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# LIGHT FROM THE EAST

APRIL - MAY 1954

VOL. 7

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NO. 3

## PATRIARCH'S VISIT TO GARY

On May 1, His Holiness, Mar Eshai Shimun XXIII, Catholicos Patriarch of the East CXIX, laid the cornerstone for the new Church of the East, Mar Shimun Keepa (in Greek: St. Peter). Present were the Honorable Peter Mandich, mayor of the city of Gary, Thomas Mooney of the Gary Civil Housing Authority, and other dignitaries. Others present were Rev. Benjamin Odishoo, Deacon Joseph Sargis, the congregation of the Church of the East, and the following from Chicago who accompanied His Holiness: Rev. Eshia Sliwoo, Deacons Joseph Hosanna, Jacob Serges, Paul Joseph and Narsay J. Serges.

In the evening a banquet was held in the Gary Hotel. The Patriarch was the main speaker. He presented a historical sketch of the Church of the East, its missionary enterprise, and the accomplishments of the churches in the United States. He also praised the clergy, deacons, and the parishioners of the church in Gary for their wonderful efforts in constructing the new church. He gave special credit to the building committee members, Sam Babilla, chairman; Adam Benjamin, Jess Gilyan, and Youshia Solomon. Other speakers were Thomas Mooney, Rev. Benjamin Odishoo, Sam Babilla and Narsay J. Serges. Eugene Babilla presided as toastmaster.

### LATIN CHURCH UNDER ARAB RULE

The question has often been asked: why has the Holy Apostolic and Catholic Church of the East, this great church which for centuries was the only Christian church throughout Asia, been reduced to a fraction of its greatness? The implication has been that it must have lacked in truth or virtue, and therefore was denied divine guidance and support.

The following quotations by Allen Cabaniss, published in the periodical "Church History," Vol. III, June, 1953, under the title "Paulus Alberus of Muslim Cordova," answers the question whether the Church of the East declined because of the reasons attributed by its enemies, and that of the west rose because of its truth and virtue.

The fact is that from the fourth century on, the Christian Church within the Roman Empire was so completely dominated by the Byzantine Emperors that it became subservient to their policy. True, there arose some great champions of truth such as Mar Athanasius, Mar Teodoris, Mar Yokhanan Pamy D'dahwa, and Mar Nestoris; namely, St. Athanasius, St. Theodoros, St. John Chrysostom, and St. Nestorius. Their influence was great upon the faithful. However, with the process of time the church and its hierarchy became so completely dominated by the emperors, that the exhortations of saints like these became mere voices "crying in the wilderness."

Here are a few of the many historical facts: At the council of Ephesus in 431, the Greek and Latin churches again subscribed to Monophysitism, a doctrine which they had themselves previously condemned under the stigma of Apollinarian heresy, for the sole reason that it was now adhered to by Emperor Theodosius II. In 451, however, at the council of Chalcedon, about one year after the death of Theodosius, under the reign of Marcian, nominal husband of Empress Pulcheria, who now favored the so-called "Orthodoxy" the Latin and Greek churches once again reversed themselves. They deserted the Monophysite faith of one nature and one person in Christ. They resubscribed to the Apostolic Catholic faith held all along by the Church of the East, namely that of two natures in Christ, to wit, human and divine, united inseparably and eternally. The epithet "Nestorian," labelled by the Ephesus block against the Church of the East, was now with fury and hatred hurled by the Monophysite party against the Greek and Latin churches, and the anathemas of Cyril of Alexandria against Mar Nestoris and to which they had subscribed, were now applied to them.

The extent to which the metaphysical deliberations of these councils were dominated by political expediency have been graphically described by the famous historian Edward Gibbon in his following statement regarding the Council of Chalcedon: "Perhaps the Greeks would still be involved in the heresy of the Monophysites, if the emperor's horse had not fortunately stumbled." He refers, of course, to the manner in which the Emperor Theodosius met his death. Numerous similar examples could be narrated, but the purpose of this article is to answer the specific question of why the Church of the East was reduced to its present state.

During the short-lived reign of the Emperor Julian the Apostate, Christians of the armies of the Western Roman Empire reverted to paganism, following the example of their emperor.

