

WEALTH & WELFARE



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AN ALL-INDIA—CEYLON
(WELFARE WEEKLY)

(DEVOTED TO ECONOMIC, SOCIAL & WELFARE PROBLEMS)

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Vol. XXXII, No. 5

Madras, Friday, March 25th, 1955

Registered M. 2116

ANNUAL SUBSCRIPTION Rs. 10/- always payable in advance in full
Pamphlets are given free to all. Please apply with Stamps for Postage.
(Papers are not available for Sale).

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It's easy enough to be pleasant
When life flows along like a song,
But the man worth while
Is the man who can smile,
When everything goes dead wrong.

To Our Subscribers—Our subscribers are reminded to remit their subscriptions to the Hon. Managing Editor, Wealth & Welfare, Madras-Thyagarayanagar.—Editor, W. & W.

EDITORIAL

Our Social Ideals

Every Nation has evolved its own social ideals and patterns of social behaviour. It is true that individuals cannot realise and express the best in them except in and through society. It is equally true that without individuals there is not and cannot be any society. In every society there are defects and misfits and it does not look as if any society is perfect in its ideals or institutions. It behoves us to study our society and its aims. We may seek to mend our social patterns but it is foolish to end or supplant them.

On the whole, our social ideals are good and have a real pragmatic value, having been in existence for Millennia. The life-breath of our social system is interdependence and it harmonises order and progress and life here and hereafter. It makes for individual self-know-

ledge and self reverence and self-control and for domestic peace and harmony and purity and happiness and for social stability and coordinated non-competitive social life.

Whatever may have been the ancient rules about the professions to be taken up by each group, the evolution of our social life has been in the direction of allowing every one to take to such means of livelihood as he likes and as are open to him. By way of illustration we may refer to the rule that Krishi (agriculture) was once allotted to Vaisyas and was then extended to other groups also. Now-a-days all groups have taken to agriculture and all sorts of industries. Even in the former eras some Brahmans took to the military life and the number of such persons increased in mediaeval India. The whole Hindu Society is based to-day on the equality complex and not on superiority and inferiority complexes. Haradatta makes this quite clear in his commentary on the Gautama Dharma Sutras (X, 69) and says that all groups are equal as all take to all means of livelihood. Unity in diversity and equality of status should go together. Swami Vivekananda once wrote in a letter in October 1895: "You will be astonished to here that many of the thoughtful Englishmen and women think that the Hindu caste is the only solution of the social problem". (Prabuddha Bharata, September 1953, page 354)

We wish to urge at the outset that the criticism often urged that communal activities are wrong is incorrect. Communalism, as we understand it, implies that a group is full of a superiority complex and wants selfishly to advance its interests at the expense of other communities and has no real sense of patriotism and no national spirit. Communalism of that type is certainly anti-social and anti-national and does not deserve encouragement but on the other hand deserves condemnation. But civilised and refined and organic human life has its corner-stone, the division of labour and function and the creation of suitable social structures devoted to the discharge of such functions. If a group desires to preserve its structure and function and seeks to make its sense of values appreciated by all, it would be a misuse of words to decry such an endeavour as communalism, provided its aim is social service and national welfare and it has no superiority complex and does not make any arrogant claim of

privileges and prerogatives. Every group is a vital limb of the Hindu Community which is itself a vital lime of the Indian nation. It should not do anything to impede or hinder unity or Indian harmony. It should realise and preserve and propagate the eternal ideals and live as an integral portion of the Community and the nation. It should aim at the permeation of the whole world by the basic ideals of Ahimsa and Satya and Asteya and Saucha and Indriya Nigrahana and Nishkama Karma and Bhakti and Prapatthi and Gnana.

There was a time when our system was praised as the outcome of social genius. The cry is now for a casteless, classless society. It comes as such from Brahmins as from others. There is no use in glorifying or lamenting such things. We must try to find out the sources of such trends of public opinion. Smug self-appreciations and vociferous denunciations lead nowhere. Our peerless Prime Minister Pandit Jawaharlal Nehru has often condemned orthodoxy, casteism, communalism, linguism, parochialism, provincialism, etc. To exalt minor loyalties over or to the detriment of, the supreme loyalty to Federal India and the Central Government and the Indian people would be reprehensible and wrong. If the minor loyalties generate superiority complex or isolationist tendencies or social tensions then they become enemies of democracy and run counter to the basic principles of liberty and equality and fraternity and justice which are the basic pillars of the Indian Constitution and also of the Indian Culture. Social groupings should not foment superiority complexes or separatist trends. There is no inherent connection between social groups which are formed for mutual service and such anti-social trends.

