**Varthamanatharangini was another journal published from Madras in 1042 by Syed Rahmtullah. This paper though literary in outlook, exposed the civic lapee, social evils.** It enjoyed considerable popularity and ran for more than a decade.

To counteract the missionary propaganda, a few journals

were started, the most notable among them being

Tatvabodhini. It was started in 1864 by the Madras

Vedasamajam. Its aim was the propagation of Brahmo

principles and social reform. For the first time in the

history of Telugu journalism a series of articles appeared

in this paper with the title "Stri Punarvivaha

Vishayakopanyasamulu" which are essays relating to widow

marriage. These articles influenced Kandukuri Veeresalingam

in his zeal for social reform. It also came out

with lively discussions of religion, ethics and other social

problems.

**Andhra Bhasha Sanjeevani a monthly journal was started**

**in 1871 by Kokkanda Venkataratnam Pantulu, in Madras, Some of the features which distinguished this journal**

**and made it famous Articles on matters literary as well as**

**social and political were given importance.**

**When differences**

**of opinion cropped up between Venkataratnam and** Veeresalingam on such important issues of the day as widow

marriage, women's education and social reform, they debated

and fought out their views sometimes bitterly in their

respective journals and indirectly served the cause of

journalism.

The journal that deserves to be noticed next is

Puruahartha Pradayini (18721, a monthly journal published

from Machilipatnam. Purushartha Pradayini was a **f** orward-looking journal

in more than one respect. Besides publishing articles on religion, law and **social problems, it carried special articles on such**

**controversial matters as ideolotry, caste system, women's**

**education and widow marriage, and encouraged free and**

**fearless discussion on such problems. The journal held very**

**liberal views on political, social and religious questions**

**and gave ample outlet for every point of view on matters of**

**public interest. No social evil escaped its vigilant eye. The profession**

**of dancing girls, bribery and corruption among public**

**servants, the high handedness of the police, the' vagaries of**

**the bureaucrats and their racial arrogance unscrupulous**

**conversion of Hindus into Christianity and many other evil**

**things were courageously exposed. Admi~istrative lapses too**

**were brought to light**

**It criticised the government for its negligence of**

**education. In particular mention must be made of its**

**criticism of the prevailing system of education which was** intended to inculcate in the Indians the idea of the

superiority of European civilization, religion and culture

and keep them servile. As a consequence Indians were made to

look down upon their own culture and religion. Thus by its

just and courageous criticism of the rulers, this periodical

served the cause of nationalism. Kandukuri Veeresalingam Pantulu, who was conferred the

title 'Rao Bahadur' by the then governor for his varied

activities and achievements became the father of the

renaissance movement in Andhra and the founder of Modern

Telugu Journalism. Telugu journalism and the social reform

movement in Andhra gained new dimensions. He started

Vivekavardhini, a monthly journal, in the beginning of 1874.

During the forty years before its inception, dozens ofbut no journal had the singular

distinction of Vivekavardhini, though it arrived somewhat

late on the scene".16 It had a well defined public spirit

and social consciousness. The trials, tribulations end the achievements of

Vivekavardhini are well recorded by Veeresalingam himself in

his autobiography. Its unique qualities of bold, radical and

comprehensive writing has earned for Veeresalingam the

deserving name "Founder of Modern Telugu Journalism, **Later on Veeresalingam started**

**a periodical for women called Satihitabodhini and another**

**Satyasamvardhini where in advocated the removal of such**

**social evils as child marriages, the caste system, the**

**institutionalisation of prostitution as an integral part of**

**the caste system. He also persuasively advocated the**

**introduction of widow marriage. The paper fought many legal battles**

**successfully in defence of women's rights and status.**

**Veeresalingam fervently advocated women's education at a**

**time when there was a general hostility to it.**

**It was Veeresalingam's firm belief that as long as**

**women were debarred from education, all talk of**

**enlightenment and progress would be useless.**

**Zanana Patrika was the second journal intended for**

**women. It was originally founded in 1893 by Malladi**

**Venkataratnam.**

Gautami, the first Telugu daily paper of Rajahmundry

started in 1908 by Sripada Krishnamurthy Sastri, criticiaed

the British policies. Referring to an advertisement which

wanted a Mussalman clerk for an acting post in the Chief

Office of the Inspector General of Police, Madras, it

comments that such an advertisement proceeding from such a

high official of the government whose duty was to suppress

all racial differences, would not only create prejudices

between one race and another but also induce people to

entertain doubts regarding the just administration of the

country.

**The close of the 19th century saw a spurt of Telugu**

**newspapers from various districts, some advocating socialreforms.**

**The journals published**

**during this period, such as Deshabhimani,(l896) and**

**Andhrakesari (1904) served the cause of the Andhra movement**

**creditably.**

**The Desabhimani complains that the salt duty is the**

**most unjust of all the taxes imposed upon the people of**

**India by the British government.**

**With the beginning of the 20th century, Telugu**

**journalism made quick strids of progress. With the beginning of the 20th century, Telugu**

**journalism made quick strids of progress. While on one hand**

**the lively issue of Telugu style to be adopted for conveying**

**thoughts to the general reader was still being discussed in**

**journals like Vajrayudham of Sripada Krishnamurthy, Telugu**

**of Gidugu Ramamoorthi, Andhra Sahitya Parishat Patrika and**

**Sarada of Kauta Sriramasastri, the first decades of this**

**century also saw the birth of leading Telugu National**

**newspapers like Krishna Patrika (1902) 1, Andhra Patrika**

**(1914)) and the Congress (1922).**