During the fourth century A.D., when the Constantines of the period showed marked favor toward Arianism, the Latin bishops, during two successive councils of Rimini in Italy, subscribed to Arianism. The eight centuries of Moslem rule in Spain almost shook the very foundations of Western Christianity. Indeed, had the Moslem conquest of Europe succeeded — or rather, had not the Khaliphate of Islam been engaged in internecine strife — what would be the religion of the West today?

The following quotations from Allan Cabaniss, published in the magazine Church History, Vol. XXII, June, 1953, under the title "Paulus Alberus of Muslim Cordova," answer the question well.

Comparison of the state of Latin Christianity under Islam, with the attitude shown by the Catholic Church of the East, which was situated literally in the very cradle of Islam, namely the Middle East and Arabia speaks for itself.

## APOSTASY IN THE WEST

"Within the Moorish areas," says Cabannis, "there were guerrillas in the hills and mountains who menaced the rule of the Khaliphs. There were, moreover, dissident Muslim theologians who felt that Abd-er-Rahman II (died 852) and his successor, Muhammad I, were not adhering as strictly as they should to Quranic religious precepts.

"The situation was tragic for the morale of the Christian subjects. Many of them had accepted Islam, some wholeheartedly, others externally only; and some had sought relief in conversion to the related Semitic religion, Judaism.

"But even among the Mozarabs who remained loyal to the Church, divergent attitudes appeared. There were those who wanted to accommodate Christianity to Moorish environment, and there were those who believed that such acquiescence to hostile pressure was dishonorable, if not tantamount to apostasy.

## HIERARCHY LEADS IN HERESY

"By the end of the eighth century, therefore, heresy had arisen sporadically in the Spanish church in the form of Adoptianism, or other species of anti-Trinitarianism. Although the last of the great Adoptianist heresiarchs (Felix of Urgel) had died in 818, the effect of the movement lingered throughout the ninth century. In the middle and latter part of the period, another heterodox opinion, called Anthropomorphism, made its appearance.

"Significantly enough, these so-called heresies, attempts in main to adjust the Christian doctrine of God with the severe monotheism of the Muslims, were broached by the hierarchy, and then filtered down to the faithful. Since the prelates of Spain were usually approved by the conquerors, and were wholly subservient to them, such a condition may be considered natural and normal.

"As a matter of fact most of the lay Christians, indifferent to or unaware of the tensions, were quite satisfied with their "infidel" rulers. They served in the Moorish armies, occupied places in government administration, acquired harems, and became devotees of Arabic learning.

"Yet the effect remained, even when he (Albarus) inveighed against the multitude of Christian youths who were delighting in Arabic poetry and romances, who were reading Islamic philosophy – not to refute its errors but to imitate its rhetoric – who could scarcely write a Latin letter to a friend, but could explain eruditely the "Chaldaean poms of words".

## MARTYRS CALLED "HERETICS"

Referring to a persecution that arose in the year 850 and lasted until about 859, the author, quoting Paulus Albarus, the chief figure in this article and the leading champion of the orthodox Roman Catholics, says:

For hardly had the test arisen when an important question had to be answered, a question asked alike by leading members of the hierarchy, by most of the Mozarabic layfolk, and by the Muslim authorities;

"Were those who had been executed really martyrs?"

"Since they had in some degree provoked their own destruction, aspiring to martyrdom, were they not in sober truth guilty of suicide?"

Albarus, protesting from the depth of his soul against this compromising attitude of the Church, says;

"Yet the ones who are looked upon as pillars and rocks of the Church, the elect of God, hail the martyrs of God before a judge and defame them in the presence of cynics and epicureans. Pastors of Christ, doctors of the Church, bishops, abbots, priests, barons and magnates, publicly call the martyrs heretics and deliberately betray them."

"And, also, those whom they know to have been born in the Catholic faith and nourished at the breast of the Mother Church, them they swear to be illegitimate representatives of Christianity."

Even his great friend Bishop Eulogius, writing in 856, but referring to the year 851, admits he had hesitated to take a positive stand, until he was incited by Albarus. Bishop Saul likewise, says the author;

"At first lending his support to the martyr party, he had ultimately conformed to the attitude of the majority of the Spanish hierarchy, doubtless feeling more at ease in so doing. Earlier, the inauguration of his episcopate had been inauspicious; he had secured the office through the influence of eunuchs in the Muslim court by offering a bribe of four hundred solidi out of church moneys;

"That transaction was no secret; it had been confirmed by an open contract between Saul and his agents. Still further, Saul, in order to reimburse his treasury, had performed illegal ordinations, and had made uncanonical appointments."

