

The experienced butcher: shewing the respectability and usefulness of his calling, the religious considerations arising from it, the laws relating to it, and various profitable suggestions for the rightly carrying it on / [Anon].

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THE
Experienced Butcher:
SHEWING
THE RESPECTABILITY AND USEFULNESS
OF HIS CALLING,
THE
RELIGIOUS CONSIDERATIONS
ARISING FROM IT,
The Laws relating to it,
AND
VARIOUS PROFITABLE SUGGESTIONS FOR THE RIGHTLY
CARRYING IT ON:
DESIGNED
NOT ONLY FOR THE USE OF BUTCHERS,
BUT ALSO
For Families and Readers in general.

WITH SEVEN PLATES

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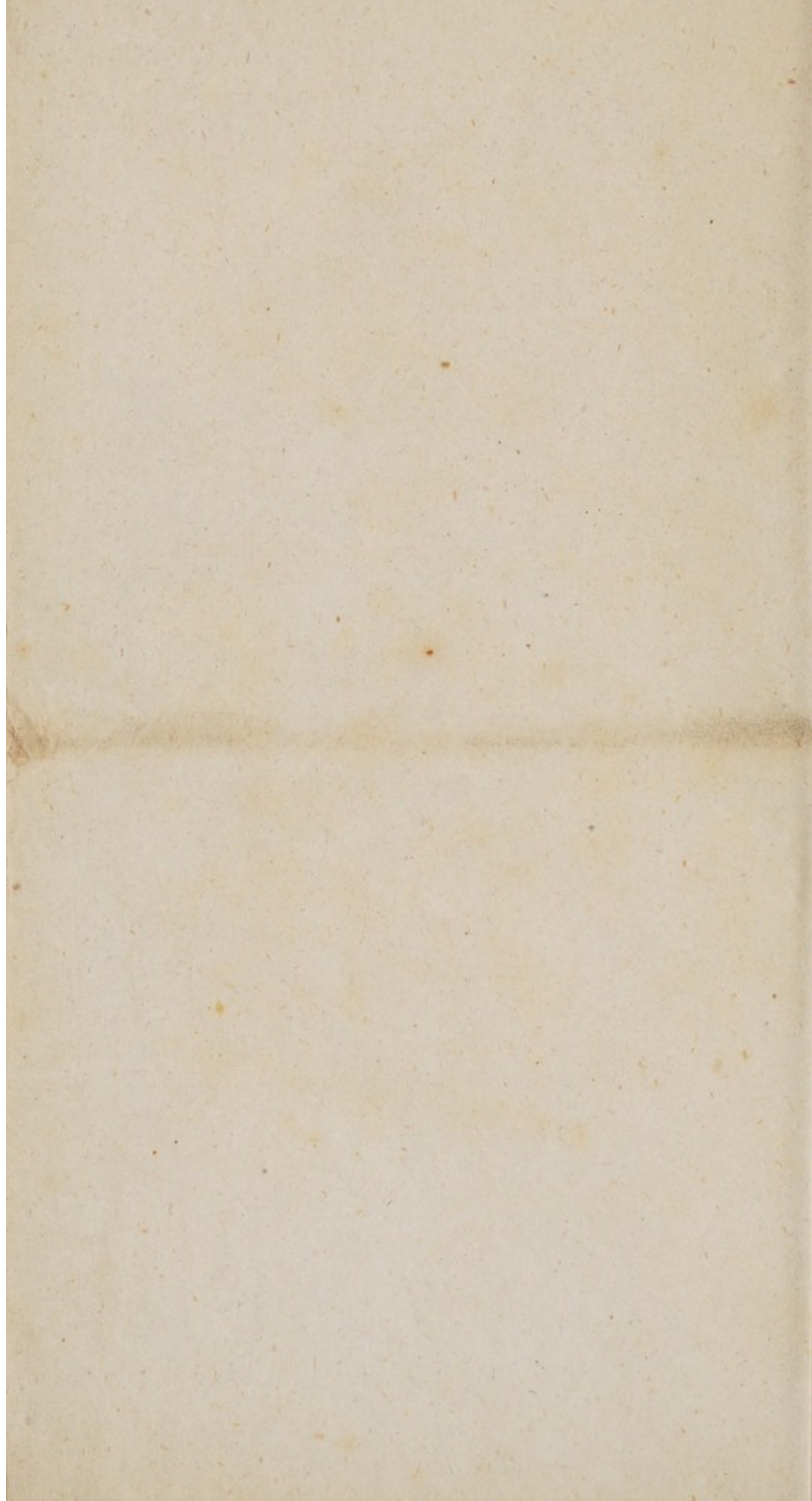
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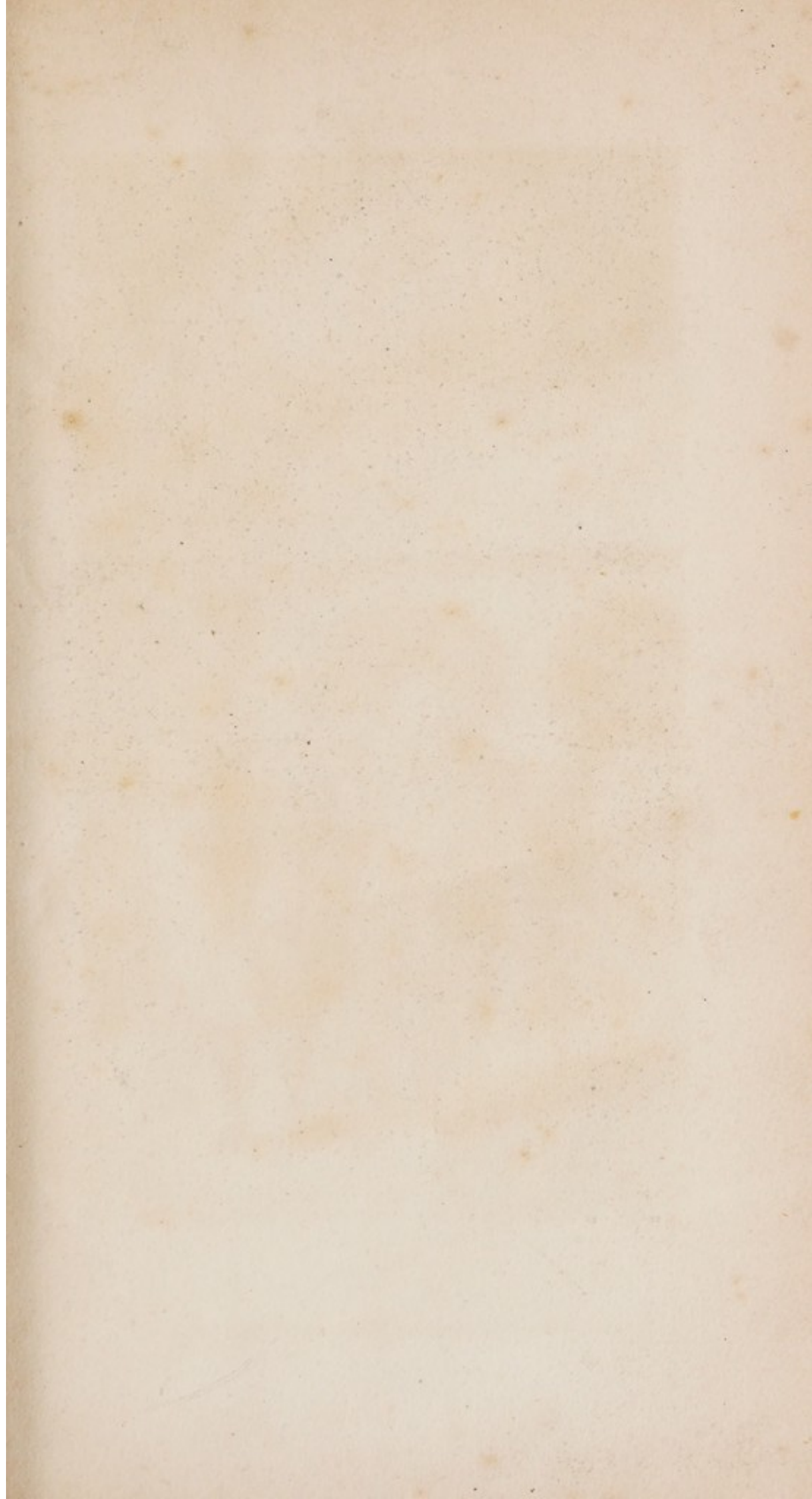
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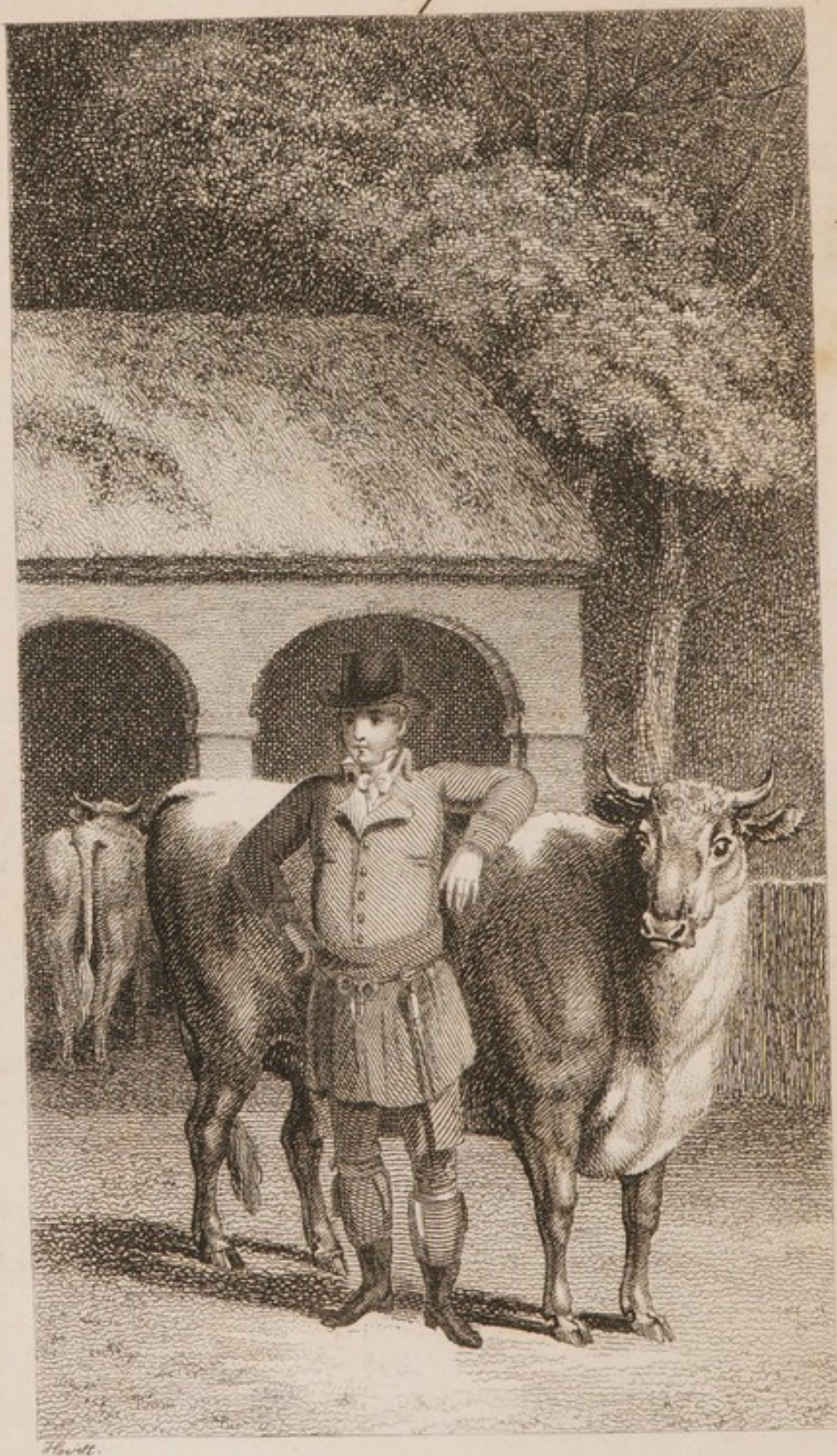
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Thou makest man to have dominion of the works of thy hands; and thou hast put all things in subjection under his feet; all sheep and oxen; yea, and the beasts of the field.