All the Indian communities are now living under the great and peerless Indian Constitution. Our State is a secular State and a Welfare State. But a Secular State does not mean an atheistic or anti-God or agnostic state. It means merely that there is no state religion as such and that the State guarantees perfect freedom of religious worship to all and adheres to the principles of religious tolerance and religious liberty. To foster in the name of the Constitution or the Secular State callous indifference to moral and religious values and to deflate Indian culture by active hostility or contemptuous indifference or neglect would be unpatriotic and anti-social and anti-national and would finally lead to national cultural suicide.

Quite recently on 29th September, 1953 our able and popular Governor Mr. Sri Prakasa tried to analyse the so-called caste system in the modern world set-up. Shorn of non-essentials, his plea was that we must preserve the non-competitive co-ordinated way of life, but relax all the rules in the matter of inter-dining and inter-marriage. Some months earlier when speaking to the students of the Madras School of Social work he emphasised the abovesaid view. He pointed out that the Hindu social organisation regarded all professions as equal and equally vital to life. He said: "Because a person knew at his birth what he would do in life, he became an expert in his job". He pointed out how the Hindu social system "sought to organise the whole of human life into definite categories so that the world's work might be carried on". He said: "I have a feeling that if the caste system were properly worked, it would be a boon to mankind".

As matters stand at present to-day in Free India, owing to the pressure of political ambitions and economic forces and to the desire of getting on in life by any means and to the increasing secularisation of life, the old rules as to food have been almost abrogated. This tendency has been accentuated by the common mess in hostels and the increasing tendency to foreign travel for purposes of study or business or pleasure. The Vaidika purohit and the spiritual heads are either helpless or deliberately unobservant. Each man is a law unto himself and the utmost chaos prevails everywhere. There are reasons to think that at least in some cases the Brahmin families who had without exception abjured flesh and drink do not observe such restrictions. To try to bring about any uniformity on any generally acceptable basis as to food looks like Mrs. Partington's attempt to sweep out the ocean. Every man and every woman sets aside all the customary food converting exactly as he or she likes. We have forgotten the great truths taught by the scriptural passages which inculcate purity of food and the duty of offering food to God in aspirit of devotion before we dine. We must practise these wise precepts.

Even supposing that food regulations cease totally to exist, why should Brahmins increasingly give up Sandhya and Sraddha and daily study of scriptures and daily worship of God? The only rationale of the separate Brahmin community is that its members should acquire spiritual efficacy and mantrasuddhi and impart the same to others. If they are unable or unwilling to do such service why should the structure exist when the function has vanished? If such spiritual efficacy and godliness exists, God will forgive our trespasses and show grace. Does not Sri Krishna say in the Bhagawad Gita that even if there is lapse in ceremonial observances, a man will become good (*dharmatma*) and attain God's grace if he has devotion to God. (Gita, IX, 30, 31).

Of late and especially after the pressure of unemployment has led to a searching of the heart there is a desire to practise the spiritual life and acquire and impart spiritual efficacy. This tendency must be appreciated and augmented and intensified. The performance of bhajan and sankirthan and Harikatha continues to appeal to the Hindu mind and the Brahmins who have been of late increasingly indifferent to them must take the lead in regard to them once again.

We do not condemn or praise *enbloc* all the social changes during the last fifty years. Some changes have been justified and beneficial. The disappearance of the custom of tonsure of windows is not a wrong change, as there is no command of such tonsure. But on that account we cannot open the door to changes which are opposed to scriptures and customs and traditions.

But along with a demand for relaxing the food regulations, why should there be a demand for inter-caste marriage as a desirable custom? There are no new legal disabilities in the matter of such marriages because the Civil Marriage Act enables them to be freely performed. But the demand for them as a general custom and as a portion of the Hindu Code which is to be enacted has not met with widespread approval. If the demand abovesaid is complied with, there will be no

problem left as the Brahmin community as such will cease to exist. But it seems that we must revert to the ancient four caste basis and unify the subcastes and sects by inter-marriages.

While on the question of marriage, we wish to refer to two other imminent dangers. The Brahmins in conference have often condemned Varadakshina (bridegroom-price) and extravagant marriage expenses but have never implemented their resolutions. The latest of such resolutions was passed at the great and unique Salem Conference. The evil has now assumed colossal proportions and is eating into the vitals of our society. It cannot be stopped by legislation which is and will be circumvented. It can be stopped only by the young men having idealism and patriotism enough to refuse to encourage it.

We all know that the Sarada Act has come to stay and is being tightened up. But the Act is merely a bogie to-day. The greater foes e.g., unemployment and westernisation have pushed up the age of marriage far above the Sarada Act limit. Nay, the craze for degrees and fame is so great that many girls belonging to various Hindu groups including the Brahmins openly preach and practise spinsterhood. This evil has been producing some unexpected calamitous results also. Only the other day we read in the daily press that three sisters aged 23, 21 and 18 hanged themselves because they were not married. We therefore must give up Varadakshina and marry girls in their teens. While on the question of marriage, we urge that the draft Hindu Code is going too far in bringing divorce into the Hindu Law, while there is a Civil Marriage Act already which provides for divorce etc, for such as desire the same.

