

destroy the mistress they had loved, or the parent which had given them being; every beast they began to regard as a relation or neighbour, till at last, from motives of love and duty, they were obliged to abstain from every thing that had life. Such is the origin and progress of the most ancient religion in India.

But to return to our subject. An entire abstinence from flesh can only serve to enfeeble Nature. Man, to enjoy health, ought not only to use this solid nourishment, but even to vary it; to acquire complete vigour he must chuse that which agrees with him best; and, as he cannot continue in an active state without procuring new sensations, so he must indulge himself with a variety of eatables to prevent the disgust that would follow an uniformity of nourishment, being careful, however, to avoid excess, which is still more injurious than abstinence. Animals which have but one stomach, and whose intestines are short, are forced, like man, to feed on flesh, and, therefore, by an examination of the various animals, it will appear, that their difference in food arises from their conformation, and that their nourishment is more or less solid as their stomachs are more or less capacious. But it must not from this be concluded, that
animals,