### NO VIOLENCE USED

The Arabs had established a strong foothold in Spain, but they had by no means overwhelmed even Spain itself. The continent of Europe was therefore free from their influence, and persisted in its struggle for the liberation of the Spanish Peninsula.

There is no evidence that the Arab rulers used any means of violence to apostatize the Spaniards. Indeed, there is all evidence that the Spanish Church, within the limits of law, enjoyed all freedom. In the circumstances it is especially surprising to find that the Roman Church in Spain, which has been considered all along as the most faithful child of the Papacy, was so anxious to ingratiate itself in the eyes of the conquerors, even to the extent of what practically amounted to apostasy.

### THE MARTYR CHURCH

Compare the above account of Spanish martyrdoms and the attitude of the Church and its prelates towards these martyrs with that of the attitude of the Church of the East in similar instances. In the great persecution known as that of Karkha d'Ledan, in the year 339 A.D., which spread throughout the Persian Empire and lasted forty three years, Mar Shimun Bar Sabai, the Catholicos Patriarch of the day was the first to receive the crown of martyrdom along with five Bishops and one hundred minor clergy. His two successors, namely, Saladost and Bar Bashmin, during the six years that followed were also martyred. The most stirring divine story told in simple, yet moving language, is Sharba d'Sahde (Acts of the Martyrs) of the Church of the East, in the very language in which they were uttered and in which Our Lord Himself said upon the Cross, "Il Il, l'mana Shawaqtan", namely the Aramaic language.

The Persian Emperor begged the Patriarch Mar Shimun, in the name of their friendship to worship the sun only once (for the Persians worshipped the sun) and that act would be enough to save his own life and guarantee the safety of his Flock. The Patriarch declined the offer with these words that will echo to the end of time: "The sun went into mourning when its Lord died," how was he then to abandon the Creator and worship the creature? During this period hundreds of thousands of Christians, clergy and laity, men, women and children alike, were martyred throughout the Persian Empire.

Other, even more intense persecutions, though of shorter duration, were set into motion in the year 420 and 448, under Bahram V and his son Yezdegard II, known as the wicked. The last persecution though ordered throughout the Empire, was most severe in the Karkha d'Beth Garmay. In Karkha d'Beth Slukh, now known as Kirkuk, on a mound outside the city ten Bishops and one hundred fifty three thousand others, clergy and faithful alike, men, women and children, were martyred during this period. The redness of the gravel on the hillock has been caused by the blood of the martyrs. A martyrium was built on the spot and remains to this day.

Indeed, the twenty centuries of the Christian era are marked with the blood of the millions of martyrs of the Apostolic and Catholic Church of the East, and at no time has the church compromised in matters of faith nor traded its principles for any worldly considerations.

Along with the words of Mar Shimun Bar Sabai, also will echo the words of his successor Patriarch Mar Timotheus, who when asked by the Khaliph of Baghdad whether he believed in the Holy Trinity: "I worship them and believe in them", was the Patriarch's answer.

The question thus posed by these facts of history is why the Western Church, which is a child of the Church of the East, should have followed a path so utterly opposed to the principles of the Christian Faith. The reasons are many and they are concerned with the whole history of Europe and the Middle East, whether it be philosophical, cultural or political. But the political alliance between the Emperor Constantine and Western Christianity was the starting point of this opportunist materialistic trend of the Western Church, and which manifested itself especially during the Middle Ages and succeeding centuries of imperialistic expansion.

In addition, the centuries-long separation between Eastern and Western Christianity brought about primarily by the upheavals of history which almost totally cut off the latter from the original source of its faith, namely, the East, caused it to fall into many errors, and eventually resulted in the final split within itself by the act of the Reformation.

The great question, however, is; had the churches of the West undergone the endless persecution suffered by the Church of the East during the twenty centuries of its history, what would be the state of Western Christianity today? That is a question which future events may answer.