These considerations naturally lead to the terrible problems of restricted educational facilities and growing unemployment. It is true that the Communal G.O. is dead and buried but it is dead only in the world of open implementation. In the matter of admissions to colleges it is alive even in the world of open implementation. The only remedy is to open more colleges and more polytechnics. Now that taxation is terribly heavy—the last burden on the camel's back being the Estate Duty Act—private munificence will become less and less in the realm of educational benefactions. Nay, in spite of the Government's call for increased savings for starting more industries and helping the five year plan, less and less savings will be available because unemployment is increasing and taxation is increasing too. It is up to the Government to give full and varied educational facilities and to start new industries, and work them successfully and thus employ the increasingly produced industrial technicians and then hand over such industries to private Joint Stock Companies. If the Government is not prepared to start new industries itself, it must establish Industrial Finance Corporations and help the starting of new industries and the resultant full employment of the technicians. It is no doubt true that article 41 of the Constitution recognises the right of every citizen to work, to education and to social security. All groups

are entitled to such rights and should not be left to starve and die.

At the same time we must see that the services rendered in temples are continued by us and are not put a stop to by innovators. In many temples Vedaparanam is fast disappearing. An attempt is made in some quarters to stop the ancient and time-honoured custom of uttering in temples God's names in Ashtottarams and Trisatis and Sahasranamams. The provision already made in temples for reciting Thevaram and Tiruvoimozhi is quite proper and is in accordance with time-honoured custom. But there is no justification for tampering with or abolishing other equally time-honoured modes of worship, and introducing new and unwarranted innovations destructive of the traditional modes of worship.

While on this question of unemployment we wish to urge that while we must maintain some families intact and devoted to *purohitam* work, we cannot expect all the Brahmins to live by such work. That is why there must and will be a large number of Brahmins who will have to earn their living by doing other work. There being a clamant demand by all communities for entry into Government service, the Brahmins cannot, as a small minority group, be expected to have a preponderant place in the public services, despite the fact that the High Court has held the Communal G.O. to be *ultra vires*, as it is opposed to the Fundamental Rights declared in the Indian Constitution. As the Indians as a nation have in the modern era to pass into the industrial stage like all other modern and progressive communities, we must take increasingly to agricultural and industrial pursuits and not be merely flocking to the learned professions. Great ones have said that the Brahmins should take to ploughing and should recite the Vedas while holding the plough, though it is true that some smritis prohibit ploughing by Brahmins.

While on the question of unemployment and under-employment we wish to press the question whether we have not given up the simple life of old and whether we have not resorted to costly and luxurious and even devitalising and poisonous modern habits. In fact it is after the achievement of India's independence and the departure of the Western rulers that there has been an increasing westernisation in attire and appearance and mentality. What is the monthly bill of cigarettes and cosmetics for our men and what is the bill of cosmetics and jewels and *saris* for our women? The real and desirable increase in the so-called standards of living must relate to food and clothing and shelter and education and sanitation and medical aid and cultured leisure. Our progress in these directions is minimum but our change-over in the direction of luxuries is maximum.

The urge for linguistic province is a deep-seated urge which has been fostered by the Congress and fanned into flame by the separation of the Andhra State on 1st October 1953. In course of time the Tamil State will be compact and based on the Tamil Language. The cry

for a separate Tamil State called Dravidasthan must not be allowed to prevail and Indian federal unity must be preserved at all costs as much in the interests of Tamil Nad as in the interests of the whole of India. All Brahmins should learn the Tamil classics and religious literature well and use the Tamil language on all occasions with ease and purity and grace. Only then will Hindu unity in Tamil Nad will be preserved. The cheap old gibe about Anthanar Thamizh should have no legs to stand upon.

In addition to our internal maladies, we have to reckon also with external maladies in the life of the Hindu Society as a whole. The theory of two separate races - Aryan and Dravidan - propounded by Western scholars was the seed of such a mentality. The Hindu people are home-born in India and the theory of Aryan immigration is a myth. The so-called Aryans are as much entitled to be in Tamil Nad as any others. We must check the spread of atheism and communism and communal hatred in the schools and colleges and in the press. We must do our best, to propagate love of God and of man and the ideals of Hindu unity and service and love. All the pious men in all the communities should combine to prevent the spread of the hymn of hatred and the Government also must put down communal attacks. In this respect the new social and spiritual technique the Tiruppavai - Tiruvembavai - Tirumarai - Aranga Mahanadu organised under the aegis of His Holiness Sri Sankaracharya of Kamakotipeetam has been a great and signal success and has made a solid contribution towards social unity in Tamil Nad. Let us affirm that Brahmins cannot live apart from Non-brahmins as both are integral portions of the Hindu community. In this respect we must make a complete changeover to the ancient ideals of simplicity and spirituality.

