Appendix I a


1. Revolt

Revolt is not concerned with working in the political sphere. However, it is concerned with exposing the evils of the our political system openly and fearlessly. Similarly, it is not concerned with God and religion. But it is crucial to publicize the lack of ethics, the slavish mentality and the ignorance which result from religion. When we registered Revolt with the government authorities, we stated that its objectives were as follows:

The English weekly Revolt has the same objectives as Kudi Arasu. We have interpreted the word "revolt" to mean the breaking of social rules, control and decorum. That is, we will oppose anything that runs contrary to the human spirit, be it politics, religion, capitalism, patriarchy and make it known that the world and its comforts are common to all, that everyone is equal. We will achieve our aims in a way that does not go against our conscience.

The owner is Thiru S. Ramanathan, M.A, B.L. I too will participate in the editing. We request our youth to support the
journal both by subscribing to it themselves as well as by finding other subscribers.


2. Munnetram

Munnetram is a journal edited by Thiru.V.S.Narayanasami and published by Thiru.G.S Sarangapani from Singapore. Its objectives are the destruction of superstitions, the ignorance caused by religion, Brahminism and the caste system and the spreading of the Self-Respect message. Since this journal, true to its name, works for the progress of the people, it is my opinion that it will guide them well.

At present, people appear to be sick and tired of journals. However, such an attitude is not an intelligent one. A country or a society has to be saturated with schools and journals in order for it to progress. If we wish to gauge the progress of a country, we can do so by asking its people, How many journals do you have? How many schools and cultural centres? There is no place therefore for us to dismiss the journal.

The journal is a teacher beyond compare. Like a mother, it feeds us knowledge. Like a father, it sharpens our intelligence. It is like a son who helps us through difficult times. It is a true friend. Like an ideal wife, it gives us sensuous pleasure. It is our greatest fortune. It is like people close to us, our friends and relatives. It is like medicine for disease. It is like sweet nectar. It serves us with devotion. Entering every
house where ignorance, selfishness, hunger, laziness and poverty prevail, it breaths new life and rouses people to action.

Unlike journals which serve only a small minority, limit themselves to national news and waste the readers' precious leisure time, each issue of Munnetram, which runs to about 20 pages, gives good value for money. It carries pictures of all important leaders and articles written in good Tamil by intellectuals who are interested in social issues. Since each page, each word of the journal is expressive of the principles of the Self-Respect movement, we trust that everyone will support it.


3. Suvamariathai Thondan

Comrades!

Self-Respect journals should spread in each and every village. Otherwise, our country will not really progress. Education is necessary in order to read a journal. It is the responsibility of the leaders of the Jilla Board to provide this education. I request everyone to support Suvamariathai Thondan.

(Speech at Pallipalazham on 9-4-1929; Kudi Arasu. 14-4-1929; E.Ve.Ra. Chintanaiqal: 1893)

6. Vedigundu

It is a widely known fact that Vedigundu, a journal supporting the Self-Respect principles, is being published from Madurai. It is a difficult task to run a journal that does not change colour
to keep pace with the times, a journal which is not "pure" or "neutral". We hear that Vedigundu is facing difficult times. Despite this, thanks to the support of the Municipal councillor A.A. Arumugam who has also supported the Self-Respect league at Madurai, the journal continues to run. However, it is not wise to rely on the support of one individual throughout. I request all self-respecters to patronize this journal and spread it to all our villages.


7. Puratchi

Puratchi ("Revolution") was forced to appear because of the attempts to destroy Kudi Arasu. If there is no place in this world for a journal which was the voice of the oppressed peoples, a revolution is bound to occur. We have no doubt that people who are devoted to achieving a revolution will patronize Puratchi.

Since the ruling capitalist class is a slave to the Catholic priests, it has stabbed Kudi Arasu in the back. This reinforces our belief that the Catholic priests have to go before we are rid of the capitalists.

Therefore, Puratchi has had to oppose the Catholic priests much more strongly than Kudi Arasu.

Because of this, Puratchi may be stabbed at any point in time. But the revolution caused by the Self-Respect movement will never die. It is certain that the movement will never cease till it attains its objectives.

Jawaharlal Nehru of the Congress has admitted that till
recently he never rebelled against religion, that he was cheated into believing in it and that the capitalist class was gaining ground even as religion continued unopposed.