### **DEATH OF HARRY J. SUTCLIFFE**

The "Light from the East" is sad to report the death of Harry J. Sutcliffe, husband and father, respectively, of Mrs. Harry Sutcliffe and Rev. Harry Sutcliffe. Mr. Sutcliffe died recently of a heart attack. He resided

in Brooklyn, New York. Mr. Sutcliffe was a devout Christian, a fine family man, and a close friend of the Church of the East. On behalf of all the members of the church, the "Light from the East" extends its deepest sympathy to Mrs. Sutcliffe and Kasha Harry.

### CHICAGO NEWS

On April 20, the Mar Sargis parish held a farewell dinner in honor of Rev. Harry Sutcliffe who served the church for two years as assistant parish priest. He will continue his work in the Eastern parishes of New Britain, Yonkers, and Philadelphia.

Guests present were Mrs. Harry Sutcliffe, Rev. Albert Hillestad and Rev. Russell Nakata of the Episcopal Church of the Ascension. Speakers were Rev. Isaac Rehana, who paid a stirring tribute to Kasha Harry, Rev. Russell Nakata, Rev. Benjamin Odishoo, and Rev. Harry Sutcliffe. Narsay J. Serges spoke on behalf of the various church organizations, and presented him with a gift. Albert Joseph presided as toastmaster. The Mar Sargis congregation wishes Kasha Harry great success in his new parishes. We will certainly miss him.

Mrs. Shamie Sliwoo, a faithful and devout member of the Church of the East, died April 11. Mrs. Sliwoo is survived by her husband, Rev. Eshai Sliwoo, and three daughters and one son. Funeral services were held at Mar Sargis Church of the East. The staff of the Light from the East extends its deepest sympathy to the bereaved members of the family.

On April 3, John and Sadie Sargis became the proud parents of a baby boy, Zia. The new addition is their third child.

On May 8, the Youth Organization held a dance in the Sheridan-Plaza Hotel. Over 400 attended and enjoyed a fine evening. The profit was turned over to the church building fund. The dance committee consisted of Jack Bookie, chairman, Bessie Sargis, Elsie George, Andrew George, and Narsay J. Serges.

At a recent club meeting 11 boys volunteered to join the church choir. This represents a tremendous victory for the girls of the choir who have been pleading with the boys for many years to assist them in this important phase of church work, which they have been faithfully performing for many years.

### TURLOCK NEWS

On January 30, Mae Oushana, daughter of Rev. and Mrs. Elisha Oushana, was married to Walter Khinoo. The ceremony was held in the Church of the East with the bride's father officiating. The reception was held in the Assyrian-American Hall with 550 guests attending.

Mr. and Mrs. Isaac Sargis were blessed with the birth of a son, Richard Allen Sargis. Mr. and Mrs. Fred Tamimi are the proud parents of a baby boy, Leonard Tamimi.

The following were elected recently as officers of the various church organizations:

### Church Committee

|                |              |
|----------------|--------------|
| President      | Warda Thomas |
| Vice-President | Sam Badall   |
| Secretary      | Fred Tamimi  |
| Treasurer      | Joe Yonan    |

### Daughters of the Church of the East

|                |               |
|----------------|---------------|
| President      | Shoshan Badal |
| Vice-President | Khanime Pera  |
| Secretary      | Asiat Thomas  |
| Treasurer      | Nellie Badall |

### Youth Organization

|                     |                  |
|---------------------|------------------|
| President           | Melba Oushana    |
| Vice-President      | Joe Yonan Jr.    |
| Secretary           | Shirley Yohannan |
| Assistant Secretary | Diane Pera       |
| Treasurer           | Diane KeKelaita  |

The new committee has been very active in the landscaping of the church grounds. A successful tea and chada was given by the Daughters of the Church of the East on March 13. A hand-sewn quilt made by Mrs. Anna Lazar and Mrs. Maria Yosiph was raffled. The lucky winner was Daniel Bacus of Los Angeles.

On March 28, the Youth Organization held its first cake sale. A successful rummage sale was also held by the Daughters of the Church of the East. Congratulations to the various organizations on their fine endeavors.

Jesse Yohanan, son of Mr. and Mrs. Avesha Yohanan of Turlock, was recently elected Vice-President of Modesto Junior College. Jesse, an English and journalism major at the college, won the Vice-President post in a run-off election and will serve in that office during the spring semester. This office will automatically make him chairman of the Inter-Club, a combination of the Presidents of the thirty-three clubs on the campus.