During the last century a few Brahmin families thrive exceedingly well from a pecuniary point of view and in course of time deteriorated morally and spiritually. A yawning gulf has come into existence between the richer and the poorer sections. This gulf should have been bridged by altruistic benefaction and service but that was not done. Among Hindus, respect was shown from the most ancient times to men of learning and character and spirituality and to rich persons who gave largely out of their abundance to the poor. This trait is dwindling rapidly and hence the rise of Communism in India. We must restore our ancient vision of the real values of life. On festive and funeral occasions we must fraternise freely and help those who are in need and give up the increasing isolation of the rich and the poor.

The modern education imparted in our universities must play a triple role in the national life. It must bring to us the alumni the entire social and intellectual and emotional heritage. It must fit them with diverse types of professional skill and technological skill. It must stimulate the spirit of research and the power of inventiveness. Quite recently the Madras University Academic Council voted against the resolution to impart moral education. A scheme of education out of touch with moral and religious ideas will harm the culture and

heritage and the cause, of unity. But we must evolve a unified integral dynamic religion if we are to fit it into our education properly and effectively.

Our future depends primarily on our education and we must safeguard the latter if we are eager to safeguard the former. In the modern countries in the west the universities have not merely been the homes of national culture and the equippers of professional knowledge and the centres of research. They have evolved new sciences and new forms of technological skill. Such capitalised knowledge is as essential to national, intellectual and cultural progress as financial capital is indispensable for industrial progress. We must hence see that in our schools and colleges and universities education is made national and scientific and practical and makes us conscious of our heritage and our national genius and fits us for livelihood and life and superlife. We urge that fee concessions should be made as available to poor Brahmin boys and girls who are economically backward as to others who belong to what are dubbed as "backward communities".

We also point out that considering the modern political set-up and the future evolutionary trends therein, the major political parties would be the Congress and the Communists. The other parties have little following and less influence. The Communists have no objection to resort to violence and to regimentation of life and have no faith in God or in the spiritual values of life. We must keep away from all the violent leftist parties. The Congress is the Centre party in India to-day. There is no organised conservative party. It will be well for us not to waste our time and money in standing for elections, especially as under adult suffrage a small and unaffluent minority will have only slender chances of success if at all. We must see that the ruling party proceeds on the path of orderly evolutionary progress safeguarding the rights and interests of all.

We urge that, whatever else we may do or we may not do, we must concentrate on a few urgent tasks to-day. Our young men and women must study Sanskrit and do at least some Veda adyayana and practise the dinachari (daily routine) of life, besides being learned in the regional language and Hindi and English. Recently an attempt is being made to simplify the study of Sanskrit. If Sanskrit is not studied we would be cut off from the roots of Indian culture and would be unable to serve the people as a whole or the world effectively.

Secondly, we must collect a fund to help the education of our poor and indigent youths. Thirdly, we must establish orphanages to help our destitutes to live and study and to live the traditional life. Fourthly, we must induce our young men to practise Yogasanas and Pranayama and also take part in team games so that they will become healthy and strong and capable of concerted action and defend the old and weak and helpless men and the women and the children against all attacks. *Fifthly*, we must form institutions to train our Vaidik families in Vedic study and ceremonials on festive and funeral occasions and give subsidies to them as in older times to enable them to live in tolerable comfort. And *lastly*, we

must take part in congregational *Bhajanas* and *Sankirtans* and fit ourselves to attain '*mantra siddhi*' and render spiritual service to all and thus re-exercise our proper function in life. For doing this work properly and for fighting the growing menace of secularism and atheism and materialism and commercialism and the equally grave menace of conversion to other religions, we must rise above sectarian dislikes and antipathies and close our ranks and live a spiritual life and teach others to do so.

May the Lord illumine and inspire our minds aright so that we may tread the paths of Swadharma and Lohasangraha, and we may live in mutual amity and serve the whole world! (K. S. R.).

HEALTH

HOME REMEDIES

(SRI SWAMI SIVANANDA)

MALABAR NIGHT SHADE

(Portulacas Quadrifida)

Tamil :	Pasalai
Telugu :	Sannu Pappu
Malayalam :	Cheru Basali
Kanarese :	Hali Bachcheli
Sanskrit :	Laghu Lonika
Hindi :	Chounlayi

It is a small spreading herb. The leaf and the seed are used. It is a diuretic and stomachic. This is useful in dysuria or difficulty in passing urine, gonorrhoea, anorexia or loss of appetite, vomiting and retention of urine. This can be cooked as a vegetable and eaten.

