

tainly not widely recognized by the laity, though the medical profession have repeatedly attested the truthfulness of the statement.

From a hygienic standpoint, therefore, we must admit the usefulness of that knowledge which tells of the true nutritive value of the different foods and the amounts of them required to sustain health and vigour—a knowledge that will enable us to use with discretion those foods best suited to our wants and as a result experience *mens sana in corpore sano*.

But the importance of the subject may be urged from another aspect—the economic one. “Half the struggle of life is a struggle for food,” says Edward Atkinson, and though this may appear an extreme statement, reflection assures us of its truth. Evidence in its support is supplied in abundance by our large cities where competition is rife and the inhabitants are massed together. When the scourge of famine overtakes a country, the misery and horrors which attend such a catastrophe emphatically attest its accuracy. Surely, then, food-economy is a subject well worthy of study, for from it governments and individuals may learn how to obtain the most nutritious food for the least outlay, and thus in times of distress be enabled to alleviate much suffering. But nearer home there seems to be ample room for improving our own condition in this matter of food-economy. I do not here refer to that wilful waste of food in our homes, which I must designate a sin against mankind, nor to that excessive use of food that engenders disease. I wish, rather, to direct your attention to the study of contrasting the money value of foods with their nutritive value. For by such we shall be enabled to make choice of the most nutritious and palatable viands at the least cost. Then, perhaps, while spending a little less on our stomachs, we should have somewhat more to expend on other and no less noble objects in life—the improvement of our faculties and mental enjoyments—to say nothing of the noblest of all, the benefitting of our fellow man in one or other of the many ways now open to us.

And there is yet a third side to the question—that of pleasure. This is, undoubtedly, a legitimate one for our consideration. The pleasure of eating and drinking of the good things provided for us is assuredly a right one, and one that has been so recognized from all