Religion is the enemy of man's self-respect.
Religion is the enemy of human freedom.
Religion is the enemy of our mental growth.
Religion is the enemy of socialism and equality.
Religion protects the capitalists.
Religion encourages laziness.
Religion keeps the working classes in poverty and ensures that those who do not work are wealthy.

This is why Puratchi was born.

We are happy that Jawaharlal Nehru has, at least now, openly admitted that religion is opposed to socialist principles.

Puratchi does not expect the support of those who are lazy and ally themselves with the Self-Respect movement for the recognition and social status it gives them. We expect the working classes who go hungry after labouring for others to be our patrons.

Puratchi is not interested in protecting the interests of black masters after the white masters go. In other words, we are not interested in replacing the rule of the colonial masters with that of our local capitalists. Similarly, Puratchi is not concerned with spreading Christianity or Islam after destroying Hinduism.

Puratchi is published in order to bring about a revolution that will ensure that all the capitalists and all religions are
destroyed and social and gender equality is ensured. It will perform its duty throughout its life.

We therefore request all those interested in revolution to patronize Puratchi.


8. Viduthalai

I have seen two issues of the Justice Party's journal Viduthalai launched in the month of June which is published twice a week from Madras. It does not appear necessary to review it. This is because we all know how the Tamil people are thirsting for a good Tamil journal. Night and day, we can hear them crying out for a journal which will represent their interests. The disastrous election results are a natural consequence of the way in which our leaders have consistently ignored the need for a good non-Brahmin journal. In such a context, any non-Brahmin will consider it his/her fortune that a journal like Viduthalai has actually appeared and will not stop to ask, "Will reviews of this appear? How are the reviews?"

Therefore, I will not take on the unnecessary task of writing a review. Instead, I will herald and publicize its arrival, declaring, The Tamil journal has come!'

As of now, Viduthalai is published twice a week. I do not doubt, however, that in keeping with the people's wishes, it will soon become a daily.

Since Viduthalai effectively counters the mischievous propaganda of the Brahmins, it demands our support.
We do not have to elaborate on the opposition and the difficulties faced by this journal. It is surprising that it manages to survive despite all odds. So far, no journal which has been considered anti-Brahmin has survived in our country.

The situation is such that even journals which start on a very brave note either disappear by the end of the year or become slaves to the Brahmins. Kudi Arasu has managed to survive. There is no difficulty or problem that it has not faced. While we are happy that Viduthalai has appeared even in a context such as this, we are always tense that it might be suppressed any minute.

It is the duty of the Tamil people to patronize Viduthalai. It is futile to criticize our leaders.

There is no need for anyone to suspect the motives and the work of Viduthalai. Everyone should begin to subscribe to it. The yearly subscription is three rupees and ten annas. No other journal either in Tamilnadu or in India which appears twice a week and has 10 pages of material costs so less. Therefore, please send your subscription tomorrow by money order. If we manage to get 2000 subscribers within 3 months, Viduthalai can become a daily. Its owner, Comrade T.A.V Nathan, ran the journal Justice. Given that such an intelligent person is running Viduthalai, we hope that it will change the lives of oppressed people everywhere.

(Kudi Arasu. 9/6/1935; E.Ve.Ra. Chintanaigal: 1898-1899)
10. Our Weapon -- Viduthalai

Viduthalai answers the Dravidian people's deeply felt need for a journal. It is now their duty to patronize it and encourage it to grow.

Among the many reasons for the low status of the Dravidians is the lack of a proper Dravidian daily.

All the dailies published in the Dravidian country belong to those who are the enemies of the Dravidians since birth. Not only have the Aryans cunningly taken over the press, they have also ensured that no one else is able to gain a foothold in that world and publish dailies of their own. If a Dravidian braves it and starts a journal, unless he becomes a slave to the Brahmins and serves their interests, he is suppressed and humiliated to such an extent that he can not show his face to the world. Otherwise, the journal dies a premature death. The Dravidian is forced to follow manudharma and be a slave to the Brahmins.

The Aryans control the press in Tamilnadu, all over India and all over the world. Therefore, the Dravidian people cannot live with self-respect and dignity. The Aryans use the press as a weapon to suppress the Dravidians in a manner that resembles army rule. The Aryans from abroad also support the Aryans within our country.