Jesse is also very active in school publications, serving as sports editor of the college paper and presiding over the press club. He received one of two awards for his outstanding work on the paper.

Besides participating in politics and journalism, he also takes part in drama productions, and is now serving as President of the "College Players", the drama department at Modesto.

### NEW BRITAIN NEWS

An error was made in the last issue, which we would like to rectify at this time. The following is the correct list of officers for the Youth Organization:

|                |                 |
|----------------|-----------------|
| President      | Margaret Moses  |
| Vice-President | Norma Isaac     |
| Secretary      | Elaine Benjamin |
| Treasurer      | Margaret Eshoo  |

## INTERPRETATION OF THE MYSTERIES

By Mar Narsai, Harp of the Spirit

(Translated by the Rev. Irwin St. John Tucker)

Therefore is called to the hearers by the deacons  
That they bow their heads and receive a blessing from the priesthood;

“Bow your heads, O hearers, faithful baptized,  
And receive blessing from the laying on of hands of the pure priest.”

And in receiving that blessing another call comes to them  
That all who have not received baptism should depart;

“Go, unbaptized, partake not of the mysteries of the church;  
Only members of the Household are permitted to share the Feast.”

Again the latter saying comes in another manner,  
That all who have not received the Sign of Life depart;

And every one who repented and turned from the heresy of false doctrine  
Until he is signed, he partakes not of the Mysteries of the Church.

Every one also who has renounced the Faith, and then returned to his  
office

Until he is declared clean by the sign of the Church, is not a partaker.

Again the former saying comes in another order;

“All who are not receivers of the Body and Blood, go hence.”

Any one who has been censured by the priesthood, and not received back,  
Is not permitted to remain in the time of the Offering.

Whoever has been barred from receiving the Holy Thing,  
Is not permitted even to remain in the Holy Place.

A sick man who is not in health is not able to receive from necessity;  
Not even in the Holy Place in which they are celebrated may he remain.

All go forth from inside the Temple sorrowfully,  
And all stand in great mourning in the courtyard of the Church.

They bless those who remain in that Happiness,  
And woe they give to their own selves for their separation.

By this exclusion the Holy Church shows the condition  
Of those who go forth into the darkness which is in Gehenna.

The King saw a man who had not put on his festival garment,  
And he ordered him bound and cast into outer darkness.

Thus also the Church sifts the congregation at the time of the Mysteries  
And all who are not in acceptable festival garments are thrown out.

After these things comes a call to the hearers  
That they should go, look to the doors of the church, and bar them.

“Go, ye hearers, inspect diligently the outside doors,  
That no man enter from false religions.”

Beside the doors these stand, like the hired servants  
Who are not partakers of the feast of the Church, as members of the family.





*His Holiness the Patriarch celebrating the qurbana qaddisha in the chapel of Mar Mari, Yonkers, N.Y. Reference to the occasion was made in the last issue of the Light From The East.*

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*By Emanuel Hoyen*

*19 Preston Street – Worcester, Massachusetts*

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Rev. Isaac Rehana, Syriac Editor  
Narsay J. Serges, English Editor  
Shirley Bacus, Editorial Assistant

By this is recalled the dissolute Prodigal Son  
Who humbly asked that he might be as one of the hired servants.

### **WASHING OF HANDS**

(On the Washing of the Hands of the priest, righteously, in which he shows this; washing of the heart from anger and hatred of men, for himself and for all those who partake of the Holy Mysteries.)

Wrath and anger we put away from us at this season,  
That we shall see Jesus, who was led to death because of us.

### **SHOWING THE DEATH OF OUR LORD**

(How the Mystery makes intelligible the Death and Burial of Jesus Our Lord.)

Deacons bring forth to the Passion paten and chalice;  
On the paten bread, in the chalice wine, symbols of His Death.

Symbols of death these bear in their hands;  
And when these are placed upon the altar and veiled, they typify His Burial.

### **STANDING OF THE DEACONS AT THIS TIME BESIDE THE ALTAR**

Not a figure of the Jews capturing Him are these,  
But of the Watchers (angels) who ministered to the Passion of the Son.

By angels He was served in the time of his Passion;  
Deacons now are bearing the body of the Victim in the Mystery.

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# ಕರ್ನಾಟಕ ಸರ್ಕಾರ

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