Psalm viii. 6, 7.

Blessed are the merciful, for they shall obtain mercy.

Matthew, v. 7.

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P R E F A C E.

TH**ERE** appear to be two principal reasons which may induce a person to write a book. The first is, where he is well informed and skilled in any subject; the second, (strange as it may at first seem,) where he knows little or nothing upon the matter. In the first instance, he sits down to communicate that of which he is already the master; in the second, he begins to collect for his own information; and, having done that, with some labour and research, he is willing that the world should participate with him at an easier rate. The second of these, is the case of the author of the following book. Particular circumstances led him into the company and acquaintance of a butcher, when, he is free to acknowledge, the ideas and prejudices usually entertained by the world against persons in his business, had got very strong possession of his mind. He found him, however, a very intelligent and humane person, and the acquaintance was improved into a friendship. Their conversations, in the course of time, turned upon the circumstances of his own business, and the more important ones of religion.

A wish naturally occurred to the author to be able to give him further information on both subjects; and, knowing there were useful books printed for almost every description of persons, that the *Angler*, the *Housewife*, the *Confectioner*, the *Grazier*, the *Rat-Catcher*, the *Parish Officer*, the *Letter-Writer*, and a variety of others, had each his book to instruct him, and render him *complete*, he inquired after some book to *complete* the *Butcher*; but he found, that, amidst the multitude of volumes already written, none such was to be found. His own reading had furnished him with some scattered hints upon the subject; and, on talking with his friendly butcher, and both thinking that a work of this kind might be of extensive utility, he proposed that one should be compiled under their joint care, to which he assented, and the following volume is the result, which was originally entitled THE COMPLETE BUTCHER; but, as it was objected, that a work, with such a title, would be supposed to contain the life and exploits of some great warrior, *some great slayer of mankind*, it was altered to The *Experienced Butcher*, a title not liable to the same misapprehension, and one of less pretension.

It is an objection often urged against a book of this kind, that it is a *made book*; meaning, that it is made up from the writings of others; but, provided it be *made well*, the author sees no more, nay less, objection to a *made book*, than to a *made*

dish. The chief requisites seem to be, that it should be palatable, wholesome, and nourishing. The materials of which this book is composed, it is true, are chiefly to be found elsewhere; but, so widely dispersed, and many of them in places so almost inaccessible to the persons for whom it is intended, that *references* to them would have been nearly useless; and, even where persons have the books at hand, and a reference is made, they are frequently too indolent, even were it convenient, to take them down, and read the passages mentioned: it requires to have them ready at the moment, and in the order cited. Nor, let it be thought, that such a work is attended with no, or but little, trouble; the labour and pains have been great. Cowper, the poet, in one of his letters to his young friend Rose, speaking of a book of travels, which he was reading, says: "It is the fashion, I understand, to condemn them. But we, who make books ourselves, are more merciful to book-makers. I would that every fastidious judge of authors, were himself obliged to write: there goes more to the composition of a volume than many critics imagine." (Hayley's Life of Cowper, 8vo. Vol. III. p. 194.) "If we acquire eminence," says Tissot, in the Preface to his Essay on Diseases incident to Literary and Sedentary Persons, "by publishing new truths, so, on the other hand, we make ourselves useful by collecting those which are known, for the benefit of the persons to whom

they are necessary; and surely one is as good as the other." (p. ix.)

It is hoped that a person, not a butcher by trade, will not be thought to have deviated from his own proper business, in compiling a work for the use of that fraternity. His motive has been *utility*, and the general cause of *justice* and *humanity*; and these he does not consider as beneath the attention of the highest. The great Erasmus wrote a Dialogue between a Butcher and a Fishmonger, (*Ichthuophagia*,) which is at once one of the most witty and most learned of his compositions, and one of his best pieces against the Roman Catholics. The author of this volume has no pretension to a place even at the bottom of the list of which Erasmus is the head, or nearly so. If the book shall tend to do away unjust prejudices, to impart useful knowledge, to promote humanity in the world at large, and especially towards brute creatures, and to awaken and promote piety in the hearts of his readers, his end is answered, and he shall think, that, in writing *THE EXPERIENCED BUTCHER*, he has been fulfilling the offices of a MAN and of a CHRISTIAN.

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THE EXPERIENCED BUTCHER.

CHAPTER I.

On the lawfulness of eating Animal Food.—On eating Blood.—On killing labouring Oxen.

THE profession of a butcher, and the members of that profession, have commonly been accounted, however deservedly or not, amongst the most coarse and cruel of the human race. If the imputation be just, as they are a numerous body, it may serve the cause of humanity, both in respect to them, to mankind at large, and to the animal creation, to consider the causes which make them so, and to inquire, whether cruelty be a necessary consequence of engaging in the profession, or merely accidental; and, if the imputation be unjust, it will be no less an act of justice and humanity to endeavour to remove it, to lay down an impartial statement of the case, and offer such rules and hints for the improvement and conduct of the profession, as may appear to be agreeable to reason, and that higher rule for the conduct of man, The Word of God. It is the object of the writer of this little volume, to attempt this desirable end; and as there have been, in all ages of the Christian era, those who have denied the lawfulness of eating flesh, or of taking away life at all for the sustenance of man, it seems requisite to begin with a consideration of that question. Of the writers on this

subject of late years, the principal are Oswald, in his "Cry of Nature," Ritson, in his "Essay on Abstinence from Animal Food, as a Moral Duty," and the compiler of "The Literary Miscellany," in the 18th Number, containing Remarks on the Conduct of Man to Animals, Flesh-eating, &c. To these may be added some of our poets, who, in a strain of thoughtless or affected humanity, censure that which they could not prove to be censurable, and which, probably, they practised themselves; among these are Pope, Gay, Thomson, Armstrong, and Goldsmith. Pope, in his "Essay on Man," Epistle I. line 81, as a general censure, calls the killing a lamb for food, *riot*:

"The lamb thy riot dooms to bleed to-day."

Again, Ep. III. l. 154, he calls the killing animals for food and clothing, *murder*: speaking of man, in what he calls *a state of nature*, he says,

No murder cloth'd him, and no murder fed.

And again, l. 161—164,

Ah! how unlike the man of times to come!
Of half that live the butcher and the tomb;
Who, foe to Nature, hears the general groan,
Murders their species, and betrays his own."

Gay, in his Fable of the Philosopher and the Pheasants, makes the parent pheasant say,

Sooner the hawk or vulture trust
Than man, of animals the worst;
In him ingratitude you find,
A vice peculiar to his kind.
The sheep, whose annual fleece is dy'd
To guard his health, and serve his pride,
Forc'd from his fold and native plain,
Is in the cruel shambles slain.

Thomson, in his *Spring*, laments that "the wholesome herb neglected dies," which is not true, for it is still cultivated as the food of the animal creation, and,

to a considerable extent, as the food of man, of whom he says:

——— with hot ravine fir'd, ensanguin'd man
Is now become the lion of the plain,
And worse. l. 340.

After comparing him with the Wolf and Tiger, whom he thinks less to be censured, he says,

“ Shall he, fair form!
Who wears sweet smiles, and looks erect on heaven,
E'er stoop to mingle with the prowling herd,
And dip his Tongue in Gore? The beast of prey,
Blood-stain'd, deserves to bleed: but you, ye flocks,
What have you done; ye peaceful people, what,
To merit Death? You, who have given us milk
In luscious streams, and lent us your own coat
Against the winter's cold? And the plain Ox*,
That harmless, honest, guileless Animal,
In what has he offended? He, whose toil,
Patient and ever-ready, clothes the land
With all the pomp of harvest; shall he bleed,
And struggling groan beneath the cruel hands
Even of the clowns he feeds? And that, perhaps,
To swell the riot of th' autumnal feast,
Won by his labour? Thus the feeling heart
Would tenderly suggest: but 'tis enough,
In this late age, adventurous, to have touch'd
Light on the numbers of the *Samian* sage.

* Dr. Aikin, in his excellent little volume on “The Arts of Life,” Letter VII. says, “I shall not attempt to spoil your appetite by interesting your compassion in favour of the victims, or dwelling upon the cruelty of a butcher's shop. You may find some very pretty lines to the purpose in the poet Thomson, who, however, could eat his beef-steak with as good a relish as any man. Treat animals kindly while they live, and never take away their lives wantonly; but you need not scruple to make that use of their bodies which nature has plainly ordained.”

Here Dr. A. no doubt uses the word *nature* according to Cowper's acceptance:

Nature is but a name for an effect,
Whose cause is God.

Task, b. vi. l. 223.

He, however, seems to be aware, that the thing for which he pleads, is against the appointment of Heaven; and concludes with,

HEAVEN too forbids the bold presumptuous strain,
Whose wisest Will has fix'd us in a state
That must not yet to pure perfection rise.

l. 354—376.

Armstrong, too, in his poem, "The Art of Preserving Health," speaks of the time

when the world was young;
Ere yet the barbarous thirst of blood had seiz'd
The human breast.

B. ii. l. 297.

He had before pleaded,

And if the steer must fall,
In youth and sanguine vigour let him die.

DITTO, l. 62.

And again,

Then, shepherds, then begin to spare your flocks;
And learn, with wise humanity, to check
The lust of blood,

DITTO, l. 291.

Goldsmith makes his Edwin, turned hermit, say,

No flocks that range the valley free
To slaughter I condemn;
Taught by that Power that pities me,
I learn to pity them.

But from the mountain's grassy side
A guiltless feast I bring;
A scrip with herbs and fruits supplied,
And water from the spring.

The amiable and humane Cowper, however, whose pen moved, more than any other poet's, agreeably to the dictates of reason and religion, while he has pleaded for

the brute, has not intrenched upon the liberty of man, and has acted as the arbiter between man and beast:

On Noah, and in him on all mankind,
 The charter was conferr'd, by which we hold
 The flesh of animals in fee, and claim
 O'er all we feed on, pow'r of life and death.
 But read the instrument, and mark it well:
 The oppression of a tyrannous control
 Can find no warrant there. Feed, then, and yield
 Thanks for thy food. Carnivorous, through sin,
 Feed on the slain, but spare the living brute.
Task, b. vi. l. 450, &c.

That the *grant* to Noah continues in force under the Gospel, may be collected from the following considerations, made by Mr. Plumptre, in the second of his "Three Discourses on the Case of the Animal Creation, and the Duties of Man to them."

"1. Before I mention our blessed Lord himself, I will just notice that remarkable instance of abstemiousness, John the Baptist, the "Elias who was for to come," (Matt. xi. 14.) and who might be said, comparatively speaking, to have come "neither eating nor drinking," (Ditto, ver. 18.) whose food was "*locusts* and wild honey:" (Matt. iii. 4.) his life, therefore, was sustained by the labour of the bees, and the death of the locusts.

"2. Our blessed Lord, "*by whom* are all things," (Rom. viii. 6.) and who, when upon earth, "did no sin, neither was guile found in his mouth," (1 Pet. ii. 22.) and who would neither "break the bruised reed, nor quench the smoking flax," (Isaiah xlii. 3. Matt. xii. 20.) scrupled not to partake of the *usual* entertainments of those times, at which, no doubt, according to the custom of the Jews, there was flesh. So much did he frequent and partake of them, that the Pharisees, in reproach, called him "a gluttonous man," (Matt. xi. 19.) At the feast given by Matthew the publican on his quitting his profession, (Matt. ix. 10, 11.) and at the marriage-feast in Cana, he probably partook with others of "oxen and fatlings," (John, ii. 1—11. Matt. xxii. 4.) In the parable of the Prodigal Son, mentioned as a type

of the rejoicing in heaven on the repentance of a sinner, the *fatted calf* is killed for the entertainment. (Luke xv. 23.) And, again, at the marriage supper of the king's son, another likeness of the kingdom of heaven, we hear expressly of the "oxen and fatlings" being "killed." (Matt. xxii. 4.)