For some time now Dravidians, students, youth, women, are fired with the resolution to change the state of affairs. If despite the establishment of so many pro-Dravidian organizations and movements, we have still not progressed, it can only be because of the Aryan control of the press.
There may be many internal divisions and wrangles amongst the Aryans. But when it comes to the press, they unite and work against our interests. While the press continues to be under their control, we Dravidians will continue to be an oppressed, illiterate, backward class, a class of labourers. Where is Dravidian unity? Where is our sense of community? Where are our principles? How united the Aryans are even though they do not suffer as we do? How can we fight our oppression by the Aryans without developing a Dravidian press?

There are two kinds of Dravidians: those who support the Aryans and those who are totally self-centred, uninvolved in anything beyond themselves.

It is important that Dravidians change their attitudes. Ignoring all the differences which exist between us and placing our trust in our youth and the masses, we have started launched Viduthalai. Notwithstanding the failure of many other journals earlier, we have undertaken this task. Comrades! Mothers! Intellectuals! Youth! Students! What is your duty now? (Viduthalai. editorial, 6/6/1946; E.Ve.Ra. Chintanaigal: 1899-1902).

ll.Dravidanadu

E.V.Ramasami, Date: 1/4/1943
Erode.

A Request

All Tamilians are aware that C.N. Annadurai's journal Dravidanadu published from Kancheepuram works truthfully for their liberation.

The journal is in need of a printing press so that it can
be published without interruptions and delays. The owners would like to buy a press (double crown cylinder) costing Rs.1200.

We request the Tamil people to generously contribute and help raise this sum.

E.V.Ramasami

Contributions from: Amount

E.V.Ramasami 100.00
Gopi and friends 63.00


12. Greetings to Thozan

I am happy to see the journal Thozan published by comrade Janardanam. Normally, one observes that journals which are started in order to espouse the non-Brahmin cause change colour so that the publisher can survive and earn enough to feed himself. If comrade Janardanam has started a journal in a situation like this, no one need entertain any doubts about its quality and character. I recommend it highly and request Dravidians to patronize it.

It is my hope that Thozan will serve our comrades for a long time to come and address the grievances of Dravidians.

(Thozan 1/1/1947; E.Ve.Ra. Chintanaigal: 1902-1903)

13. Unmai

I am starting the journal Unmai in the year 1970. Its aim is to make people rationalists. 85% of our people are superstitious and ignorant. Moreover, they are assigned a very low status in society and belong to the depressed castes.
The factors responsible for such a situation are god, religion, the vedas and the Shastras, rituals and politics.

Such a situation has existed since times immemorial. Human beings are said to possess higher intelligence compared to animals. But if they operate under such superstitious beliefs, isn't it shameful? Unmai was started with the intention of teaching people to be rational and self-respecting.

We expect to be branded atheists, we expect to be hated. Despite this however, we have entered into this task.

Thanks to my position on these issues, I have been to prison several times and faced state repression. Since I am responsible for the Self-Respect movement, the government, especially the upper-castes, have tried to stop me by imposing an income tax of 15 lakhs.

Apart from all this, I am hated by each and every Brahmin and Saivites who consider themselves upper-castes. 90% of the Christians hate me. The Muslims, I think, do not openly express their hatred.

What is surprising is that with the exception of some adi-dravidas in power, I have the support of no one. Some people come to me occasionally seeking my help. Others are open about their enemity.

Within the movement, we follow a strict code. Anyone who does not like the way the movement is functioning is free to express himself and leave.

Unmai is faced with an uphill task. When we began Kudi Arasu however, we were faced with worse problems.

In order to destroy Kudi Arasu, the Christians of this
country wrote to America and got funds. The Brahmins started journals opposed to *Kudi Arasu*. However, the weekly *Kudi Arasu* became the daily *Viduthalai* and continued to espouse the same cause. Now we have *Unmai* which is going to work for the same cause.

*Unmai* is an atheist journal. But you do not have to be afraid. Socrates was an atheist; Bertrand *Russel* was an atheist; Jesus was killed because people labeled him an atheist; Mohammed Nabi was also beaten and chased away because he was perceived as an atheist. Buddhists are also considered atheists. Their mutts and houses are burnt; their women 'raped. Large numbers of people in America, England, Germany, China, Russia, Spain, France, Burma and Siam are atheists. There are many atheist nations. All these may be termed rationalist nations.

The present government in *Tamilnadu* is atheist too. In Kerala, not only is the government atheist, one thirds of the people are atheists. They break temples today and destroy statues tomorrow. They may bring in a resolution in our parliament to the effect that there is no god. Will the world drown as a result of atheism?