MANATHAKKALI (Tamil)

(Solanum Nigrum; Solanum Rubrum)

Telugu :	Kamanchi Chettu
Malayalam :	Manithakkali
Kanarese :	Kakmunchi
Sanskrit :	Kakamachai
Hindi :	Mako

There are two varieties; red and black. This is a small herb that is cultivated easily in all parts of India. There is no difference in their qualities. The leaf and the very tiny fruits are useful.

It is an alterative, diuretic, diaphoretic and expectorant. The fruit is useful in bronchitis and liver troubles. The leaf is useful in ulcers of the tongue. The dried, salted, 'Vatral' of the fruits is an excellent article of diet for the invalids and the convalescents. The fruit is soaked in sour curd, salted and dried in the sun. This is 'Vatral' in Tamil. This is later whenever required fried in ghee and used. The fruit removes constipation and throws out the phlegm. The vatral or the decoction of the Vatral is useful in vomiting due to biliousness. It removes anorexia and disgust for food and moves the bowels also.

A tablespoonful of the juice of the leaf three times daily will increase the flow of urine and remove ascites and dropsy. The decoction is useful in dysuria or difficulty in passing urine.

MINT

(Mentha Sativa; Mentha Arvensis)

Tamil :	Puthina
Malayalam :	Putiyina
Kanarese :	Chetni Maragu
Telugu :	Pudina
Sanskrit :	Pudina
Hindi :	Pudinah

This is a small plant; its varieties are known as spear mint, pepper mint and mentha viridis. It is an astringent, refrigerant, stomachic, diuretic, stimulant, carminative and antispasmodic. It is usually used as 'chattia' in loss of appetite, nausea or tendency to vomit. It is useful in anorexia or loss of appetite and diarrhoea. It improves appetite. The whole plant can be dried and powdered and made use of as tooth-powder.

Bind Mint across your forehead. This will relieve you of headache. A cup of Mint-tea, morning and evening, improves digestion. It is useful in fever, jaundice, hicouhh, stomach ache, pain in the bowels, headache, vomiting, nausea and loss of appetite, also in dysmenorrhoea or difficulty in menstruation and the pain in the abdomen caused by this. It gives good sleep and increases the flow of urine. Mint can also be added to hot milk or tea and drunk.

Pudina Tel or oil is the oil distilled from the fresh flowering spear mint, mentha viridis or mentha crispa. Its main active principles are carvone and menthone. It resembles the oil of pepper mint. This is useful in headache as an external application. It is taken internally in dyspepsia, flatulence or wind in the bowels and abdominal pain. The dose is 1 to 3 minims or drops. Pepper mint water is made out of oil of spear mint 1, water 1500 and distilled to 1000. Does is 1 to 2 fluid ounces. This is also useful in loss of appetite, colic or pain in the belly, vomiting, wind in the bowels, etc.

MORINGA

(Drum-stick Tree)

Tamil :	Murungai
Malayalam :	Muringa
Kanarese :	Nugge Gida
Bengali :	Sojna
Telugu :	Munaga
Sanskrit :	Sigru
Hindi :	Segva; Sahijna
Punjabi :	Sohanjna

The fresh root of this tree closely resembles in taste, smell and general appearance the common Horse-radish tree of Europe. It is an anti-spasmodic, stimulant, expectorant and diuretic. The flower is a tonic. The bark is an emmenagogue and abortifacient. The fresh root has acrid, vesicant and antilithic properties.

Murungai Infusion :

Re : Fresh Murungai root bruised	1 oz
Mustard seed bruised	1 oz
Boiling Water	20 ozs

Infuse for 2 hours in a covered vessel and strain. Dose 1 oz every three hours. Useful in dropsy.

This infusion is highly beneficial as a gargle in hoarseness and relaxed sore throat.

The leaves are used as a curry in Dwadasi Days (12th day following Ekadasi) fasting. It removes excessive heat of the body, invigorates the digestive fire and increases the appetite. The unripe fruit (Murunga Kai) is used in the preparation of soup (Sambar). It is very tasty and helps removing phlegm.

The flower removes biliousness and anorexia or distaste for food; cools the eyes and increases and strengthens the semen. The tender fruits is useful in fevers; and the seeds thicken the semen. The semen will become thick like the gum. The gum of this tree is useful in polyuria or excessive urine. It thickens the semen and gives beauty to the body. The addition of the juice of the fresh root increases the efficiency of the mustard-poultice. The leaves can be made into a paste or poultice and applied to swellings. The flower enters into the composition of Dhatu Pushti Lehia or confection which invigorates the sex-indriya and gives sexual vigour.

PRESCRIPTIONS FOR EXTERNAL USE

Section I : Drugwise

1. ACETIC ACID

This is vinegar. The strong solution is used to destroy warts. The warts are lightly touched with the acid. The surrounding part is protected by cotton wool. The acid is not allowed to fall on the surrounding skin. This is useful in wasp and bee stings.