"Of the paschal lamb he partook along with his disciples, who were most of them fishermen by trade, an employment which consists in the taking away of life for the sustenance of man. Upon two occasions he brought a multitude of them miraculously to their nets, (Luke v. 1—11. John xxi. 1—14.) and these were, probably, their common food, as we find they had fishes with them upon those occasions, when Christ miraculously increased them, together with the bread, to give food to fainting thousands. (Matt. xiv. 15—21. Mark, vi. 35—44. Luke ix. 10—17. John vi. 5—14.) Of fish also he eat, even after his resurrection, (Luke xxiv. 42. John xxi. 29.) He mentions also, without any censure, the "two sparrows sold for a farthing," and the "five for two farthings," which were probably sold as *food*.

"3. Under the law of Moses, and indeed long before that, in the time of Noah, certain animals had been forbidden to be used by man as food, under a distinction of *unclean* and clean animals. But, under the Gospel, even this is done away; for, when St. Peter was at Joppa, and at prayer upon the house top, "and he became very hungry, and would have eaten: while they made ready, he fell into a trance, and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice unto him, Rise, Peter; *kill and eat*. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice, and the

vessel was received up again into heaven." (Acts x. 10—16.) Here permission is given to *kill* and to *eat* animals of all kinds. St. Peter, again, in his 2d Epistle, speaks of the "brute beasts" as being "made to be taken and destroyed." (ii. 12.) And, afterwards, when the disciples at Antioch had some scruples as to the necessity of observing many parts of the Mosaic law, and sent Barnabas and Paul to Jerusalem, to consult with the other apostles on the subject, their determination was: "That ye abstain from meats *offered to idols*, and from *blood*, and from things *strangled*." (Acts xv. 29.) And St. Paul, in the 10th chap. of his 1st Epistle to the Corinthians, advises them, "Whatsoever is sold in the shambles, that eat, asking no questions for conscience sake. For the earth is the Lord's, and the fulness thereof." "If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you eat, asking no questions for conscience sake."—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." (Ver. 25—27. 31.) And he says also, in another place, that "the kingdom of God is not meat and drink; that is, that these, however necessary and desirable, are not the great objects of life, "but righteousness and peace, and joy in the Holy Ghost." (Rom. xiv. 17.)

"4. But St. Paul goes further, and informs us, in the 4th chap. of his 1st Epistle to Timothy, that the commanding to "*abstain from meats*" is "a departure from the faith." "Now the Spirit speaketh expressly, that, in the latter times, some shall *depart from the faith*, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding to marry, and *commanding to abstain from meats*, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer." (1—5.) These passages are abundantly sufficient to satisfy any one, who believes in the Word

of God, and will take the trouble to consult it, that the eating of flesh is lawful.

“The *frequency* and *measure* of this, however, is another question, and must rather be determined by convenience, and by the physician, upon considering the constitution of each individual. I believe, however, that it may be said, in general, that those who have the means of eating animal food, commonly eat too much. Were the rich to eat less, and the poor enabled to procure more, both classes would be the better for it. In particular constitutions and tempers, as, for instance, the irascible, an entire abstinence, or nearly so, from flesh and fermented liquors, might be advisable. Instances have been known of angry tempers being cured by living upon the food assigned to our fathers of the world before the flood—the herbs and fruits of the earth. Let it be observed, also, that, when animal food is rendered what is called *high*, either by putrefaction, or preparation, its ill-effects are increased; and that all *waste* of meat, by reducing a large quantity into a small portion of *essence*, is, no doubt, a *sin*.”

On the *Prohibition of Blood* it seems necessary to say a few words. Stackhouse, in his “History of the Bible,” Vol. I. Book II. Chap. I. Dissertation 1, has considered the subject at some length. Those who may wish to see the arguments on both sides, may consult the original, the result of his inquiry is sufficient for this place: “Unless we are minded to impair the authority, and sap the fountain of revealed religion, we must allow the decree to be still in force; and the command, which prohibits the eating of blood, still chargeable upon every man’s conscience. A command, given by God himself to *Noah*, repeated to *Moses*, and ratified by the apostles of *Jesus Christ*: given immediately after the flood, when the world, as it were, began anew, and the only one given on that occasion; repeated, with awful solemnity, to *the people*, whom God had separated from the rest of the world to be his *own*; repeated with dreadful denunciations of divine vengeance, upon those who should dare to transgress it; and ratified by the

most solemn and sacred council that was ever assembled upon earth, acting under the immediate influence of the Spirit of God; transmitted, from that sacred assembly, to the several churches of the neighbouring nations, by the hands of no meaner messengers, than two bishops, and two apostles*; asserted by the best writers, and most philosophic spirits of their age, the *Christian apologists*, and sealed with the blood of the best men, the *Christian martyrs*; confirmed by the unanimous consent of the fathers, and revered by the practice of the whole *Christian church* for above three hundred years, and of the *eastern church*, even to this very day." P. 162, 163.

He afterwards says, "though this prohibition of eating blood can hardly be deemed a commandment of *moral* obligation, yet is it a *positive* precept, which cannot but be thought of more weight and importance, for being so oft, and so solemnly enjoin'd; that, though the reasons alleged for its injunctions, are not always so convincing, yet the prevention of cruelty and murder, which is immediately mentioned after it, will, in all ages, be ever esteemed a good one; and though the liberty granted in the Gospel seems to be great, yet can it hardly be understood without some restriction." P. 163.

In concluding this chapter, it seems desirable to say something on the subject of killing the labouring oxen for food. Thomson and Armstrong have spoken against it, in the passages before quoted; and Mr. Young, in his "Essay on Humanity to Animals," Chap. I. p. 27, says, "Amongst the Athenians, and many other nations, in very ancient times, it was held unlawful to kill the ploughing and labouring ox, either for sacrifice or food†. I cannot help doubting whether it would not have been

* Genesis ix 4. Leviticus iii. 17. vii. 26. xvii. 10. 14.
xix. 26. Ezekiel xxiii. 25. Acts xv. 29.

† Potter's Grecian Antiquities, Book II, Chap. 4.

for the honour, and even the advantage of mankind, if this sentiment had continued to retain its influence in later ages. I could wish it to be considered, whether the loss of food, which would have arisen to mankind from abstaining from the flesh of the ploughing and labouring ox, would not have been compensated by the increase of humanity, which would have arisen from an abstinence of that nature."

On this, it may be said, that the law of Moses, which was so tender to animals, (see Exodus xxiii. 4, 5. 12. Deuteronomy xxii. 1—4. 6, 7. 10.) and especially to the labouring ox, (see Deut. xxv. 4.) makes no prohibition of the kind; and it appears, from the case of David, (2 Sam. xxiv. 22—25, and 1 Chron. xxi. 25, &c.) and from the case of Elisha, (1 Kings xix. 21.) that there was no scruple with the Jews on this head. Nor do I consider it as being more cruel to kill the labouring ox for food, than to allow it to lead a lingering old age; but should consider the making it to cease from its work while yet in strength, and allowing it *rest* and abundance of food to fatten, to be rather an act of mercy. The not using oxen more in agriculture, but using horses in their stead, which, after their work is over, afford no sustenance to man, seems to me to be a waste of food. Nor does it seem to me to be more cruel to kill for food the ox, which has been the companion and sharer in the labourer's toil, than to eat the poultry reared by our own hands. It does not appear, that, if the poor man himself, mentioned by Nathan in his parable, had taken his "little ewe lamb, which he had brought and nourished up," which "grew up together with him, and with his children," which "did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter," (2 Sam. xii. 3.) and killed it, that *he* would have been considered as having had "no pity." The great object, in our conduct towards animals, seems to be, *mercy in life, mercy in death.*

CHAPTER II.

On the Profession of a Butcher.—The Patriarchs.—The Priests and Heads of Families under the Law of Moses.—The Greeks.—The Romans.—The modern Jews.—England.—Edinburgh.—Chester.—Whether a Butcher may serve on a Jury in a case of life and death.—Whether the employment be likely to influence the moral character of the man.—Advice to Butchers respecting their employment.—Anecdotes of Butchers.

HAVING shewn in the former chapter that it is lawful for man to take away the life of animals for his own sustenance, it is next to be considered by whom that life is to be taken away.

In the appointment of sacrifice by God, in the case of Adam on his transgression, he who had brought "death into the world and all our woe*," must have been the first who took away life with his own hands. So, also, in the case of the sacrifices of Abel and of Noah. Whether any part of the victims, in these several cases, was eaten by the offerers, it is not stated. The first express mention of an animal killed solely as food, is when the three angels visited Abraham on their way to Sodom to destroy it, when "Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." (Gen. xviii. 7, 8.) Here, Abraham, who had, no doubt, been used to kill animals for sacrifice, was probably the *butcher*, the

* Milton's Paradise Lost, b. i. l. 3.

assistant *cook*, and the *servant* to wait upon his heavenly guests. In the case of Jacob and the two young goats, of which his mother made savoury meat for Isaac, to pass for Esau's venison, they were probably killed by Jacob. Do we, in these cases, feel any horror at this office of the patriarchs, and impute any cruelty of disposition to them?

Under the law of Moses, in the daily sacrifice of the tabernacle and the temple, the victim was sometimes slain by the priests, and sometimes by the inferior ministers; and, at the feast of the passover, each head of a family was at once priest to kill the sacrifice, and the butcher to slay for the food of the household.

Amongst the ancient Greeks, it was, likewise, the office of the priests to slay the victims for sacrifice, and of the head of the family or his sons to kill for food. Many instances may be found in Homer; as, where Agamemnon kills the lambs, the blood of which was to be the seal of the treaty made with the Trojans.

And Agamemnon, drawing from its sheath
At his huge faulchion's side, his dagger forth,

* * *

He said, and pierc'd the victims; ebbing life
Forsook them soon; they panted, gasp'd, and died.

COWPER's *Homer*, *Iliad*, b. iii. l. 301—326. 2d Ed.

Again, when Nestor sacrifices to Minerva, his own sons kill the victims, cut the flesh in pieces, and broil it.

The royal youths then raising from the ground
The heifer's head, sustain'd it, while she pour'd
Her ebbing life's last current, in the throat
Pierc'd by Pisistratus, the Prince of Men.

Odyssey, b. iii. l. 568—571.

And, again, when Achilles entertained the messengers of the other Grecian generals:

Achilles, then, himself
Advancing near the fire an ample tray,
Spread goat's flesh on it, with the flesh of sheep

And of a fatted brawn; of each a chine.
 Automedon attending held them fast,
 While with sharp steel Achilles from the bone
 Slic'd thin the meat, then pierc'd it with the spits.
 Mean-time the godlike Menœtiades
 Kindled fierce fire, and when the flame declin'd,
 Rak'd wide the embers, hung the meat to roast,
 And taking sacred salt from the hearth-side,
 Where it was treasur'd, show'r'd it o'er the feast.
 When all was finish'd, and the board set forth,
 Patroclus furnish'd it around with bread
 In baskets, and Achilles serv'd the guests.

Iliad, b. ix. l. 350—364*.

The same practices also prevailed amongst the Romans.

At what period the office of killing animals for food became a separate trade, it may be difficult, if not almost impossible, to determine. Probably at different times in different countries, and in different parts of the same country. It is the province of *civilization* to make trades or professions; for, as the wants, either real or imaginary, of men increase, and there is a greater demand for any article, it becomes expedient for persons to confine themselves to fewer objects, by which means much time is saved, and business is executed with the greater nicety. Thus, in any district, or town, or parish, it is better for one man to confine himself to make clothes, or shoes, or to make houses of stone, or brick, or wood, or to kill animals for all the rest, rather than for each person, or each head of a family, to practise all these employments. Thus, no doubt, arose the first *Butchers*. And, from killing for others, they might soon get to kill their own animals, to sell out in small portions to such persons or families as might not be able to use a whole animal while it was good.