Moreover, the white man has conquered the moon, considered to be one of our far-away gods.

Why is *Unmai* spreading the message of atheism? So that you are not referred to as a "*sudra"*. So that your wife is not called "prostitute". Therefore, I request all of you to read *Unmai*. Find us 10,000 subscribers! It is up to you to ensure that *Unmai* becomes a weekly (*Unmai*, Editorial in the first issue, 14/1/1970; E.Ve.Ra. Chintanaigal: 1903-1905).
II. Excerpts from Periyar's article "Pagutharivu" in Puratchi. May 27, 1934) (Translation from Tamil, mine)

It is only about a month since we began the journal Paautharivu. So far we have neither gained nor lost. Though we can claim that it has helped the people to some extent, it seems futile to continue publishing it. We do not differ in our belief that journals are very important to society. However, they are required only for two tasks. Firstly, they have to communicate news from all over the world to the people. Secondly, they have to spread new ideas and help society progress.

However, very few journals act according to these objectives. Most of them are self-centred and interested only in promoting themselves.

There still exist some journals which live up to certain ideals.

Anybody who dabbles in politics and is labeled a "nationalist" these days wants to make a living by starting a journal. This in itself is not bad. This is the law of nature. But some people defy this law. This is the reason why in the last ten to fifteen years thousands of journals have appeared only to disappear.

Could our Paautharivu be one such journal? We cannot deny that this is so. Paautharivu acquired a declaration five years ago. It was intended not as a daily but as a monthly with a yearly subscription of eight annas. Recently, due to the simmering anger of some of our youth, it has been appearing as a daily. This is in order to counter the feeling we have that the
Self-Respect movement does not have a proper daily and that most other journals not only do not help the movement, they seek to harm it. I do not wish to judge such a sentiment as being right or wrong...

It is not possible for the Self-Respect movement to publish any more journals. Recently, over 20 journals which we had been supporting have disappeared. We are blamed for this. In spite of realizing what the situation is, it would be a big mistake to take on the responsibility for a new journal.

The world of journals is facing a lot of problems these days. Even highly powerful journals are suffering. Subscriptions have dropped by 50%. The price of journals have also been reduced. Even in a situation such as this, people start journals so that they can declare proudly that they have started one. It appears pointless and unnecessary to run Pacrutharivu as a daily.

All of you are aware that in Tamilnadu at least some journals are spreading the Self-Respect message. Their price has been reduced to half an anna. None of these are opposed to our interests. Therefore, I think it is better to use Puratchi to spread our principles and Tamilnadu to communicate our news....
APPENDIX I b


4. "Veliedugal" ("Publications")
1. "Patirikaigal" ("Journals")

In order to maintain their hegemony, the Brahmins of our country have used the name of religion, the vedas, god and salvation for thousands of years now. Not only have they forced us to occupy an inferior status and fed their own stomachs, they have used the concepts of political swaraj and nationalism to launch many new organizations and journals. By doing this, they want to prove that they are great patriots and that their journals are nationalist journals and they advertise their greatness using our money. They stamp on us and push us down, finding many different ways by which to retain their domination and feed themselves. The most dangerous among all the nationalist journals are Bramin journals!

The influence of these journals has effectively worked like a siege of our country. Not only the common people, even those who think of themselves as intelligent are carried away by what these journals have to say and end up as slaves to the Brahmins. If the people of Tamilnadu want to be free from the cruel siege caused by these Brahmin journals, if they want to free themselves from the rule of foreigners, they should stop themselves from being deceived by these journals. When we look at the injustices
perpetuated by the Brahmin journals, we are forced to ask: Are our people really human beings? Do they have a sense of shame and honour? Despite knowing that these journals are being published in order to harm us and that their objective is to propagate Brahminism, if we offer them financial support and invite our downfall by buying and reading them, will anyone think of us as a society with shame, honour, integrity, intelligence and self-respect? When we want to accuse others, we say, 'What stupid people! People with no pride! They know that it is harmful to drink kallu, garayam. Yet they drink.' However, not even one in a thousand stop to consider whether or not we have the intelligence and that sense of honour. If we spend our money on Brahmin journals despite being aware that they are published not only to enforce Brahmin domination and rule, that they are published in order to ruin us, it means that we do not care to question ourselves as to whether or not we have a sense of pride.

