

eating animals become extinct. So it seems to me that with the developments of civilization there ought to be such moral refinements in human beings that they would grow away from their carnivorous tendencies, and eat such food as tends to develop the mental and moral faculties, and not the animal propensities. Among animals you find those that live on the flesh of other animals are the most vicious and destructive, such as the lion, leopard, and hyena. Those animals that live on the grains and the higher order of foods are the best, most beautiful, and most useful, such as the horse and cow. If this law obtains among animals, why not among men? Beyond a doubt it does. If you want proof of this, study the character and lives of those who live largely on animal food, and you will find them very animal-like in all their relations—restive, impatient, passionate, ugly in their ways, fiery in their disposition, easily provoked, readily put out of humor. And if you could look into their private lives you would find all their baser qualities having the fullest sway, stopping, it may be, inside the fence of human laws and customs, but seldom considering the claims of a higher Divine law. I charge, then, very much of our household misery, domestic woe, and conubial wretchedness to unrestrained lust begotten in the body by the inordinate use of animal food.

We forget, my hearers, that the great law of nature, "Like produces like," is universal. "Every seed after its kind is the law of all creation." There is no exception to this law. This principle obtains not only in the production of life but in the processes of its development. If my position about the intimacy of soul and body is true, then, if a man's body is made up chiefly of flesh taken from diseased animals, and his whole physical frame is saturated with the irritating and exciting condiments of what is popularly called good food, the whole bias of his bodily powers will be toward animalism. All the impressions and impulses that the soul receives from such a body are beastly and debasing. Like produces like in the formation of physical tissue out of food, as well as in the generation of stock in the stall. Hence I hold that very much of the wickedness of mankind is the natural expression of physical beastliness rather than the outflow of innate viciousness. A body made up largely of all manner of nerve-goading, passion-producing, anger-generating elements, such as are found in the gross animal dishes with their stimulating adjuncts, just as surely drives the soul to sin as a tempest drives a feather before it.

As modern research has proved that bad or imperfect food when digested surely makes bad or imperfect blood, incapable of performing its appointed work of upbuilding and of reparation, so has science demonstrated that perfect food is one of the most potent among remedies for the relief of many diseased conditions. Since the blood is the life, and since blood is merely food em-

ulsified, mingled with certain digestive fluids and coloured by the oxygen with which it is brought in contact in the lungs—it is easy to understand how perfect food may create perfect blood, which shall presently supplant that which is feeble, that which is lacking in waste-repairing power, that which fails to give strength to the muscles or vigor to the brain, and may thus become the most effective medicine. A perusal of recent professional medical literature evinces the great stress which is now laid upon dietetics in the treatment of all diseases. The approach to this high altitude has been gradual, but sure. At first foods were made the vehicles for drugs; and cod-liver oil and malt-extracts, which are only concentrated foods of the hydro-carbon varieties, were leaved with lime and iron and strychnine and phosphorus and scores of other drugs. But perfect results were secured by the use of these foods without the drug additions, and so the foods were at last given the credit which all along belonged to them. And so it has come to pass that with advanced medical men, in a vast majority of cases of sickness, the support of the life-powers by proper nutriment is the foremost thought, the best food proving to be the best medicine.

The kind of food a man eats, and the time and manner of his eating it, are not merely a question of medicine, but one of the first questions of morals. The effects of food on the passions and feelings are thus described by Prior:

"Observe the various operations Of food and drink in several nations; Was ever Tartar fierce and cruel Upon the strength of water gruel? But who shall stand his rage and force When first he rides, then eats, his horse? Salads and eggs and lighter fare Tune the Italian spark's guitar; And if I take Don Quixote right, Pudding and beef make Britons fight."

If, therefore, our meat has something to do with our morals, or if our food in some way affects our faith, it seems to me that many of our efforts at moral reform ought to be preceded by instruction in hygiene. In other words, efforts to make a man genuinely devotional ought to be prefaced by efforts to correct bad dietetic habits. A father, by prayer and precept and flogging, had done his best to reform his boy, whose staple diet was meat and sausage and pie and cake at his meals, with lunch between. The family physician said to the father, "If you will put a leech back of each of your boy's ears once a week for a month, you will do more to reform him than your preaching and pounding will do in a year." The father asked for the philosophy of prescription. "Why," said the doctor, "your boy has had bad blood, and too much of it; he must behave badly or he would burst." "Then," said the father, "I'll change his diet from beef and pie to hominy and milk." In three months thereafter a better boy for his age could not be found in the neighborhood. The acrid, biting, evil blood had not become food for leeches, but it had done its wicked work and passed away, and a cooler, blander, purer, safer blood had been

supplied from sweeter, gentler food sources.

In your use of animal food be very particular as to quality and quantity. Lamb and mutton are considered the most healthy by the authorities. Avoid as you would contagion the use of pork, unless you raise it yourselves, and feed it with good grain, and not the refuse of the house or barn, and keep the animals as clean as you do your pet dogs. Never fry your meat with hogs' lard, but stew, bake, boil, or broil it. Use hogs' lard in no form for cooking. Most of it is said to be reeking with scrofulous elements. Displace it in all your cooking by milk or butter. If you want to aid and not hinder the growth of your soul Godward, if you desire to have pure thoughts and a pure heart and a pure life, see that you make your blood out of pure food, or you will find that your soul will have an enemy within the castle of its body more treacherous and deadly than any of its enemies without.

There is another popular article of food among us, which has a vital connection with bodily disorders and bad exhibition of character. Good in proper quantities and in its sphere, when made the largest and chief article of diet, for every meal, the one kind of food upon which we depend most for building up the wastes of our bodies, it indirectly does great damage. I refer to the ordinary fine flour bread made out of bolted wheat meal.

It is proper to remember that the white flour from which our bread is chiefly made, and which is deemed the staff of life, is a purely artificial product—a selection from that perfect food combination which exists in wheat. A competent food chemist has compared the regular milling processes to one by which the fat part of an ox should be saved for food, and the lean part—the albuminous or nitrogenous portion discarded and given to the dog. The comparison is well based, since the starch of wheat, which is valued because of its whiteness, is a carbohydrate, chemically allied to the fat of meat; while the dark nutriment of wheat, which, because of its color, is discarded with the bran with which it is found in contact in nature, is a vegetable nitrogenous albumen, rich in mineral elements, and almost identical, chemically, with the lean or muscular tissue of beef.

The process of bolting or refining takes from wheat the most of the phosphates and nitrates, the elements that are chiefly required for making nerves, muscles, bones, and brains. The phosphates and nitrates being removed by bolting, very little remains in the flour except the starchy carbonates, the heat and fat producing elements. The use of fine flour bread as a staple article of food introduces too much heat and fat-producing elements into the system, and where there is too much carbon or heating substance, it tends rather to provoke the system to unnatural and abnormal action, and instead of serving as an element to warm the body, its tendency is to burn or consume, heating and irri-