In 1 Cor. x. 25. we hear of meat being “sold in the *Shambles*.” The word *Makellon*, which is here translated *Shambles*, is formed from the Latin word *Macel-*

* See also, *Odyssey*, b. xiv. l. 58, &c. and l. 504, &c.

lum, which signifies "a market-place for flesh, fish, and all manner of provisions, a shambles, a butcher-row." (*Ainsworth's Dictionary*.) "If we recollect that Corinth was at that time a Roman colony, we shall cease to wonder that a public place in that city was named in imitation of the Latin *macellum*, and that St. Paul, in writing to the Corinthians, should retain the use of a word, which in that city had acquired the nature of a proper name." (*Parkhurst's Greek Lexicon*.) "The original of the name is said to be this. One Macellus, a very wicked and profane man, being condemned to die, a place was built in his house by Æmilius and Fulvius for selling provisions, and from his name it was called *macellum*. Into these places the priests sent to be sold what was offered to their idols, if they could not dispense with it themselves, or thought it not lawful to make use of it*. *Herodotus* says, that the Egyptians used to cut off the heads of their beasts that were sacrificed, and carry them into the market to sell to the Greeks; and if there were no buyers, they cast them into the river." (GILL, quoted by BURDER in his "Oriental Customs," Vol. II. p. 365.)

Among the ancient Romans there were three kinds

* This is the practice with the modern Jews, when they have killed a beast, and find it unclean according to their own laws, they sell it to Christian butchers for general sale.

A little before the overthrow of the papal power at Rome, in February, 1797, "the Jews held a synod at Leghorn, in which the Rabbies of all the several cities throughout Italy agreed, that their sabbath should be kept on Sunday, that their people should eat pork and other meat killed by Christian Butchers, that their beards should be shaved, that married women should wear their own hair, and that the different tribes should intermarry with each other: thus were the most material articles of the Jewish law dispensed with; while the Grand Seignor (if I am well-informed) annulled about the same time many of the laws of Mahomet. These circumstances, united with the fall of the popedom, furnish the thinking mind with ample scope for reflection."

Miss Starke's *Letters from Italy*, Second Edit.
Vol. II. p. 140. Note.

of established *Butchers*, namely two Colleges or Companies, composed each of a certain number of citizens, whose office was to furnish the city with the necessary cattle, and to take care of preparing and vending their flesh. One of these companies was at first confined to the providing of hogs, whence the member of it was called *Suarius*; and the other was charged with cattle, especially oxen, when the member of it was called *Pecuarius* or *Boarius*. Under each of these was a subordinate class, whose office was to kill, prepare, &c. the member of which was called *Lanius*, and sometimes *Carnifex*. The market day was every ninth day. Brissonius, Modius, and others, mention a pleasant way of selling meat, used for some ages among the Romans; the buyer was to shut his eyes, and the seller to hold up some of his fingers: if the buyer guessed aright, he was to fix the price; if he mistook, the seller was to fix it. This custom was abolished by Apronius, prefect of Rome; who, instead thereof, introduced the method of selling by weight. Nero built a noble edifice at Rome for the shambles; on which occasion was struck that medal, whose reverse is a building supported by columns, and entered by a perron of four steps; the inscription MAC. AUG. S. C. *Macellum Augusti Senatus-consulto*. (See Chambers's Cyclopædia.)

Miss Starke, in her "Letters from Italy," speaking of the present times, says, "I have frequently seen the Tuscan cattle, when destined for slaughter, adorned with chaplets of flowers, precisely as the ancients used to adorn their victims for sacrifice. The Roman Butchers, likewise, still wear the dress, and use the knife of heathen sacrificing priests." Vol. II. p. 11.

Amongst the modern Jews, to exercise the office of Butcher with dexterity, is of more reputation than to understand the liberal arts and sciences. They have a book concerning shamble-constitution; and in case of any difficulty, they apply to some learned rabbi for advice; nor is any one allowed to practise this art, without a licence in form from the high priest; which gives the man, upon examination, and evidence of his

abilities, a power to kill meat, and others to eat what he kills; provided he carefully read every week for one year, and every month the next year, and once a quarter during his life, the constitution above mentioned. (See "The Encyclopedia Britannica," *Art. Butcher*. Communicated also by a learned Jew rabbi of the present day.)

Of the history of Butchers in England, the writer, after some investigation and inquiry, has been able to learn but little. The laws relating to them, which form a part of it, will be given in a subsequent chapter, assigned to that purpose.

The Butchers were incorporated by king James the First, under his letters patent, bearing date the 16th day of September, in the third year of his reign in England, (1606,) and of Scotland the nine and twentieth. They were incorporated by the name of *Master, Wardens, and Commonalty of the Arts or Mystery of Butchers of the City of London*, the fraternity being very ancient*. (See Strype's Edit. of Stow's Survey of London, &c. Vol. II. Book V. page 211.) It is the twenty-fourth in rank among the livery companies, and is governed by a Master, four Wardens, elected annually, sixteen Assistants, and one hundred and ninety-three on the Livery. They have a very handsome hall, the inside of which is finely wainscoted, in Pudding Lane, near the Monument. Their arms are *azure*, (blue,) two *Axes saltierwise*, (in the form of St. Andrew's cross,) *argent* (silver) between three bull's head *couped*, (cut evenly off,) *attired or*, (with the *horns gold*,) a boar's head *gules*, (red,) between two *Garbes (wheat-sheaves)* *vert* (green.)

At Edinburgh there is a company of butchers, or

* The Butcher's Company was fined as "adulterine" (that is, being set up, or instituted, without royal licence) in the twenty-sixth of Henry the Second, that is, in the year 1180.

See Brayley's *London and Middlesex*,
Vol. II. p. 343—419.

fleshers, which is the tenth of the fourteen incorporated companies of tradesmen, out of which the fourteen deacons are chosen, which form a part of the town council, and out of which one of the commissioners for parliament is chosen, and out of which the Lord Provost may be chosen. So that a butcher at Edinburgh may arrive at the highest civil honours.

There was a company of butchers at Chester in the year 1328, since, from the Harleian Manuscript of the Chester Whitsun Plays, in the British Museum, it appears that *The Temptation* was played by *the butchers*.

It seems to be generally understood, "that our legislature has affixed such an imputation of proneness to shed blood, upon persons who slaughter brute creatures for a subsistence, that by the laws of England no butcher is permitted to serve on a jury when sitting on the life of a fellow subject." ("Pantologia," *Art. Butcher*. See also Tryon's "Way to Health, Long Life, and Happiness," Vol. I. p. 348. "Domestic Encyclopedia," *Art. Butcher*. "Literary Miscellany," No. 18. p. 49.) Mr. Young, in his "Essay on Humanity to Animals," seems to think it to be the general opinion, that a butcher should not be admitted as *evidence* in a case of life and death: "It seems to be a very general opinion, that the English law will not accept the evidence of a butcher in any trial wherein life is concerned, under the idea that butchers are, from the nature of their business, apt to be rendered less feeling and humane than other classes of men." He seems to acquiesce in this judgment, but adds, "This opinion, however, respecting the evidence of butchers, is, I believe, a vulgar error; but it serves at least to show what is the sense of a great number of persons upon the subject in question." Chap. i. p. 5, 6.) Both ideas, I believe, are erroneous, for I cannot find any thing of the kind in Burn's "Justice," under either of the articles, Butcher or Jurors.

Thus far, then, the way seems to be cleared before us. But it is well worthy of consideration, whether there is any thing in the employment of a butcher, which really tends to dispose the mind to cruelty, either

towards man or beast. Tryon, in his "Knowledge of a Man's Self," &c. which is the second part of "The Way to Long Life," &c. p. 335, says, "*Butchers, whose employment is violent, bloody, and cruel; which practices, actions and motions of the human body, by the repeated strokes of violence, and by the conversations* of their school-fellows in all base lessons, language, and methods: never fail to stamp the signatures of brutality and inhumanity, and diffuse their own propertys to the intellectuals: so that the invisible qualitys are infected, and the spiteful envious powers advanced to the government, and are forthcoming on all occasions, as is manifest by their common discourses and ordinary conversations. And it is for the same reason, that not only this trade, but all employments which communicate with, and handle gross unclean materials, or that frequently oppress any of the inferior animals: the practicers thereof are sure to have all their sanguine soft tempers sully'd: such know nothing of the planissing hammer or its uses, but like anchor-smiths, do all by the fierceness of fire and laborious violent strokes. The next trade or employment concerned about the dead bodies of the creatures are the tanners; whose business it is to make their skins useful. These tradesmen are but one degree above butchers: they are for the most part bold, gross and unclean in their methods and orders of life, much like the materials and things they work in, handle and communicate with†.*

* At an ordinary, at a public house, in a market town, frequented by a butcher known to the writer of this, at which about eight butchers and two tanners, besides other persons, are occasionally present, there is a rule, that, whoever makes use of an *oath* is to forfeit *sixpence*. In upwards of a year, the butcher mentioned above, never heard but one oath sworn there, and that was by one who did not usually dine in that room.

† In Acts ix. 43, and x. 6 and 32, we find that Peter, when at Joppa, lodged, and tarried many days with one Simon a *tanner*. Peter, therefore, did not think this man objectionable on account of his business; but, probably, selected him for his host on account of his being a Christian, and an eminently pious man. Christ's instructions to his disciples in what kind of

Now the next *beautifying trade* belonging to the *skins of beasts*, are the *leather dressers* of various sorts, according to what *skins* they are, as *curryers* and those *traders* who are one degree before the *tanner*, because they are the second *beautifiers*. However these are a surly, bold, impudent sort of people, much like the original matters they are employ'd in, and the ingredients they use in their *art*. The next sort of *tradesmen* are still higher graduated; as *shoemakers*†, *glovers*, and all other small *arts* belonging to the said *trades*," &c.

houses they were to abide, when they went on their missions, (Luke x. 5—8.) will give us an idea of what must have been the house and character of Simon. Let it be observed, also, that it was at the house of this *tanner* that Peter had the vision of the vessel full of all manner of living things, and when the *voice from Heaven* said to him, "Rise, Peter, *kill*, and eat." (x. 13.)

* The fraternity of shoemakers have certainly given rise to some characters of great worth and genius. The late Mr. Holcroft was originally a shoemaker, and, though he was, unhappily, at the beginning of the French revolution, infected with French principles, yet he was certainly a man of great genius, and, on the whole, a moral writer. His dramatic pieces must rank amongst the best of our English dramas. Robert Bloomfield wrote his poem of "The Farmer's Boy," while employed at this business, and, for modest worth and humanity, the members of any profession might feel happy in the acquaintance of the shoemaker and the poet.

Dr. William Carey, Professor of Sanscrit and Bengalee, in the College of Fort William, Calcutta, and the able and indefatigable translator of the Scriptures into many of the eastern languages, was originally a shoemaker in Northamptonshire. Having, in early life, a taste for reading, he cultivated it with considerable success, and being particularly expert at learning languages, he bent all the force of his mind to that pursuit, and made himself acquainted with the Latin and Greek, and several modern languages, before he went to India; where, by pursuing the same course of unexampled assiduity and success, he has well entitled himself to the honourable appellation of "Father of the Oriental Versions," (see the Fourth Report of the Cambridge Auxiliary Bible Society, 1815,) as he has had the merit of giving the "*first impulse to the great work of the translation of the Scriptures now carrying on*"* with so much success

* See "*A Sermon on the Nations imploring the Word of Life*," by the Rev. John Scott, of Hull, 1811.

That a person's *occupation*, and the *objects* by which he is surrounded, and the *light* in which he is accustomed to see them, that is, the *thoughts* with which he contemplates them, have much influence upon his disposition and character, I believe to be very true. But these, if of an unfavourable tendency, may be counteracted by other objects, by other pursuits, and by other thoughts, and, above all, by *religion*, by bringing every thought, word, and work, in subservience to the will of God. That the occupation of a butcher has not too frequently a tendency to harden the disposition, I will not pretend to deny; but that it is of a worse tendency than many others, which are not held in equal abhorrence, I can by no means grant; and the example of *MANY most respectable and humane butchers* is a proof of it. The *cries* of the animals, and the sight of agonies and of the effusion of blood, make the greatest impression upon minds guided by feeling rather than by principle; but

“ the poor beetle, that we tread upon,
In corporal sufferance finds a pang as great
As when a giant dies.”

SHAKESPEARE'S *Measure for Measure*,
Act iii. Scene i.

And he who kills the smallest bird, or the most minute insect, perhaps, occasions as great a portion of pain to the object, as the butcher who kills an ox. Those, therefore, who live upon what they call *vegetable* diet, must not flatter themselves that they do not destroy animal life, since almost every vegetable abounds with insects, though perhaps too minute to be seen without a magnifying glass.