Let us take the example of one particular journal:

The journal Sudesamitran is funded mostly by non-Brahmins. Its publisher and manager are Brahmins. They enjoy a monthly salary of Rs.1500, Rs.1000, Rs.800 or Rs.600. Have you ever seen them do any other work besides spreading Brahminism and destroying the non-Brahmins? Should our own money help in our ruin? Publicity for it is provided mostly by the non-Brahmins! Those who read these journals and cause themselves harm are mostly non-Brahmins! Is there any secret involved in this? Or are the Brahmin up to something on the sly? On the contrary, they look us straight in the eye and tell us to our face, "You are all stupid. You do not have shame, honour, self-respect or
intelligence. Therefore, we deceive you. What is it that you can do? If some among you raise a hue and cry, let them do so. We do not care. We are not going to be scared. Neither will we change our objectives. We know how to co-opt those among you who are wicked or foolish in order to stop you from your loud protests. We challenge you to fight us!' We ask if there is no way out of this.

Although Sudesamitran lost nearly 2000 subscribers after the appearance of Kudi Arasu, those associated with it secretly got non-Brahmin shareholders to join and fund it. What can we say about our abilities if our people hesitate to touch the journals that we launch for their progress and well-being? Do our people realize under what difficult circumstances Dravidan is being published? Does anyone realize for whose good this journal is run? If you approach people and ask them, Sir, Are you getting the journal Dravidan? If not, do get it. Learn from it about Brahmin treachery and the difficulties that our communities face as a result and do whatever needs to be done to escape from this situation¹, they will reply, Dravidan? What does it have to offer? It appears most peculiar! We do not even like its name! Let us accept that this is what they really feel about the journal. But this can be compared to another situation. When we ask a man who visits a prostitute and ruins himself financially, "Why is it that despite having a wife at home, you go to a prostitute and spend all your money and ruin your health?' , he would reply, What is there at home? I do not like the very sight of my wife. I find it repulsive to watch her activities and behaviour. Is there a cot? Is there a mattress? Does she
smell good? Does she play with me and give me pleasure? After all, she is only someone who washes vessels. He does not stop to think that it is he who will suffer in the long run. Similarly, Brahmin journals hypnotize and lure us to a terrible fate. They might offer us enough material for an entire day. But, what kind of material is it? It helps us pass the tine and is very boring. Just as people with a sense of shame think it is their duty to protect and look after their women , it is our duty to look after Dravidan. To patronize another journal over Dravidan is to behave like the man who ignores his own wife and favours the prostitute. I request all of you to patronize Dravidan. For the common people, this the only path by which they can acquire self-respect.

(Kudi Arasu - editorial - 30/1/1927; Dravidan daily, 7/5/1927)
Speech by A.R. Sivanandam-Valliammal at the Combaniere
Self-Respect Women's Convention

Puratchi Nov. 26, 1933

1933... மாதம் 26

18-11-18 பெருமாள் விளையாட்டில்
பெருமாள் என்று ஆண்டு
வரும் பெருமாள் என்று
வரும் பெருமாள் என்று

1. Our Country has been
   to the humanity of
   the humanity
   Humanity Uprooted, the
   Great Offensive, Broken
   Earth and the Red Bread by
   Morris Hindus and Red
   Virtue by Ella Winter
   and

2. Our Country has been
   to the humanity of
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   Earth and the Red Bread by
   Morris Hindus and Red
   Virtue by Ella Winter
   and
Appendix II

Most self-respecters, Periyar included, made extensive use of speeches as well as essays ("Katturai"). While speeches were popular with an audience that was mostly illiterate, the simplicity and the directness of the essay form meant that it was accessible to most readers and ideally suited for the task of political education. What is interesting is that their essays often read exactly like propaganda speeches. The essays by Self-Respect women constitute an alternate women's history of the Self-Respect movement. I have provided below translations of essays by Jayasekari and Alhaj Subaku.

"Samadharma Ulagil Penngal" (Women in the World of Socialism)
Comrade Jayasekari, B.Sc.
From Puratchi. April 29, 1934 (Translation from the Tamil, mine)

It is widely known that the socialist world belongs to the workers. However, very few people seem to know what this socialism is all about. For those who are just beginning to understand what socialism is all about, it appears natural that it relates to male workers. It disturbs them to be told that women are workers too and that they have a part in socialist politics. What is the future of women in matters related to work? This is a question that still confuses many. Many believe that in the ideal society of the future women will be relieved of the burden of work. Others think that women will spend their intellect and energy
looking after the family and the household. Both these opinions are problematic because they are obstacles to progress.

