

every dollar that the artisans earn goes for food. And whatever half of all a man earns costs is to him an object of serious concern. If he could save 10c. on this 50c. and still live better, he would have 10c. for fun—and that is worth a lot. (Laughter.) There is nothing in life worth living for except fun. (Laughter.) To put in the largest application, that means if a man can make real fun for other fellows and himself he is putting God's sunshine into humanity in the best way. (Applause.) Now, the kind of food and the way food is used have a very strong and far-reaching influence on health, and I do not know how many of people's confessed shortcomings are due to moral delinquencies or due to bad digestion. I think there is nothing that makes the world look so bad and so blue, and gives so much apparent cause for the doctrine of the total depravity of the human heart, as the derangement of the human stomach. Man's body means a lot; and I myself have a little personal confession—I never look out on life without a great deal of hopefulness that it was evening and the morning of the first day. It is always so—not the morning and the evening, but the evening and the morning to come, always the first way, unless my digestion is bad or liver is wrong, then it is the morning and the evening, and the darkness is coming. (Laughter.) And more fruit and less flesh would make people have a better view of life. More fruit food and less meat food would make people look out on life with kindlier eyes than they do now. The strength we have for endurance and achievement comes for food. Man is given power to move muscles. He has no power to move any part of his body except as the energy somehow came from food, and even the kind of energy and the way he can use it is in some measure circumscribed and limited to the kind of food he gets. Then personal efficiency for service, their enjoyment, somehow, depends on food; and if a man was all the while compelled to eat hideous things that looked ugly I rather think he would have hideous thoughts about lots of things and act ugly. You would not believe the effect on the kindliness of behaviour of a boy of having the surrounding of the boy beautiful and pleasant for the boy. If the good Lord had made the earth an ugly place, with trees inverted so that the roots and the earth were on top and scattering on us all the time, you would have a world not only full of savages, but murderous savages all the time. Refinement is one of the greatest things in the world to make man kindly, thoughtful and appreciative, and so God made things beautiful that are fit to eat. Then, let us make enquiry what is man's body? I am rather afraid I might go contrary to some announcements of this afternoon. One of them said an Englishman's body was a great hollow place that was a cavity from the mouth down to the shoes for holding things. (Laughter.) The body is composed of substances, and is such a house for a man that a man's behaviour is somehow affected by the kind of house he lives in. You don't describe a man when you describe his house any more than you describe a man when you describe his body. Somehow the body a man has with him affects himself a great deal. Now, what I have to speak of to night is mainly man's body, and some influences it may have on the man himself; so do not mistake what I say as having the same effect on the whole man, though they have a very decided effect on the whole man. A man's body is composed of five different compounds as shown on this chart. There is 60 per cent. of water in a man's body—occasionally you might find on close analysis, perhaps, a little beer or Scotch whiskey. (Laughter.) That would not be at all to the advantage of a man's body, because water is the vehicle in the body for carrying things about inside; so that when a man has a piece of skin knocked off his hand he does not need to stick a piece of plaster on, but goes on eating things which contain the very essential things that that skin was made of, and the water carries the particles around and the life builds that part over, and there is no vehicle in the body for carrying things around like water, and anything else that you put in with water except solids that go to make nourishment interferes with the carrying power of that vehicle. That applies to the whole range of human nutrition as far as I know. In a man's body you have about one-sixth of albuminoids, such as the white of eggs, and when a man consumes eggs, the whites of the eggs becomes the albuminoids of his body, that is, the substance in his food becomes transformed in his body to repair the waste that goes on all the time; you have it in the curd of milk, and perhaps, the albuminoids of the body are not nourished in any better way than by the albuminoids of milk. Then you have it in the gluten of wheat. If you chew some raw wheat the little cud