The Hindus, for the most part, live on vegetables, that they may not take away life. A story is told of an Hindu, who obtained a microscope from an European;

in India, as well as of contributing more than any other individual to the continued progress of this noble work.

and, on looking through it at some article of his food, destroyed it. On being asked his reason, he said it was to prevent himself, or any one else, seeing the animals it had discovered to him*.

The author of the "Literary Miscellany," No. 18. puts the *surgeon* on the same footing with the butcher, and supposes that he is equally *excluded* from serving on juries. With respect to this point, the surgeon is *excused* from serving on juries, as he is from serving the offices of churchwarden and overseer, on account of his useful and uncertain profession, being liable to be called upon at any moment, on cases of the greatest humanity and exigence. As far as my experience goes, I have no scruple in saying, that some of the surgeons I have known, have been amongst the most humane of the human race. In respect to the butcher, let us appeal to *facts*. It is said that his shedding the blood of animals will dispose him to shed that of his fellow-creatures. Have the greater part of the murders committed in this kingdom, within the memory of man, or within the scope of records, been perpetrated by butchers, to justify the assertion or the supposition? Do the Newgate Calendar, and the various calendars of prisoners, if preserved by the various clerks of the peace for our several counties throughout the united dominions, record more names of cruel butchers, than persons of any other profession†? Have more murders

* This story is given, in verse, in the Appendix to this volume, No. I.

† It often happens, that persons are little disposed to go beyond the line of their immediate profession. In the "Diary and Plan of the Siege of Colchester, by the Parliament Forces, under the Command of General Fairfax, 1648," it is recorded, Thursday, July 20, "They killed their horses; one butcher ran away rather than he would do it." And it happened to the writer of this, that, having a spaniel, which was in extreme pain, and likely to die, and thinking that it would be mercy to have it put to death, he applied first to the butcher of the parish, and then to the blacksmith, and both, in a very civil and feeling manner, declined it. On mentioning to this butcher the Jewish method of killing animals, he said it seemed to him

been committed by butchers than by *soldiers* or *sailors*, whose profession, unhappily, leads them to the shedding of *human* blood? Yet that does not prevent our considering a soldier or a sailor as the tender friend, the humane citizen, and the polished gentleman. What shall we say of the *duellist*, the gentleman, the man of honour, who can go out in cool blood, take away the life of his friend, and be afterwards received in civil society? If a butcher is not fit to sit on a jury in a case of life and death, what shall we say of the counsel who pleads against the prisoner, the jury who find guilty, and the judge who condemns? If the occupation of a butcher be cruel, what are we to say of those who set him to it, who purchase his meat so cruelly slaughtered, and who send their animals to him to be slain? It is a maxim in law,

Qui facit per alteram, facit per se.

"He who does a thing by another, does it himself;" and, in a case of murder, he who is privy to it, is considered guilty as well as the perpetrator. If the butcher be so horrid a character, let us wash our hands of him altogether. What shall we say of the *fishmonger*, who cuts up some of his animals alive, merely to make them, as it is supposed, taste better? What shall we say of the postboy, the driver of a stage coach, or the gentleman-driver, who make their horses suffer more than a death every day they live*?

Our Saviour hath commented upon the sixth com-

to be *very cruel*:—I suppose, because it was *different* to that to which he had been accustomed.

* No person, probably, annexes any ideas of cruelty to the name and occupation of a *shepherd*. On the contrary, it suggests sentiments of all that is peaceful, harmless, and tender. Yet, most shepherds are able to *kill*, and, what the butchers call, *dress*, that is, *flay* and prepare and cut up, mutton; though, from want of the same practice and experience, they rarely do it so well; insomuch so, that, when meat is not well *dressed*, the butchers say it is *shepherded*; a plain proof of the utility of a set of men making it their own proper business.

mandment, in his admirable Sermon on the Mount: "Ye have heard, that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire." (Matt. v. 21, 22.)

Here let us pause—and, after all that has been said, let the various persons before mentioned, call their ways to remembrance—together with those who have been angry with their brethren without cause, and those who may have even occasioned the death of their brethren—or even parents—by various, but indirect, ways—by neglect, by unkindness, by severity, by withholding what would have preserved them from perishing,—and let them *throw the stone* at the *butcher*, if they dare.

The case is, I believe, that prejudice had so long operated against the employment of a butcher, that it was chiefly low persons, and persons of not very nice feelings, who would undertake it. But many respectable characters in it, and this enlightened era, which tends to improve every occupation, and the fall of *prejudice* before *truth*, are so many engines at work, to place things in their just situations and their just lights. The following lines are a fair statement of the case of the butcher and his employer:

Yon lattic'd window and yon lattic'd door,
Where spreading elms afford a shade before,
Where the two upright posts, with transverse beam,
With iron hooks, arrang'd in order, gleam,
Bespeak the butcher's shop, where victims bleed,
That man upon the flesh may freely feed.
He deals in slaughter and in blood, 'tis true,
He slays his thousands,—but it is for **YOU** *.

* A lady of great pretended sensibility, one day, passing by a butcher's shop, just as he was about to kill a lamb,

Man, who condemns the butcher's harden'd heart,
 As instigator, bears the heavier part,
 If aught of blame from out the practice grows,
 Which Providence Supreme to man allows.
 Of flesh and fruit we have the grant to eat,—
 The great commandment is—WITH MERCY TREAT.

O, Thomas Clement, would that all who cry
 Against the horrors of the butchery,
 Had manners gentle, and their hearts as kind,
 Their lives as blameless, well-inform'd the mind.
 Search thro' the village with your utmost care,
 Bring whom thou wilt with Clement to compare,
 I'll take the butcher against all the field,
 In worth and mercy he to none will yield.

Before I close this subject, I will state, for the consideration of butchers, what I conceive to be the objects to which they should turn their attention, for the improvement of the profession in general, and of themselves as individuals.

First, that, in slaughtering animals, every thing should be so ordered, as to give the animals the least pain possible, and that it should be conducted with the utmost regularity, with as little noise and brutality as may be; and the greatest cleanliness should be observed both in respect to the *appearance* and the *smell*. It is an old saying, that "cleanliness is next to godliness," and I believe that it is much connected with it, and, included in that, with morality and humanity.

Secondly, let your other occupations and amusements be of a nature to counteract any disposition to cruelty. The butcher will be well employed, besides his immediate business, in farming, or, by way of an amusement, in gardening. A taste for reading, and especially books of piety, and contemplations on the wonderful works of God, will, more than any thing, dispose his mind aright;

exclaimed, "Ah, cruel butcher, to kill an innocent lamb!" "Why, you cruel wretch!" said the butcher, "you would not eat it *alive*, would you?" Those who are acquainted with Gay's Fable of "The Turkey and Ant," and the Fable of "The Fox and the Cat," will think them applicable to this subject: they are given in the Appendix, No. II.

and music also will harmonize it, and lead to those pious aspirations after divine things, which give a foretaste of heaven here, and the full enjoyment of it hereafter.

Above all, let him *avoid* all those *amusements*, (falsely so called,) the very essence of which is cruelty; as bull-baitings, cock-fightings, racing, shooting, and hunting.

The following anecdote is mentioned by Mr. Pratt, in the Notes to his Poem of "The Lower World," p. 102. "A butcher lately brought a bitch with her puppies to a bull-baiting, and exclaimed, 'I will not say any thing about the goodness of this breed; you shall see.' Immediately he let the bitch at the bull, who pinned him, although she had now scarcely a tooth in her head. He then cut her to pieces with a hedge-bill, and she quitted her hold only with her breath. There was instantly a great demand for the whelps, and he sold them for five guineas a piece. This horrible fact is confirmed by Bewick, and various testimonies no less credible. To put an end to this savage custom of bull-baiting, at Wokingham, in Berkshire, (where one George Staverton, to his eternal disgrace, left property, in 1661, for the purchase of a bull, to be baited every St. Thomas's day,) on the 20th of December, 1801, a most impressive and eloquent sermon was preached by Dr. Barry of Reading."

A story, like this, with persons, who act and speak from prejudice, more than from reason, is likely to stamp reproach upon the profession, not easily to be effaced. Let it stand upon record, not to criminate a useful and respectable body of men; but as a warning to those amongst them, who may be inclined, in any degree, to amusements of a cruel nature. A story of a butcher and his dog, of a different description, shall be stated as a contrast and a relief to it.

One very sultry evening in the dog-days, Garrick performed the part of King Lear. In the first four acts he received the accustomed tribute of applause. At the conclusion of the fifth, when he wept over the body of

his murdered daughter Cordelia, every heart beat in sympathy, and every eye caught the soft infection, and streamed with tears. At this interesting moment, to the astonishment of all present, his face assumed a new character, and his whole frame appeared agitated by a new passion: it was not tragic; it was evidently an endeavour to suppress a laugh. In a few seconds the attendant nobles appeared to be affected in the same manner, and the beauteous Cordelia, who was lying extended on a crimson couch, opening her eyes to see what occasioned the interruption, rose from her sofa, and, with the majesty of England, the gallant Albany, and tough old Kent, ran laughing off the stage. The audience could not account for this strange termination of the tragedy, till, turning their eyes from the stage to the centre of the front row of the pit, they saw a fat Whitechapel butcher, who, having a taste for intellectual enjoyments, had come to participate in the sorrows of Lear, and had brought his faithful and favourite mastiff with him. The dog, being accustomed to sit on the same seat with his master at home, naturally supposed that he might here enjoy the same privilege: the butcher sat very far back, and the dog finding a fair opening, got on the seat, and fixing his fore paws on the rail of the orchestra, peered at the performers, with as upright a head, and as grave an air, as the most sagacious critic of the day. The butcher, finding himself oppressed by a large and well-powdered Sunday periwig, for the gratification of wiping and cooling his head, pulled it off, and placed it on the head of the mastiff. The butcher and his dog being in so conspicuous, so obtrusive a situation, caught the eye of Garrick and the other performers. Such a sight as the large, round, fat, bald head, of the butcher, and the *mastiff* in a churchwarden's powdered *periwig*, was too much,—it would have provoked laughter in *Lear* himself, at the moment of his deepest distress; no wonder, then, that it had such an effect on his representative.

But it is not sufficient that we wipe away reproach from the profession of a butcher, let us consider whether

it has not any *honours* of which it may boast. It has at least given birth to some illustrious characters. Cardinal Wolsey was the son of a butcher at Ipswich; and, though he was a person of great ambition, and with many faults, yet he was not without his virtues. The fair side of his character is thus summed up by Griffith, to queen Katharine, in Shakspeare's play of King Henry the Eighth, Act IV. Scene 2.

“ This cardinal,
 Tho' from an humble stock, undoubtedly
 Was fashion'd to much honour. From his cradle
 He was a scholar, and a ripe, and good one:
 Exceeding wise, fair-spoken and persuading:
 Lofty and sour, to them that lov'd him not;
 But, to those men that sought him, sweet as summer.
 And, tho' he were unsatisfy'd in getting,
 (Which was a sin,) yet, in bestowing, madam,
 He was most princely. Ever witness for him
 Those twins of learning, that he rais'd in you,
 Ipswich and Oxford! one of which fell with him,
 Unwilling to outlive the good he did it;
 The other, though unfinish'd, yet so famous,
 So excellent in art, and still so rising,
 That Christendom shall ever speak his virtue.
 His overthrow heap'd happiness upon him;
 For, then, and not till then, he felt himself,
 And found the blessedness of being little:
 And, to add greater honours to his age
 Than man could give him, he dy'd fearing God.

This leads me to mention, that it has been said of Wolsey's dramatist, that he was himself the son of a butcher, and had even followed the trade: “William Shakspeare's father was a butcher; while he was a boy he exercised his father's trade, but when he killed a calf, he would do it in a high style, and make a speech.” (See Additional Anecdotes of Shakspeare, in Malone's Edition, Vol. I. Part I. p. 166.) The fact, however, is denied by some. Whether, when Polonius, in Hamlet, (Act III. Scene 2,) says, that he was once “accounted a good actor:” “I did enact Julius Cæsar: I was killed i' the capitol; Brutus kill'd me.”—And

Hamlet replies, "It was a brute part of him, to kill so capital a calf there."—Whether this smells of the shop, and is a smack of Shakspeare's old employment, we may conjecture, but cannot decide.