***

If, in the socialist era, we come across women who are merely lazing around without any sense of responsibility, this would not denote the progressiveness of human society. It should be understood as a regressive trend and women would only be pushed further into the private sphere of the bedroom. Such a situation would only result in the isolation of women from mainstream living. Society will lose out on their valuable contribution. Women will be forced into economic subordination and dependence. Would this constitute progress and opportunity for women? It would only represent the manifestation of the older subordination in a relatively newer form. You cannot chain the women of the future to the home. This is because capable and healthy women will never be content with this. The handicrafts which kept our grandmothers busy have disappeared without a trace. The education of our children is no longer a private, family affair. It is a social one. Both education as well as work are gradually becoming part of a common public sphere. Women's work too will travel outside the confines of the home - to shops, factories, schools and cultural centres. What we will have is not a separate "women's work" but the work of the human race. In the future socialist world, the entire community will share in the house work and women will not have to bear the burden for this all by themselves. We are never going to opt for manual labour anymore given that we have machines to do some of our work.
People are not going to opt for the home-made candle in place of electric lights. Similarly, no one is going to choose the small nuclear family over the corporate family. To believe that women will only do certain kinds of work is a misreading of socialist principles.

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Who are the women who do not work? A small group who are of no use to society and who are totally selfish. Who are the women who work? All those who do not live off the labour of others. Women work in offices, factories, shops, colleges, cultural centres, schools, kitchens, hotels and in farms. In short, they work both in their private lives as well as in their public lives. This is not just a recent phenomenon. They have worked right from the day the human race began. They have always been the producers. Whenever men have gone to battle and destroyed all that existed around them, women have taken primary responsibility for growing crops. We observe that women and work have always been intimately linked. They are inseparable. It is impossible for socialism to alter this fact.

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The women of today will continue to perform the work that women in the past did. But they will also take on what has been understood as men's work. Their work will be such that they will derive happiness out of it; it will be in keeping with rationalist principles. Our lives revolve around work. This is why work becomes the basis of socialism. A socialist society will provide everyone with work, irrespective of gender. It will satisfy the needs of both men as well as women.
Penn Yenn Adimai Aanaal?: Muslim Penngallum Adimaigalle Tbaan!
Muslim Vidavaigalin Nilamai!

Why were Women Enslaved: Muslim women are Also Slaves!
The Plight of Muslim Widow!

[Comrade Alhaj subaku Mo. Tiruchirapalli]
Puratchi. January 28, 1934 (Translation from the Tamil, nine)
The objective of this essay is not to review our comrade E.Ve.Ra's book Penn Yenn Adiinai Aanaal?, the first publication of the Rationalist Press. In describing the plight of widows, he has attacked Hindu society. This implies that the stigma of widowhood and the problems related to it does not exist in Muslim society.

It is my intention to declare to the world, "No, Muslim women are slaves too; The situation of Muslim widows is not praise-worthy'; to challenge the Muslims who say 'Islam has granted women all the rights possible'; to reform the irresponsible Muslims who are making such claims. May Muslim men and parents shed their prejudices and arrive at a rationalist understanding of women's problems!

The Muslims consider Muhammad Nabi as their leader and the Koran as their holy book. However, the way they treat their women as less-than-human creatures is proof enough of their utter disregard for both Muhammad as well as the Koran.

This essay is primarily concerned with the plight of the Muslim widows. We will proceed to consider this question and take up other issues later.

Not one among the Muslims is unaware of the manner in which
Arabian widows were treated during Muhammad Nabi's times. But they pretend otherwise. Let us remind them of this history before we proceed further.

Thousand and three hundred and fifty years ago, before Muhammad was born, the Arabians considered the birth of a girl child as an evil omen, as something that would harm the entire kula. They often buried female babies alive. The plight of widows in such a society is anybody's guess.

The prophet was deeply concerned about the status of widows. At the young age of 25, he fell in love with and married the 40 year old Katheeja who had been widowed several times. Right up to his death, he remained married to his first wife, Katheeja and even had children by her. He believed in practising what he preached and his marriage to Katheeja was an example to his people. If all our present-day reformers were to practise what they preached, there would be a drastic fall in the number of widows from 26 lakhs to 26 thousand. Even at the ripe old age of 54, the prophet uplifted some 7 or 8 elderly widows by marrying them.