2. BATHING POWDER

Re: White Chandanam powder
(Sandal wood) 1 oz.
Amalaka 1 oz.
Devadaru Powder (Pinusdeodava) 1 oz.
Mix.

3. BHENDI POULTICE

Re: Fresh Lady's Finger 4
Bruise them well. Warm it.
Apply it as a poultice to the affected part.

This is an efficient emollient or soothing poultice for abscess, rheumatic troubles and eruptions.

4. BORAX GARGLE

Re: Borax (Sohaga) 4 drachms or
teaspoonfuls
Glycerine 4 drachms
Water 10 ounces

Mix well. Gargle the mouth several times daily.
Useful in ulcers of the mouth or Stomatitis (Apthae).
This is a soothing and healing medicine.

5. CAMPHOR-TOBACCO

If you suffer from carious tooth, stuff the socket with a little camphor and tobacco. The worms will die. You will be relieved from the pain also.

6. CURD LOAF

Bind curd in a piece of cloth and let its water drop out. Take this curd and mould it in the form of a bread loaf. Place this over the carbuncle and put a bandage. Change this three or four times a day. All sloughs will come out easily. This is a very cooling application too.

7. LIME WATER

Ten to twelve drops in a lota of water should be drunk four times in a day. A plug of cotton or cloth soaked in lime water should be used externally. This should be changed three or four times a day. This is very useful in excessive menstruation. This is useful in all kinds of bleeding also.

8. MUSTARD OIL AND CAMPHOR

Dissolve some camphor in the mustard oil. Heat this. It is highly useful in lumbago or pain in the hips and back and rheumatism of the joints, and muscular pain in the whole body. If this is applied to the breast, it will stop the secretion of milk.

9. MUSTARD FOOT BATH

Re: Mustard powder 2 teaspoonfuls
Boiling water 1 gallon

10. NIM LOTION

Re: Nim leaves 2 handfuls
Water 20 ounces

Boil for fifteen minutes.

This is antiseptic lotion for washing ulcers and wounds.
This can be used as a gargle in pyorrhoea.

11. NIM OINTMENT

Re: Nim leaves 1 oz.
Gingely oil 1 oz.

Fry a little bit of the Nim leaves in the oil and then make a paste.

Useful in itch, and skin diseases.

12. NIM POULTICE

Re: Bruised Nim leaves 2 ozs.
Rice flour 2 ozs.
Hot water Sufficient quantity

Make a poultice.

Useful in chronic indolent ulcers, eczema, etc.

Nim is an antiseptic. It kills germs.

13. OIL OF BABCHI

This removes the patches in the skin (leucoderma or white leprosy). The pigment reappears on the skin. The oil is rubbed well in the affected area.

14. SATADOUTHA GHRITA

This is cow's ghee that is cleaned with cold water one hundred times in a glass plate.

The water must be changed every two minutes.

It is highly useful in burns, ulcers, wounds, itches, piles, headache, etc.

Section II : Diseasewise.

15. FOR BED SORES

Re: Borax 4 drachms
Starch 4 "

Mix well.

A very good dusting powder

16. FOR BOILS & CARBUNCLE

Re: White Sandal Powder (fine) ½ oz.
Curd 1 oz.

Mix.

It is a nice antiseptic and antiphlogistic paste for boils and carbuncles. It is cooling. It removes the poison.

17. BRAIN-TONIC HAIR OIL

Re: Bringaraja Oil

It is a cooling applicant to the brain. It prevents the hair from falling and becoming grey. It is useful in loss of memory power, itching and burning sensation in the brain.

18. FOR BURNS AND SCALDS—I

Re: Lime water
Olive oil
or, Linseed oil
or, Coconut oil

Take any one of these oils, and mix in equal parts with lime water. Rub well.

19. FOR BURNS AND SCALDS—II

Re: Ghrit Kumari Pulp
Honey Equal parts

Mix and apply.

20. FOR BURNS AND SCALDS—III

Old ghee is useful in burns and scalds of the first and second degree.

A paste of raw potato is also beneficial.

Coconut oil is also useful.

Honey also is highly useful.

21. FOR CRACKED NIPPLES

Re: Lime water 3 oz.
Olive Oil 3 oz.

Rub well.

22. FOR EAR-ACHE—I

Re: Tulasi juice A few drops
Warm the juice and instil it in the ear.
Plug the ear with cotton.

23. FOR EAR-ACHE—II

Re: Mustard oil 2 teaspoonfuls
Asafoetida 4 grains

Heat gently for one minute.

Instil the drops in the ear when it becomes cool and plug the ear with cotton.

24. GARGLE FOR SORE THROAT

Re: Ajowan 1/2 oz.
Poppy seeds (Khus-khus ka bheej) 1/2 oz.
Water 20 oz.