If rank and talents alone could reflect back honour on the profession from which the person arose, the butchers might boast of Sir William Scroggs, who was Chief Justice of the King's Bench, in the time of Charles the Second. His father was a butcher at Deddington in Oxfordshire, and he was educated for the church, but he entered into the royal army, and afterwards took to the law; but, becoming a great voluptuary, and a companion of the high court rakes, he did credit, neither to his origin, nor to the station to which he rose. (See North's Life of Lord Keeper Guildford, quoted in the European Magazine for March, 1810, Vol. LVII. p.180.)

The late Archbishop of Canterbury, Dr. Moore, a highly respected character, was the son of a butcher at Gloucester; and so was the very amiable, learned, and pious Henry Kirke White, of Nottingham, whose "Remains," in 2 volumes 8vo. do him so much credit.

In the review of a work called "The Secret History of the Green Room; containing authentic and entertaining Memoirs of Actors and Actresses in the three Theatres Royal," in the European Magazine for December, 1790, (vol. xviii. p. 443.) the reviewer says: "The style in some part of the work is affected, but upon the whole tolerably correct; and if a few judicious criticisms on the respective dramatic talents of the several performers whose lives are here recorded, were introduced instead of, or at least blended with, the uninteresting, invidious information, that Mr. Palmer's father was a private in the guards, and bill-sticker to Drury-lane house; that Mr. Dignum was unfortunately bred a tailor; that Moody was the son of a hair-dresser; and that the parent of Mr. Suett was a *butcher*; they would have given an air of ornament and dignity to the work, and rendered it much more agreeable to readers of taste, than we are apprehensive it will now prove." The reviewer has here printed the word *butcher* in

italics, as if he seemed to consider the being sprung from such an origin, as almost the lowest state of degradation, certainly below the *bill-sticker*, the *tailor*, and the *hair-dresser*. Nor is he of the same sentiment with Pope*,

How lov'd, how valu'd once, avails thee not;
To whom related, or by whom begot.
A heap of dust alone remains of thee;
'Tis all *thou* art! and all the *proud* shall be!

And again, in his "Essay on Man," Epistle IV. l. 193.

Honour and shame from no condition rise;
Act well your part, there all the honour lies.

The author of "The Dramatic Mirror," in his account of Mr. Suett, though he is aware that Chelsea was the place of his nativity, and that he was born in the year 1755, suppresses this anecdote of his parentage; but, after having said, that "as a private individual, Mr. Suett was much respected for his honour and integrity;" does not scruple to add, "but his company was little courted by the respectable part of the public, from his partiality to tippling with low company in public houses," p. 991. Mr. Suett, at the age of ten, became one of the choir of Westminster Abbey, and enjoyed the advantage of a liberal education, which is always given to the singing-boys of the foundation. After four years, he began to sing at several places of public amusement; and, finally, took to the stage as his profession, where, those who have seen him, and are fond of genuine humour, will never forget his truly comic powers. He was a proficient in music, and composed many pieces of great merit. Mr. S., probably, was not ashamed of his origin. His *name* was happily suited to the *profession*, and he did not scruple to *pun* upon that, in the character of Solomon, in the Quaker, when he introduced, as one

* See Hervey's Meditations among the Tombs.

of his characteristic *proverbs*, "Suet alone cannot make a pudding."

But the profession has not only given birth to excellence, it has, no doubt, had many most worthy characters in it, which should, and would have been recorded, but that the pen of biography is for the most part employed on the great and the learned, rather than on the worthies of humble life. An instance or two, however, shall be given. If worth, from the birth to the death, is estimable; so, he, who forsakes the path of vice for that of virtue, is, likewise, an object of our esteem: angels rejoice in the conversion of a sinner, and man should hail the change with at least equal satisfaction:

"Mr. Henry Staples, a holy minister of the seventeenth century, had a remarkable talent for religious conversation. Wherever he visited, he used to drop some useful word, and even on the road, he would often speak to strangers concerning the affairs of their souls. Having occasion to attend the assizes at Molingar, in Ireland, a profane butcher occupied a stall just under his window at the inn. Mr. Staples, hearing him swear, opened the casement, reproved him, and shut it again. The butcher continuing to multiply his oaths, Mr. Staples set the window open, that he might more readily continue his reproofs, which, at first, he received with all imaginable contempt. At length, however, Mr. Staples observed that the butcher, whenever he dropt an oath, looked to see whether Mr. Staples noticed it. This encouraged him to persist in his reproofs, which he did to good purpose; for not only a present reformation took place, but the man was led into serious reflection on his ways, and a change was produced. Some time after, when Mr. Staples came that way, he paid him the greatest respect, confessed his past folly, and thanked him for his kind reproof. To another person he said, 'This good man has saved my soul from hell.'" (Buck's Anecdotes, Vol. II. p. 241.)

William Reynolds, butcher, of Gamlingay, in the county of Cambridge, who died about the year 1803, was a very honest, sober, and religious man; so much

so, that he was employed by the late Mr. Berridge, vicar of Everton cum Tetworth, in the county of Bedford, to go preaching about the country. The reader is not to consider this anecdote as being given at all to express the author's approbation of the practice of lay-preaching; but merely as a testimony to the religious character of the butcher.

In "A Select Collection of Epitaphs," published at Ipswich, in the year 1806, p. 23, is the following,

On ROBERT POCKLINGTON, of Newgate Market.

Our Bob was a butcher, you'll say, What of that?
 And sold veal, beef, and mutton, white, dainty, and fat.
 All this, Sirs, is true; but our Robert did more,
 What *he* could not sell, he sent home to the poor;
 And, what is uncommon, he sent it while sweet,
 And such as a prince might accept as a treat.
 Let nobles and princes, who've plenty in store,
 Go copy our Robert, they need do no more:
 He had a good heart, not a kinder was giv'n,
 To lift us from earth to a mansion in heav'n.

William Hall, butcher, at Eaton-ford, in the county of Bedford, failed in his business, and paid a composition to his creditors. After some time, he had money left him, when he called his creditors together, and gave them a dinner, after which he paid to each one the remainder of his original debt. He was a very respectable man, and died in April, 1810, leaving a widow, very comfortably provided for, and three sons, now living, respectable men, and doing well.

We must not omit to mention, "a baron of beef from a famous ox, packed in such a way as to be good two months hence, has been sent as a present to the Marquis" now Duke "of Wellington, by a patriotic butcher of Slough, Bucks." (See the Newspapers for December, 1813*.

* It is to be wished that the name of this patriotic butcher had been given; and, also, that it had been stated in what man-

Nor must the memory of that philanthropic butcher be wholly passed over, (of whose kindness I recollect to have heard, as long ago as I had a memory to retain what was repeated to me by my dear mother,) who assisted the *little old woman* in getting her *pig over the bridge*, which she had bought with the *silver penny*, which she *found in sweeping her house*.

The butcher has seldom met with an honourable, or even a complacent, mention in poetry: the following verse from the "Song of Trades and Professions," if it does not contain much panegyric, at least speaks only the plain truth in a figurative way:

The *butcher*, again, a fresh paradox gives,
For, by *killing himself*,—strange to say!—'tis *he lives*;
And, throughout all our town, tho' he never will boast,
In the houses of all it is he *rules the roast*.

Since this was written, the author has met with, in Robert Bloomfield's pleasing "*History of Little Davy's New Hat*," the Ballad of *The Butcher's Horse and the Bees. A Village Tragedy*. In which, when Dobbin is dead from the stings of the bees,

The butcher felt his loss full sore,
He look'd, and wept, and look'd again;
For few poor beasts were valu'd more,
And few had died in greater pain.

Here we find the poet of nature and of humble life, attributing *tears* to the butcher, for the loss of his old favourite horse Dobbin. Such a notice is no mean praise.

ner the meat was *packed*, so as to insure its keeping good for so long a time.

CHAPTER III.

Religious considerations suggested by slaying animals:

1. *The Lamb.*—2. *Sheep.*—3. *The Goat.*—4. *Deer.*
5. *Oxen.*—*The Golden Calf.*—6. *Swine.*—7. *The Feeding of Fat Cattle.*—*Religious Reflections from considering the make of Animals:* 1. *The Spine.*—2. *The Chest.*—3. *The Shoulder-blade—the Joints—Mortice and Tenon—Ball and Socket—Gristle—Knee-pan—Joint-oil.*—4. *The Head—Teeth—Horns.* 5. *Correspondence of Parts—and Variations—Pack-age—Beauty.*—6. *Chewing the Cud—the Teeth—the Stomach—Conclusion.*

HAVING shewn, in the first chapter, that it is lawful to kill animals as food; and, in the second, that the profession of a butcher does not necessarily imply cruelty of disposition, or a want of tenderness and humanity, the reader, perhaps, will not be indisposed to accompany the writer in a farther inquiry, Whether the slaying of animals may not be made subservient to considerations of an important and religious nature.

There are many excellent books already written, to assist the souls of those engaged in other employments, in their ascent from earth to heaven*,—as, Flavel's "Husbandry Spiritualized," "Christian Husbandry," "The Husbandman's Manual," Flavel's "Navigation Spiritualized," Gurnal's "Christian's Armour," Fawcett's "Religious Weaver," "Angling Spiritualized," by Mr. Boyle, and many other works. The employment of

* Cardinal Bellarmine, on "The Ascent of the Soul to God by Meditation on the Works of the Creation."

the butcher, if duly considered on scripture grounds, will afford materials no less valuable in their import.

1. And, in this consideration, the first place seems due to that "Lamb slain from the foundation of the world," (Rev. xiii. 8.) that "Lamb of God, which taketh away the sin of the world," (John i. 29.) which was, in all probability, appointed by God to our first parents after their transgression, to be sacrificed at certain periods, to typify, or foreshew, the great sacrifice which was to be made by Christ for the sins of the whole world. This was the "acceptable sacrifice" (Heb. xi. 4.) made by Abel, (Gen. iv. 4.) "the Lamb for a burnt-offering" provided by God, in the case of Abraham and his posterity, (Gen. xxii. 7, 8.) and "the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who, by his death, hath destroyed death; and, by his rising to life again, hath restored us to everlasting life." (Preface at the Communion for Easter day, 1 Cor. v. 7. Exod. xii. 3. 5.) The Passover "was instituted in commemoration of the coming forth out of Egypt, when, the night before their departure, the destroying angel, who slew the first-born of the Egyptians, *passed over* the Israelites, because the door-posts of their houses were marked with the blood of the lamb, which was killed the evening before; and which, for this reason, was called the *Paschal Lamb*. It was typical of God's passing over and sparing such who are sprinkled with the blood of Christ. (1 Cor. v. 7.) As the destroying angel passed over the houses marked with the blood of the paschal lamb, so the wrath of God passes over them whose souls are sprinkled with the blood of Christ. As the paschal lamb was killed before Israel was delivered, so it was necessary Christ should suffer before we could be redeemed. It was killed before Moses's law or Aaron's sacrifices were enjoined, to shew, that deliverance came to mankind by none of them, but only by the true *Passover*, that *Lamb of God* slain from the foundation of the world; (Rom. iii. 25. Heb. ix. 14.) the slaying and burning of the victim pointing out that the life of

the sinner is forfeited to Divine justice, and that his soul deserves the fire of hell. The Passover was killed the first month of the year, which prefigured that Christ should suffer in that month." (John xviii. 28. Cruden's Concordance, *Art. Pass-over.*) And not only was Christ crucified in the very same month, but "the very *same* day of the month, and the very *same* hour of the day, that the *Paschal Lamb* was first ordained to be sacrificed." (Wilson on "The Sacrament," Sect. II. p. 7. See also Wogan on "The Proper Lessons," Vol. II. p. 441. Stanhope on "The Epistles and Gospels," Vol. I. p. 32.; and Fleury's "Manners of the Israelites," by Dr. A. Clarke, p. 313.) "It was killed in the evening, (Exod. xii. 6.) so Christ suffered in the last days, and at that time of the day. (Matt. xxvii. 46. Heb. i. 2.) At even also the sun sets, which shews, that it was the *Sun of righteousness* who was to suffer and die, and that at his passion universal darkness should be upon the whole earth. (Luke xxiii. 44.) The passover was roast with fire, to note the sharp and dreadful pains which Christ should suffer, not only from men, but from God also. It was to be eaten with bitter herbs, (Exod. xii. 8.) not only to put them in remembrance of their bitter bondage in Egypt, but also to testify our mortification to sin, and readiness to undergo afflictions for Christ, (Col. i. 24.) and likewise to teach us the absolute necessity of true repentance, in all that would profitably feed on Christ." (Cruden, as before.) Accordingly, the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," which St. John saw in the Revelation, (vii. 9—14.) which "stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" were "they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

Isaiah, speaking of Christ before-hand, says, (liiii. 7.) "He is brought as a lamb to the slaughter, and, as a sheep before her shearers is dumb, so he opened not his mouth." "The Lord hath laid on him the iniquity

of us all." (v. 6.) Or, as it was read by the Lord Treasurer of queen Candace to St. Philip, "He was led as a sheep to the slaughter; and, like a lamb dumb before his shearers, so opened he not his mouth." (Acts viii. 32.)