Far from following the example of Muhammad, the Muslims of today oppress the young widows of their respective families and do not permit them to remarry. They criticize the few progressive Muslim men who choose to marry widows. To prove that my statements are true, I will now cite an incident which occurred within my own family.

A close relative of mine was widowed when she was young. My uncle, who is a devout Muslim, did not permit her to remarry. Despite his faith in the prophet, he treated his young, widowed
daughter as a prisoner. This was considered an action that was in keeping with family honour. Everyone in my family boasted that our widows did not remarry. Another married cousin of mine, the sister of the widowed one, passed away. Her husband, who was exposed to many progressive and rationalist ideals, wished to marry his widowed sister-in-law. My relatives were furious and indignant. They claimed that it was a move to cast a slur on the family honour. A male cousin succeeded in stealing my widowed cousin out of the house and got the two married. So angry were my relatives upon hearing this that they turned him out of the house.

I can show you many such examples. Despite being kept in purdah, our widows do find ways and means of satisfying their natural desires. Unlike in the case of Hindu widows, the illicit actions of our widows are difficult to uncover. This is the only difference. Parents and society at large keep up a pretense of not knowing the truth.

I have established that the situation of Muslim widows is in no way deserving of praise. In praising themselves, Muslims are merely deceiving themselves. The Hindus openly reveal and admit to their oppressive practices and attempt to reform them. The Muslims, on the other hand, mask their problems and claim, 'Our prophet, our religion, our Islam has given our women all possible rights'. This is nothing but pretense.
நேர்வாயில் கண்டுபிடிக்கவில்லை.

பாலம்பூசூலியின் கீழ் தாதான் கொந்தார் பல்லவன் தான் கொந்தார்?

அல்லது கேட்டுக்கு கோட்டை பொருளாதாரமாக வருவதால்?

ஏன் தேர்த்தியார்கள் தொடர்வது படியார்?

ஏன் வாழ்வுடன் தொடர்வது படியார்?

குறிப்பிட்டையும் மன்னரால் கூறப்படுகின்றது.

ம௏னார் செவ்வாயில் கண்டுபிடிக்கவில்லை.

பாலம்பூசூலியின் கீழ் தாதான் கொந்தார்?

அல்லது கேட்டுக்கு கோட்டை பொருளாதாரமாக வருவதால்?

அல்லது வாழ்வுடன் தொடர்வது படியார்?

அல்லது வாழ்வுடன் தொடர்வது படியார்?

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அரசாசறு உங்களை விளக்கும்

அரசாசறு உங்களை விளக்கும்.

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அரசாசறு உங்களை விளக்கும்.
MEGHNA REDDY exemplifies the 'CONFIDENT, BOLD INDIVIDUAL' for whom SANGEETA DESAI has designed this eco friendly collection.

The NEW Woman
HE'S A BIT LIKE YOU

HUMAN BONDAGE...
CELEB MOTHERS ON THEIR FAMOUS DAUGHTERS

INTO THE BLAZING INFERNO AND BACK
HAJ RETURNED COUPLE ARRAT THEIR NIGHTMARE

OUR HUBBY, SAME CAT OR MACHO BRUTE?

SHOULD K.G. KIDS BE GRILLED WITH INTERVIEWS?

THE DIETS THAT WORKED!
THE ART OF GIVING A GIFT

LEAVES: INVALUABLE BEAUTY AIDS

THE IDEAL TIME TO REVIVE RELATIONSHIPS

SISTERS: MORE LOVING THAN BROTHERS
Spring in the air puts a spring in the step too as gorgeous flowers—and fashions—bloom side-by-side—and young lasses emerge from heavy winterwear like dainty butterflies to greet the warm sunlight....
More play than work?
Then what about
pale, pale blue jeans
and a full-sleeved
figure-hugger
in vivid red?
OLE! THE BOLERO
IS DECORATIVE AND
SO IS THE YOUNG
MISS WHO FLAUNTS
HER HEART ON HER
BELT BUCKLE!
BEYOND ON THE HORIZON, A NEW SHAPE DAWNS. WILL IT BRING FRESH FLOWERS FOR ME?

