led by Subba Rao and his companions like B. Aswarthappa and D. Suryanarayana Rao. The agitators threatened to launch a Satyagraha. Subba Rao met higher official in Madras. The Collector came down and handed over the building with an apology.\(^{32}\) This an example of the tenacity of Subba Rao’s convictions and his relentless fight for all noble causes.

**Parliamentarian Par Excellence**

The Saga of Subba Rao’s political service was crowned by his repeated elections to the State Legislatures and to the Constituent Assembly. Once Subba Rao was asked as to what the Congress party had given him for all the services and sacrifices which he had rendered to the party. Without a moment’s hesitation, he replied that the Congress party had made him a member of the Legislative Assembly even though


\(^{32}\) Ibid., p. 26.
he did not have a single rupee of his own for the election. For the first time the country was going to the polls in 1937 to exercise their hard-earned franchise. In those days the Justice Party consisting mostly of Zamindars, big landlords and rich merchants dominated the South Indian politics. The Congress Party was then a symbol of sacrifice and service.

The elections at the local levels were hotly contested. Subba Rao was widely known for his political sacrifices. Long years of imprisonment, and his role in the freedom movement under the leadership of Mahatma Gandhi. He was the natural choice for the Congress for the Assembly from the Peninsular constituency. Sri Pammurthi Bavapa Reddy, the candidate of the Justice Party was one of the biggest and richest landlords of the district. Subba Rao visited even the remotest villages of the constituency and appealed to the voters saying that he was the poorest of the poor and a humble worker of the Congress. Sri Kaleshviddu Venkata Ramasachar vigorously campaigned for Subba Rao. People wondered how a man who could not even afford to buy a gallon of petrol for his vehicle would win the elections. In the end Subba Rao won with a clean majority of 11,000 votes. Public sympathy

---

for the Congress, Subba Rao language and oratory and the integrity of the voters carried the day. In the felicitations meeting Subba Rao said the victory was the triumph of the Congress and ultimately of the people.

Subba Rao was again elected to the Madras Assembly in 1955 from the Khandpur constituency on behalf of the Congress and polled 31,592 votes. When Gopala Gopala Reddy was the Chief Minister of Andhra State with the capital at Kurnool, Subba Rao was elected as the Deputy Speaker of the Andhra Assembly. However, he could not win from Khandpur, the Assembly elections of 1952 but he came out successful from the same Khandpur Assembly constituency in the bye-election of 1965. During the tenure of Sri D. Sanjivaiah's Chief Ministership of Andhra Pradesh Subba Rao became the Chief Whip of the Party. He was able to discharge his duties and responsibilities of all the posts he held with honour to the entire satisfaction of one and all concerned. He had no enemies and won the admiration of all.

35. Ibid, p. 815.
Subba Rao was elected to the Constituent Assembly in 1946 from the Madras Legislative Assembly. He used to feel proud of the fact that he was able to sign the Indian Constitution along with great leaders like Pandit Nehru, Sardar Patel, Rajendra Prasad and others. He was the sole representative from the Anantapur district in this august forum. During the discussion on the national language there was a bitter battle of words between the supporters of Hindi and the others supporting Hindustani. Subba Rao interferred to say that Hindi might be named Barathi and then made the national language.

Subba Rao was a model parliamentarian. He spread charm and kindliness everywhere whether it was the State Legislature or the Constituent Assembly. On a number of occasions during discussions in the Assembly Subba Rao made very brilliant and thought-provoking speeches, full of valuable suggestions and constructive criticism. He was known for his punctuality in attending the Assembly sessions regularly and touring in his constituency widely to keep in touch with the people. He did all this with a spirit of public service and sacrifice in the most disciplined manner with no selfish ends. Sri Damodaram Sanjeevaiah, former Chief Minister of Andhra Pradesh said, his record of work in the Legislative Assemblies of Madras, Andhra and

Andhra Pradesh is unparalleled. 39.

One or two examples of his speeches in the Assembly may be referred to in this context. His speech on the Universities made in the Madras Assembly during the year 1937 was a memorable one. He said:

'There is no Ganges-Sindhu belt without the Himalayan Mountains; Universities are real temples of knowledge; they are the centres which teach language and literature. Just as the Ganges-Sindhu belt becomes fertile and contribute to the rich harvest of crops, our students who receive knowledge in the Universities should become great Scientists, Agriculturists who in turn will contribute to the all round progress of our nation.' 39.

As a member of the Andhra Legislative Assembly, Subba Rao strongly supported the legislation to ban the Devadasi system. But at the same time he pleaded with the Government to provide shelters and refuge homes to these unfortunate women and rehabilitate them to live with dignity and honour. 40. Similarly speaking over the Andhra Silk Seed (Control) Bill, 1936, he suggested how the silk seed centre at Hindupur should be improved and proper training should be given to the people in Agriculture. 41.