Boil for fifteen minutes. Strain. Make a decoction. Gargle several times.

25. FOR GONORRHOEA

Re: Cubebs 25 gr.
Alum 5 gr.

Make one powder.

Dose: One powder thrice daily.

26. FOR LEPROSY

Re: Chaulmoogra oil 1 oz.
Neem oil 1 oz.

Mix well.

Rub into lepric areas.

27. FOR NASAL CATTARRH

Re. Borax 20 gr.
Common Salt 20 gr.
Water 8 oz.

Sniff up nose with this solution.

28. FOR PILES

Re. Red Sandal 2 grains
Dry Ginger 2 "
Dhamaasa 2 "
Chiriyata 4 "
Daru Haldi 2 "
Kamalgatta 1 "
Nag Kesar 2 "
Kharettee 1 "

Powder these above. Take with curd or buttermilk twice daily.

29. APPLICATION FOR PILES

Re: Kanneer leaves
Neem leaves *Equal*
Aak leaves *Parts*
Sahjan leaves

Dry. Powder them. Make a paste with butter or cow's ghee and apply to the anus.

30. FOR PIMPLES

Re: Dried Ginger
Cloves

Make a paste and apply it to the pimples.

31. PRICKLY-HEAT POWDER

Re: Starch 1/2 ounce
Boric acid 1/2 ounce
Zinc oxide 1/2 ounce
Camphor 5 grains

32. FOR PRICKLY-HEAT, ECZEMA, ETC.

Re: Boric acid
Zinc oxide
Starch

Mix well: equal parts.

This is a useful dusting-powder in eczema, prickly heat, sloughy ulcers, etc.

33. FOR ULCERS IN MOUTH

Re: Borax 10 ozs.
Glycerine 6 ozs.

This is useful in sore tongue and ulcers in mouth, also for sore nipples.

Borax can be used with honey also.

34. TOOTH POWDER—I

Re: Catechu (Katha) 2 teaspoonfuls
Chalk 4 "
Myrrh (Bol) 2 "
Oil of cloves 4 drops

It stops bleeding from the gums and relieves pain. Catechu and Myrrh are astringents.

35. TOOTH-POWDER—II

Re: Salt
Charcoal
Champhor
Chalk

Powder equal parts of these separately and mix.

A very good tooth-powder.

36. TOOTH-POWDER—III

Re: Chalk 2 teaspoonfuls
Black pepper 15 grains
Alum 1 teaspoonful
Borax 1 teaspoonful

Powder the ingredients well, strain and mix.

37. TOOTH-POWDER—IV

Re: Areca nut powder (Supari) 1 oz.
Catechu (Katha) 1 oz.
Black pepper 1 drachm

Powder well, strain and mix.

A very good tooth powder.

38. FOR SPONGY GUMS

Re: Fresh lime juice 2 ozs.
Water 2 ozs.

For a mouth wash.

39. GUM PASTE

Re: Mustard oil 1 teaspoonful
Salt 10 grains

Mix. Apply it to the gum.

Strengthens the gum and teeth; destroys worms in the teeth and stops bleeding in spongy gums.

RHEUMATISM

RHEUMATISM: IMPROPER DIET,
SCURVY: POLISHED RICE

What we call rheumatism means devastating deficiency in the human system growing out of deficiency in the foods out of which the body is built and sustained. Many of the disorders are understood through the knowledge of human nutrition. Much of the trouble that passes in the popular mind for rheumatism is due to improper diet and is in reality incipient scurvy. Physician tells us that rheumatism is not a disease but rather a group of diseases or perhaps it is more nearly correct to say, a collection of symptoms. Painful muscles, swollen joints and stiffness are the common symptoms of what most people call rheumatism. Rheumatism is the name of several different diseases of the muscles and joints. The seasonal and geographical distribution of much of this so-called rheumatism may be examined. The diet has to be regulated according to the seasonal and geographical conditions. The situation in the rural parts is quite different from that of towns. Rheumatism is due to the insufficiency of vitamin C. We have to consider the relationship between the vitamin C and the food

supply in the country in which we live. The cereal products, wheat, corn, rice, oats and the like, contain very little vitamin C, if any at all. They are worthless so far as vitamin C is concerned. Dried beans, peas, and lentils are little if any, better than the cereals. The best food with respect to the richness in vitamin C are fresh lemon, orange, or tomato juice, tangerines, raw onions, cabbage and other raw leafy vegetables. The common potato after it has been cooked is probably less than one fourth as rich as tomato juice in vitamin C. Turnips are likely to be somewhat richer than potatoes. Compared with oranges, apples contain one-tenth to one-fifth of vitamin C. If vitamin C is absent from the diet scurvy develops. There are many stages between perfect health and a severe case of scurvy; incipient scurvy, or, the beginnings of the disease.