The lamb led to the slaughter, may likewise represent to us *our* state, if we should prove rebellious against God, for the prophet Jeremiah, in pronouncing threatenings against Babylon, says, "I will bring them down like lambs to the slaughter, like rams with the goats." (li. 40.) But the lamb is not only a type of Christ, but of *Anti-christ* also. He "is likened to a *lamb with two horns*; he usurps the place of Christ our great sacrifice; he pretends to great humility, holiness, and usefulness, and claims a twofold power, civil and ecclesiastic." (Rev. xiii. 11. Brown's Dictionary of the Bible, Vol. II. p. 449.)

2. "All the *Sheep* offered in the ancient sacrifices represented Christ. He and his people are likened to sheep and lambs, to mark their innocence, patience, harmlessness, usefulness, and exposure to manifold troubles and enemies." (Isaiah liii. 7. John x. 1—26. xxi. 15—17.)

3. "Under the law, *Goats* were ceremonially clean, and often used instead of a lamb; but they were especially used in the sin offerings. (Numb. vii. 29.) Did these sacrificed goats represent Jesus, as in the likeness of sinful flesh, surety for, and reckoned with transgressors, sacrificed for us? Did the two expiatory goats on the *FAST* of atonement, the one sacrificed, and the other conducted to the wilderness," called the scape-goat, "represent Jesus in his two natures, the manhood in which he died, and his godhead in which he lived and conquered death? Or the one, his dying for our offences, and the other, his rising again for our justification, and being preached to the gentiles in the wilderness of the people?" (Levit. xvi. *Ditto*, Vol. I. p. 513.)

4. "The various creatures of the *Deer-kind* are, the Hart, the Roe-buck, Rein-deer, Elk, Goat-deer, Horse-

deer, &c. These creatures live long, and, especially when young, are very comely and loving. They have a great antipathy at serpents, and eat multitudes of them."—"Their thirst is excessively strong and painful. They are very timorous, swift, and can leap far. They were allowed to be eaten by the ceremonial law." (Levit. xi. 3. Deut. xiv. 5. 1 Kings iv. 23.)—"Jesus Christ is likened to a Roe, Hart, and Hind, to mark his loveliness and love; his eternal duration; the enmity between him and the old serpent and his seed; his sad suffering and persecution on earth; his thirst for his Father's support and glorious reward; and his being the allowed provision of our souls; and his speed in coming to deliver us. (Song of Solomon ii. 9. 17. viii. 14. Psalm xxii. *title*.) The saints are likened to *harts panting* for water-brooks, to mark the earnestness of their desire after God, and the ordinances of his grace, when hunted by Satan, and persecuted by the world." (Psalm xlii. 1. Brown, Vol. I. p. 352.)

5. According to Brown, the Jews had no *oxen*, in the sense in which we use the word, but what are called oxen in Scripture were *bulls*, which were considered as clean animals. "Bullocks were often sacrificed in burnt-offerings and peace-offerings, and sometimes in sin-offerings. These represented the pure, patient, strong, and laborious Redeemer, sacrificed for us. (Heb. ix. 13, 14.) The *twelve brazen oxen* which supported Solomon's brazen sea, of which three looked to every quarter, might signify the twelve apostles, and their successors in the gospel-ministry, who, with much patience and labour, exhibit Jesus as the great means of purification from sin. (1 Kings vii. 25. 44. Jerem. lii. 20.) And are not these the labouring *oxen and asses* that eat clean provender; while they patiently labour in God's service, feed on his pure word, and eminent fellowship with him? (Isaiah xxxii. 20. xxx. 24.) Saints, but chiefly ministers, are likened to *oxen*; they are by nature equally perverse as others, but when converted, how tame, patient, and laborious! and how oft appointed

to slaughter by the wicked! (Jer. xi. 19. Isaiah xi. 7. lv. 25. Rev. iv. 7.) The glory of Joseph was like that of the *firstling bullock*: how numerous, powerful, prosperous, and joyful were his seed! how devoted to God, whose sanctuary was long fixed at Shiloh among them! (Deut. xxxiii. 17.) Persons impatient in trouble, are like *wild bulls in a net*; roar and cry, but by their struggling, entangle themselves more and more. (Isaiah li. 20.) Wicked men, chiefly rulers or warriors, are called *bulls*, and *bulls of Bashan*, and *calves*, to denote their prosperity, strength, and untractableness, mischievous violence and fierceness. (Jer. xxxi. 18. Psalm xxii. 12. lxviii. 30.) A rash youth is like an *ox led to the slaughter*; he is thoughtlessly and easily decoyed, and tempted to what ruins him. (Prov. vii. 22. Brown, Vol. I. p. 201.

“To purify the Hebrews when polluted by the touch of a dead body, or any part thereof, an unblemished *red heifer*, that had never borne yoke, was put into the hand of the sagan or second high-priest. In his presence she was slain without the camp or city. With his finger he sprinkled her blood seven times towards the tabernacle or temple; all the rest of her was burnt along with cedar wood, scarlet, and hysop: a clean person gathered and laid up her ashes in a clean repository without the camp. These ashes mixed with water, were on the third and seventh day of pollution sprinkled on the unclean person. He never received the second sprinkling till on the fourth day after the first; and if he was not sprinkled till the seventh day of his defilement, he continued in it till he was sprinkled again on the eleventh. The priest who sprinkled the blood, he who burnt the carcase, and he who sprinkled the mixture, were rendered unclean, and it behoved them to wash their clothes, and continue defiled till the even. (Numb. xix.) It is said, that no more than nine or ten heifers were burnt for this purpose, during the 1560 years of the Jewish dispensation; that after the temple was built, the heifer was always burnt on the Mount of

Olives, directly over against it; and that not the sagan, but the high-priest, oversaw the slaughter and burning, and sprinkling of the blood. It is certain that in no other case the colour of the victim was regarded. Did these heifers represent our unblemished and almighty Redeemer, the SEED of the woman, voluntarily surrendering himself to adversity and death without the gate, that he, by the virtue of his blood and spirit, might, to the surprise of angels and men, purify our conscience from dead works to serve the living God." (Heb. ix. 13, 14. DITTO, 202.)

"To eat CALVES of the stall, is to riot in luxury, and live on the most delicate provision." (Amos, vi. 4.) "Ministers and saints are like calves in meekness, patience, spiritual strength, readiness to labour, and cheerful running in the way of God's commandments. (Rev. iv. 7. Ezek. i. 7. Isaiah xi. 6.) They grow up as calves in the stall; when feasted of Jesus's fulness, they abound in grace and in good works. (Matt. iv. 3. ;) and they render to him the calves of their lips, the pure offerings of prayer, praise, and thanksgiving. (Hosea, xiv. 2.)

As the Hebrews had seen, and perhaps many of them worshipped the Egyptian idol *Apis*, which was a living *Bull*, and sometimes adored in the form of one, or in the form of a man with a bull's head, they persuaded Aaron, when Moses was up in the mount with God, to make them a golden calf, to which they observed a festival, committing all manner of excesses, and on doing which Moses broke the two tables of testimony written by God himself. Moses reduced the idol to powder, and caused the idolaters to drink it. This sin was gradually punished in their after miseries for many generations, (Exod. xxxii.) so much so, that, whenever the Israelites suffered, they always said that there was some of the golden calf in it. Thus, when we suffer, should we consider whether God does not punish us for our idolatries, for worshipping some *golden calf*, some earthly idol which we have set up in our hearts against God.

1.

When Israel heard the fiery law
From Sinai's top proclaim'd,
Their hearts seem'd full of holy awe,
Their stubborn spirits tam'd.

2.

Yet, as forgetting all they knew,
Ere forty days were past,
With blazing Sinai still in view,
A molten calf they cast.

3.

Yea, Aaron, God's anointed priest,
Who on the mount had been,
He durst prepare the idol beast,
And lead them on to sin.

4.

Lord, what is man, and what are we,
To recompence thee thus!
In their offence our own we see,
Their story points at us.

5.

From Sinai we heard thee speak,
And from Mount Calv'ry too;
And, yet, to idols oft we seek,
While thou art in our view.

6.

Some golden calf, or golden dream,
Some fancied creature-good,
Presumes to share the heart with him,
Who bought the whole with blood.

7.

Lord, save us from our golden calves,
Our sin with grief we own;
We would no more be thine by halves,
But live to thee alone.

Olney Hymns, B. 1. H. 18.

6. *Swine* were forbidden to the Hebrews. They are of a ravenous nature, will feed on carrion, husks, and

any filth. Some of them will eat their own young after they have brought them forth. They are very lazy and sleepy, and fond of wallowing in the mire. Our Saviour (Matt. vii. 6.) forbids his disciples to "cast their pearls before swine, lest they trample them under their feet, and turn again and rend you." He would have them to use discretion in dispensing holy things, especially by way of admonition or reproof. The prodigal son (Luke xv. 15.) when he had spent all, was reduced to such distress, as to be glad to feed swine; this denotes the base work and drudgery about which sinners employ themselves. It is said, (Prov. xi. 22.) "As a jewel of gold in a swine's snout, so is a fair woman who is without discretion." Both the Jewish and Arabian women sometimes used to wear rings in their nostrils, to adorn themselves. But nothing can be more ridiculous than to put a gold ring or a jewel in a swine's snout. St. Peter compares those sinners who frequently relapse into their former sins, to a sow that, as soon as she is washed, goes again to wallow in the mire. (2 Peter, ii. 22. See Cruden, *Art. Swine.*)

"They are emblems," says Brown; "of sinners delighting in their wickedness, sleeping in their sin, contemning Christ, the pearl of great price, returning to their old sins, persecuting the saints, and living to no spiritual use in the world." (Levit. xi. 7. Matt. vii. 6. 2 Pet. ii. 22.)

Under the gospel, as we have had occasion to observe before, no animal is common or unclean as food. (Acts x. 15.) And, though the sow that is now washed, will again return to wallow in the mire, yet these animals, if washed and kept clean, and fed on wholesome food, will thrive better and be more wholesome meat.

7. Flavel, in his "*Husbandry Spiritualized*," has a chapter *Upon the Feeding of Fat Cattle*. Part III. Chap. IV. in which are some very excellent remarks, a part of which shall be given here.

"Fat beasts you kill, the lean you use to save;
God's dispensations some such meaning have."

OBSERVATION.

"It is a good observation of a father, and well applied: *Oxen for use are daily yoked and kept short, whilst those that are desired for the shambles are let loose in green pastures to feed at pleasure.* Store beasts fare hard, and are kept lean and low; feeding beasts are excused from the yoke, whilst others are laboured and wrought hard every day; the one hath more than he can eat, the other would eat more if he had it.

APPLICATION.