SHE'S CONFIDENT, SHE'S SHY..... SHE'S READY TO TAKE ON THE WORLD

Moods of a Winner

CONGRATULATIONS !! Sandhya Chib

Sandal GOKUL Talc

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Model Sandhya Chib. Femina Miss India Universe 1996. Photograph: Rafique Sayed

219
GO FOR IT!!
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PRACTICE MAKES PERFECT AND POSING PRETTY IS AS EASY AS PIE
WHEN THE MOOD DEMANDS I CAN BE THE PERFECT INDIAN BEAUTY — CLASSICAL AND DEMURE

THE GOODNESS AND FRAGRANCE OF

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Appendix IV (1)
Parthiban Karasu (Cover of novel)
The Call of Science

What is the difference between the wise man and the fool? The wise man is not infallible, nor is the fool necessarily a blunderer. Both are liable to error. Both commit mistakes. But the wise man learns from his mistakes. The fool does not. Science is an attempt to draw the attention of man to the mistakes he has committed. Science is a call to mankind to learn by past failures. He who heeds the call of science is wise. He who does not is otherwise.

Elsewhere we publish an article by S. N. S. setting forth the chances in our method of living necessitated by recent advances in science. The positive measures advocated by Eugenics may not win immediate approbation in the circumstances prevailing in our country, however desirable they may appear from a theoretic point of view. But there is a positive wagging conveyed by Eugenics which we desire our readers to clearly understand. Investigations relating to laws of heredity have not only indicated the directions in which human beings should advance if it would improve its breed but they have also brought to clear relief one false step we took in the past. One of the most serious of blunders that we have been guilty of is an inclination of belief in the hereditability of acquired characteristics. No other idea has created such bad blood between friends and neighbours or has produced so much unnecessary suffering and misery. Wars have been fought to enlist its application to a set of facts rather than to another, causing tremendous loss of lives and untold suffering to the nations.

Pride of descent is born of our vanity. We like to think of ourselves as superior beings. We delight in imagining that others are our inferiors. The sense of our own supreme worth is so pleasing to us that we desire to display it to the public gaze. But no human being can find a place in public unless it is required by some function or character. We have therefore excised our prejudice into a doctrine. We have postulated that our own superiority is such a magnificent affair that we could not have acquired it in a single birth. Our forefathers through the generations accumulated the treasure for us: our descendants will continue to add to the store. Hereditary is made to pile up human qualities even as the miser adds up one cent earned coin to another, never losing a farthing, ever on the look-out to increase the hoard.

But science has stepped in and has expatriated our superiors from this ill gotten wealth. It has been established that acquired characters are not inherited. A genius may be born of humble parents. The Bastaki, learned in the scriptures, may beget a son with an anti-pathy to the sacred lore. The Devadasi may give birth to a Savitri. A Gandhi may rise from among the Baras. It is no longer possible to construct intellectual dachauds. The child at the Agrotharam is not the superior of his contemporary in the Cheli. Rather it is intellectual ability or in moral worth. Both are liable to errors and both are liable to catch mistakes. The mighty edifice of Varanashrama has crumbled like a house of cards. The orthodox outrages will not face facts. Let the intelligent reader learn wisdom from the conclusions of science.

Racy

This week 'G. R.' is giving our readers a treat. 'G. R.' is a blue blooded Gandhite. But he is in a fighting mood and active Khadi service is keeping him in good form. His attempt to give us a 'hard hit' has fallen wide of the mark. But he has designed to praise us and has made us blush. 'G. R.' has fallen in love with 'Sak.' He is right. For 'Sak' is a fine swordsman. But his sally on Communal representation has not done him or his keen sword full justice.

Our contention is that separate electorates have an equal claim to be considered along with joint electorates in any scheme of organizing constituencies in our country. We did not maintain, as 'G. R.' wrongly supposes we did, that communal electorates are the best method of electing representatives. Joint electorates are synonymous with territorial electorates. But separate electorates are not inden- tual with communal electorates. A communal electorate is a separate electorate. But a separate electorate need not be a communal one. We
Appendix V (Figure 2)  
Pasuki December 24 1933  
(Trial of E.V.R and S.R Ramamurthi)  

என்றுடன், எ. வி. ரோமன் என். ஐ. ஐ. காலமும்பான்  
நோய் தவற்பினூடுநிறைவு.  

முடி என்றுதொண்டு எல்லைநால்  

"புல்" என்றும் சாக்கின.  

நோய் என்றும் தவற்பினூடுநிறைவு.  

Qurupi e.  கி. காலக்குருத்தார்.
APPENDIX V (2)