Suppose one is in perfect health and then goes on a diet which is correct in every particular except that it is entirely devoid of vitamin C. How long does it take to get scurvy? Experiments show that it takes a guinea pig about two weeks while a monkey will hang on for two or three months, before he has a well-developed case. Man does better than either of these animals. He can withstand a diet lacking vitamin C for four months before the disease become severe. In the meantime, however, he is far from having good health. The first noticeable symptoms are soreness and stiffness of joints. While much of the experimental work on vitamin C has been done with guinea pigs, or monkeys, there has been an enormous amount of information obtained by studying the disease in men. Plimmer, the English physiologist, has summed up a great deal of this information as follows:—

“Before definite symptoms of scurvy appear there is a period of ill-health, characterized by certain symptoms which may also be looked for in those who habitually take too little vitamin C, though they get enough to prevent acute scurvy. These symptoms are a sallow, muddy complexion, loss of energy, fleeting pains in the joint and limbs, especially in the legs, usually mistaken for rheumatism. So-called rheumatism in infants and young children has often been proved to be due to insufficient vitamin C, and is really scurvy.”

Vitamin C is the most readily destroyed of any of the vitamins. The presence of air hastens its destruction so that foods lose their vitamin C content during storage. While potatoes may furnish enough vitamin to be very effective in November, by March they have lost much of their potency. The same thing has been found true of other foods. It has been known for years that green spinach can prevent scurvy, but that after it has been dried it is no longer effective. Cooking as well as drying food tends to destroy vitamin C. Just how much is destroyed depends on the food and on the method of cooking. Acid foods protect the vitamin. Cooked tomatoes and strawberries retain practically all of the vitamin.

What can be done to prevent the development of ill-health from lack of vitamin C? The richest foods are oranges, lemons, grapefruit, tomatoes, strawberries, lettuce, cabbage, onions, green peas and tangerines. There is another list of foods which runs from ten to fifty percent as rich in vitamin C as the first group. This list includes apples, bananas, carrots, potatoes, string beans, peaches, and white turnips. Some of these are of more

importance than the first group when we consider the amount eaten. Potatoes may be only one-fourth as rich in the vitamin as oranges, but most people eat more than four times as much of the former. The farmer, miner or villager can do two kinds of things to prevent the onset of the distressing symptoms of incipient scurvy. First, make the most of such fresh foods as he can provide. Use lots of fresh milk. Raise more of the vegetables that will keep. The second remedy in many respects is the more important one; namely, canned foods. Foods keep their vitamin C much better in cans than in raw state because of the absence of air. Canned tomatoes or tomato juice is one of the best anti-scorbutics known. It has been proved that a great many foods when canned by commercial process retain their vitamin content. Home canned foods vary according to the method used but some methods preserve the vitamin very well. The secret seems to lie in canning the food as soon as possible after it is picked and getting it closed to the air as soon as possible. Other canned foods that may be mentioned are strawberries, raspberries, cranberries, grape juice, pineapple and various jams and marmalades. Canned citrus fruit juices are now coming into the market also. Among vegetables, canned string beans, green peas and spinach are among the most important.

The reduction of scurvy in this country and, in fact, in most modern countries shows that the disease can be conquered. Incipient scurvy in many cases causes much discomfort and even acute pain without seeming to the sufferer severe enough to be brought to the attention of a physician. There is no reason why this condition cannot also be reduced to rare cases. The improvement in transportation of fresh food, the low cost of canned food, and the ease with which foods can be raised and preserved at home all lead to the conclusion that all that remains is for the planner of the meals to let no day pass without the addition of some antiscorbutic food to the menu.

POLISHED RICE

Medical men, who have carefully examined the question of the effect of polished rice on the human system, have condemned milled rice in no uncertain terms. With most Indian workmen rice is a staple article of diet. He did his hard unremitting physical work and kept himself strong and healthy on a diet of whole rice. But paddy manipulated in a modern power-driven rice-mill is polished and deprived of its germ and outer layer and of what is known as “Vitamin B.” The polished rice which is poor in protein, phosphorous and mineral salts is a deficient food and it has been proved that those who live entirely on it succumb to a disease called beriberi. At best rice is a poor food and when it is milled and polished it loses considerably what little of food value it possesses and cannot obviously supply the nutriment required by a workman who performs by constant and long usage loses his resisting power. Polished rice is nothing but starch, and if our people are not to lose their stamina, staying and resisting power, they should return to the home-pounded rice. It is a pity that even villages have started following the lead of the town. The villagers have been to resort to mill their paddy for food. Considering the bad effect of polished rice on human system apart from the fact that the continuous occupation which it afforded the women folk has gone, the milled rice is to be condemned.

(To be Continued)