---

41. Ibid, p. 42.
Though Subba Rao was a member of the Legislative Assembly for a number of terms he could not become a Minister in any of the cabinets and this caused a lot of disappointment to his followers and supporters. Everybody expected that he would definitely become a Minister in Sri P. Kamaraswami Aja's cabinet in 1949. But at the last moment to the surprise of everyone Sri Neelam Sanjeeva Reddy found a place in the cabinet. Subba Rao was never disappointed. He used to say that he was really proud of the fact that one of his disciples whom he had brought into politics was able to occupy such an eminent post. Service and not power and position was his sole motto.42

Subba Rao and the Andhra Movement

When Subba Rao was getting interested in the stirring events of the early 20th century, the Andhra Movement also had its beginnings. The subject of the formation of a separate Andhra Province was being discussed in the press and in the political circles. The Depatia Conference revealed that the delegates from Vayalassees and the northern districts of Cenjana and Visakhapatnam were not so keen on the formation of a separate province. Thereafter the Andhra Meha Sabha came into existence. Andhra Meha Sabha meeting was for the first time held at Madras on 4th October, 1931.

Mr. K. Subba Rao and Chilkuru Narayana Rao, a great Telugu poet from the Anantapur district, took part in this conference as delegates from Anantapur. Sri Jagarlamudi Kuppamddy Chowdary of Guntur moved a resolution calling for the formation of separate Andhra State. Subba Rao, immediately moved some amendments to this resolution suggesting that Bemuda should be the capital of the newly proposed Andhra State while Medanapalle should be its summer capital. He also warned that neither he nor the people of Rayalaseema should be misunderstood for this suggestion. This incident bears testimony to the special love which Subba Rao had for Rayalaseema. The amendment was finally withdrawn.

Subba Rao's part in Sri Racha Pact

A controversy over the head quarters of the Andhra University had confirmed the suspicions of the people of Rayalaseema that they may not get a fair treatment in the Andhra Province. A lot of misunderstandings and difference cropped up between the leaders of Giccer districts on the one hand and the leaders of the Rayalaseema districts on the other hand with regard to the place where the proposed Andhra University should be located. It was alleged that

the students of Circar districts used to ill treat the
students of the Rayalaseema districts when the latter went
for higher studies. Another grievance of the Rayalaseema people
was the lack of proper representation to them in the cabinet
of Andhra Pradesh. All these created misapprehension among
the people of Rayalaseema.

However, Kallur Subba Rao and Kadicharla Hariravathamma
Rao firmly believed that the Andhra Districts will not be
able to achieve all round progress unless a separate Andhra
State was formed with the united efforts of one and all
concerned. Both these leaders toured the Ceded Districts
extensively and as a result of this Subba Rao became much
more closer to the people of the coastal districts. When
Rajendra Prasad visited Tenali in 1935, there was a huge
procession. Andhra Kesari Prakasham and Kalluru Subba Rao,
were seated on both sides of the leader.45

The Andhra Maha Sabha Conference was held at
Beerwada in 1937. Kalluru Subba Rao and other leaders
were taken on elephants during the ceremonial procession.
A sub-committee was formed at this conference which met on
16, 11, 1937, at Chennapuri (Madras) in the building called
Sri Bagh, which was the residence of Kasinath Nageswara Rao.

the founder of *Andhra Patranga*. Rayalaseema and Cirecar District leaders held long hours of discussion. In the agreement finally arrived at certain guarantees were given to the people of Rayalaseema. On 16th November, 1937, the leaders of the Cirecar and Rayalaseema including Konda Venkataappaiah, Dsiraju Hanumantha Rao, K. Kote Reddi, H. Latarana Reddy, Kallur Subba Rao and C. Harisarvothama Rao signed the agreement known as the 'Sri Badh' Agreement. This pact put an end to the differences between the two regions in Andhra and henceforth the past became famous. Subba Rao played a key role in achieving this unity.

**Some of his Political views**

Subba Rao was a staunch Gandhian. He believed that Neo-Gandhianism was a new voice. It was not a balance of Gandhian essences and patterns. It gave the home-spun political accents of Gandhi a cosmic sweep and frame work. It was not a fancy ideology with a narrow little audience. It was dynamic, eternal and undisputed in the history of ideas and movements.

---


His political judgements are few and biting. In his view, the Communist haggled over the priority of chicken or egg. The Socialist was at a lower nuisance level. The Congress man is known before he is discovered. Once he had a dig at the Communists saying, 'The Communists tell two lies in four words when he pleads', 'I am poor but honest'. He observed that the strategy of the Communists is to transform nationalist forces into a Communist movement. It is making the forces released by freedom to look to Moscow for support.

To give a new aspect to the problems of nationalism and culture to started a Telugu weekly the Lokamantha. In its columns he clarified the basic issues and it had the merit of open mind. He wrote liberty was an area not space, a discipline not a fevered vitality, self-reliance and not State-reliance. His lucid flashes of thought fascinated the youth. He blew the trumpet to rouse the people's faith in freedom. It is no secret that the struggle for responsible Government in Mysore was emotionally sharpened by Subba Rao.

His work as a parliamentarian can be summed up under the rubrics: reflecting patriotism and the welfare of the peasant. His master principle is the reconciling

---

48. Ibid, p. 11.
function of the legislator. In his speeches he insists on the use of power as the servant of the community purpose. He opposed expedients on grounds of doctrine. He even rebuked ministers for their vacillation in the handling of situations. He was a practical politician, not a power mongering opportunist. He was a Statesman of a high order, a man of vision and a great mission.  

49. Ibid, pp 12-16.