"Thus deals the Lord oft times with his own elect, whom he designs for glory; and with the wicked who are preparing for the day of wrath. Thus are they filled with earthly prosperity and creature-enjoyments, like rusty and wanton beasts turned out at liberty in a fat pasture, whilst poor saints are kept hard and short. (Amos, viii. 4.) 'Hear this word, ye kine of Bashan, that are in the mountains of Samaria, which oppress the poor, and crush the needy.' These metaphorical kine are the prosperous oppressors of the world, full fed, and wanton wicked men. 'Tis true, heaven hath not all the poor, nor hell all the rich; but it's a very common dispensation of Providence, to bestow most of the things of this world upon them that have no portion in heaven; and to keep them short on earth, for whom that kingdom is provided. Let me draw forth the similitude in a few particulars:

"1. The beasts of slaughter have the fattest pasture; so have the ungodly in the world, 'their eyes stand out with fatness, they have more than heart can wish.' (Psalm lxxiii. 6.) 'Their hearts are as fat as grease.' (Psalm cxix. 70.) These be they that fleet off the cream of earthly enjoyments, 'whose bellies are filled with hidden treasures.' (Psalm xvii. 14.) 'The earth is given into the hand of the wicked.' (Job, ix. 24.) O, what full estates! what an affluence of earthly delight

hath God cast in upon some wicked men! There is much wantonness, but no *want*, in their dwellings; some that now know not which way to turn themselves in hell, once knew not where to bestow their goods on earth.

“2. Feeding cattle grow wanton in their full pastures; there you shall see them tumble and kick up their heels. The same effect hath the prosperity of the wicked; it makes them wanton, their life is but a diversion from one pleasure to another. (Job, xxi. 11, 12, 13.) ‘They send forth their little ones like a flock, and their children dance; they take the timbrel and harp, and rejoice at the sound of the organ; they spend their days in wealth, and in a moment go down to the grave.’ The same character doth the prophet Amos give of them, (vi. 4—6.) ‘They stretch themselves upon beds of ivory, and drink wine in bowls,’ &c. and no sorrow goes to their hearts. These are they that live in pleasures upon earth, as a fish in the water. (Jam. v. 5.)

“3. These fat pastures do but the sooner hasten the death of these cattle; the sooner they are fatted, the sooner they are slaughtered; and the prosperity of the wicked serves to the same end. The prosperity of fools shall destroy them; that is, it shall be the means and instrument of heating and heightening their lusts, and thereby fitting them for destruction; their prosperity is food and fuel to their corruptions. Many wicked men had not been so ripe for hell, had they not grown in the sunshine of prosperity.

“4. Fatted beasts do not in the least understand the intent and meaning of the husbandman, in allowing them such large and fat pastures, which he denies to his other cattle: and as little as beasts do wicked men understand the scope and end of God’s providences, in casting prosperity and wealth upon them; little do they think ‘their tables are a snare,’ (Psalm lxix. 23.) a gin, and a trap for their souls; they only (like beasts) mind what is before them, but do not at all understand the tendency and end of these their sensual delights.

“5. Though the husbandman keep his store-cattle in

short commons, yet he intends to preserve them: these shall remain with him, when the others are driven to the slaughter. Such a design of preservation is carried on in all those outward straits, wants, and hardships which the Lord exposes his people to. I confess such dispensations, for the present, are very stumbling and puzzling things, even to gracious and wise persons. To see wicked men not only exempted from their troubles, but even oppressed with prosperity; to see a godly man in wants and straits, and a wicked man have more than his heart can wish, is a case that poses the wisest Christian, till he consider the designs and issues of both those providences, and then he acquiesces in the wisdom of God so ordering it." (Psalm lxxiii. 5. 14. 18. 23.)

He then gives *A Reflection for a voluptuous Worldling*, and *A Reflection for a poor Christian*, and concludes the chapter with the following

POEM.

" Those beasts which for the shambles are design'd,
In fragrant flow'ry meadows you shall find,
Where they abound with rich and plenteous fare,
Whilst others graze in commons thin and bare:
Those live a short and pleasant life, but these
Protract their lives in dry and shorter lease.
Thus live the wicked; thus they do abound
With earthly glory, and with honour crown'd;
Their lofty heads into the stars aspire,
And radiant beams their shining brows attire;
The fattest portions serv'd up in their dish,
Yea they have more than their own hearts can wish:
Dissolv'd in pleasures, crown'd with buds of May,
They, for a time, in these fat pastures play,
Frisk, dance, and leap, like full-fed beasts; and even
Turn up their wanton heels against the heav'n;
Not understanding that this pleasant life
Serves but to fit them for the butcher's knife:
In fragrant meads they tumbling are to-day,
To-morrow to the slaughter led away:—
Their pleasure's gone and vanish'd like a bubble,
Which makes their future torments on them double.
Meanwhile God's little flock is poor and lean,
Because the Lord did ne'er intend or mean

This for their portion, and besides doth know
 Their souls prove best where shortest grass doth grow.
 Cheer up, poor flock! altho' your fare be thin,
 Yet here is something to take comfort in :
 You here securely feed, and need not fear ;
 Th' infernal butcher * can't approach you here.
 'Tis somewhat that ; but O, which far transcends,
 Your glorious Shepherd's coming, who intends
 To lead you hence unto the fragrant hill,
 Where with green pastures he his flocks will fill.
 On which he from celestial casements pours
 The sweetest dews and constant gracious showers ;
 Along whose banks, rivers of pleasures glide :
 There his bless'd flocks for ever shall abide.
 O, envy not the worldling's present joys,
 Which to your future mercies are but toys :
 Their pasture now is green, your's dry and burn'd ;
 But then the scene is chang'd, the table's turn'd."

It is said of the Greek physician Galen, that he was an atheist, till, one day, walking on the sea shore, he found a human skeleton, which he contemplated with much attention and perseverance; and, after seeing into the admirable arrangement of all the parts for the uses which they served, and how impossible it would be to alter any thing for the better, he concluded that it must have been formed by a divine artificer, and became thenceforth a believer. There is no necessity, I trust, of considering the make of the animal world, in order to bring any of the readers of this volume to a *belief* in Him, by whom all are "fearfully and wonderfully made;" (Psalm cxxxix. 14.) but a *consideration* of them may point out some circumstances and uses, to persons who have not before thought upon the subject, and raise their minds in admiration of the wisdom, skill, and goodness of Him, "who hath created all things," and in whom all "live, move, and have their being." (Acts, xvii. 28.) A few of the most obvious and strik-

* Note, by the Editor. The word *infernal* is not here used as a term of general reproach against butchers, but the words mean Satan, the destroyer, or butcher, of men's souls.

ing matters in the structure of animals shall be presented to the reader, extracted principally from Paley's "Natural Theology," which I shall notice here, once for all, taking the liberty to alter his words, when, by so doing, his meaning may be made the plainer.

An ox, or cow, well made, and in good condition, is a very pleasing, and a very wonderful sight. The size, the weight, the strength, the beauty, the various motions, whether its steady pace,—so comparatively easy for its bulk,—the toss, or bend, of the head, and the whisking of the tail, altogether form a pleasing union of greatness and comeliness, of solidity and ease. It has never been my lot to see the skeleton of a cow, either real, or in a drawing: I have seen both of a horse, and the cow is, probably, in its general appearance, a good deal like it. The legs, the pillars which support the body, the body itself, composed of ribs united to the back bone, and the head united to it by the neck, even on a slight inspection, present a very curious appearance.

1. * We will begin with the *spine*, or back bone, which is a chain of joints of very wonderful construction. Various, difficult, and almost inconsistent offices were to be executed by the same instrument. It was to be firm, yet *flexible*, that is, easily to be bent. It was, further, also, which is another, and quite a distinct purpose from the rest, to become a pipe, or conduit, for the safe conveyance from the brain, of the most important fluid of the animal frame, that, namely, upon which all voluntary motion depends, the spinal marrow; a substance, not only of the first necessity to action, if not to life, but of a nature so delicate and tender, so susceptible, and so impatient of injury, as that any unusual pressure upon it, or any considerable obstruction of its course, is followed by palsy or death. Now the spine was not only to furnish the main trunk for the passage of the spinal marrow from the brain, but to

* See Paley, Chap. VIII. p. 104.

give out, in the course of its progress, small pipes therefrom, which, being afterwards divided into many, might, under the name of *nerves*, distribute this supply to every part of the body. The same spine was also to serve another use, not less wanted than the preceding; namely, to afford a stay or base (or more properly speaking a number of these) for the insertion of the *muscles*, which are spread over the trunk of the body; in which trunk there are not, as in the limbs, round bones, to which they can be fastened, and, likewise, which is a similar use, to furnish a support for the ends of the ribs to rest upon.

Bespeak of a workman a piece of mechanism, which shall comprise all these purposes, and let him set about to contrive it; let him try his skill upon it; let him feel the difficulty of accomplishing the task, before he be told how the same thing is effected in the animal frame. Nothing will enable him to judge so well of the wisdom which has been employed: nothing will dispose him to think of it so truly. First, for the firmness, yet *flexibility* of the spine, it is composed of a great number of bones joined to one another, and compacted together by broad bases. The breadth of the bases upon which the parts severally rest, and the closeness of the junction, give to the chain its firmness and stability: the number of parts, or frequency of joints, its flexibility. Which flexibility, we may also observe, varies in different parts of the chain: is least in the back, where strength, more than flexure, is wanted; greater in the loins, which it was necessary should be more supple than the back; and greatest of all in the neck, for the free motion of the head. Then, secondly, in order to afford a passage for the descent of the marrowy substance, each of these bones is bored through in the middle, in such a manner, as that, when put together, the hole in one bone falls into a line, and corresponds with the holes in the two bones next to it. By which means, the perforated pieces, when joined, form an entire, close, uninterrupted channel: at least whilst the spine is at rest. But, as a settled posture is inconsistent

with its use, a great difficulty still remained, which was to prevent the joints shifting upon one another, so as to break the line of the canal as often as the body moves or twists; or the joints gaping outwardly, whenever the body is bent forward, and the spine, thereupon, made to take the form of a bow. These dangers, which are mechanical, are mechanically provided against. The joints, by means of their knobs and projections, and of the joinings which some of these form with one another at their ends, are so locked in and confined, as to maintain, in what are called the bodies or broad surfaces of the bones, the relative positions nearly unaltered; and to throw the change and the pressure, produced by bending, almost entirely upon the intervening *cartilages*, or *gristles*, the springiness and yielding nature of whose substance, admits of all the motion which is necessary to be performed upon them, without any opening being produced by a separation of the parts: such is the advantage which we receive from the chain being composed of so many links, the spine of so many bones. Had it consisted of three or four bones only, in bending the body the spinal marrow must have been bruised at every joint. These gristles may be seen in perfection in a loin of veal. Their form also favours the same intention. They are thicker before than behind, so that in stooping forward, the yielding substance of the gristle, giving way in the thicker and fore part, to the force which squeezes it, brings the surfaces of the adjoining bones nearer to the being parallel with one another than they were before, instead of increasing the inclination of their planes, which must have occasioned a fissure or opening between them. Thirdly, for the canal or tube of the spinal marrow giving out in its course, and in a convenient order, a supply of nerves to different parts of the body, notches are made in the upper and lower edge of every bone; two on each edge, at an equal distance on each side from the middle line of the back. When the bones are put together, these notches, exactly fitting, form small holes, through which the nerves, at each joining, issue out in pairs, in order

to send their branches to every part of the body, and with an equal bounty to both sides of the body. The fourth purpose assigned to the same instrument, is the insertion of the bases of the muscles, and the support of the ends of the ribs: and for this fourth purpose, especially the former part of it, a figure, particularly suited to the design, and unnecessary for the other purposes, is given to the constituent bones. Whilst they are plain and round, and smooth towards the front, where any roughness or projection might have wounded the adjacent bowels, they run out, behind, and on each side, into long projections, to which the muscles necessary to the trunk are fixed; and fixed with such art, that, while the parts of the back bone supply a base for the muscles, the muscles help to keep these bones in their position, or by their *tendons* to tie them together.

This most important, however, and general property, namely, the strength of the joints, and the security against their being put out of their places, was to be still more specially consulted; for, where so many joints were concerned, and where, in every one, derangement would have been fatal, it became a subject of studious precaution. For this purpose the movable joints between the bones are formed by means of the projections of their substances; and these so lock-in with, and over-wrap, one another, as to secure the bones, not only from accidentally slipping, but even from being pushed out of their place, by any violence short of that which would break the bone. In this, as in many instances, a plain observer of the structure of animals may learn enough for his information and satisfaction, by examining the bones of the animals which come upon his table. In one part of the spine, a still further expedient to guard and strengthen the joints, is to be observed in the mode according to which the ribs are annexed to the spine. Each rib rests upon *two* of the bones. That is the thing to be remarked, and any one may remark it in carving a neck of mutton. The manner of it is this: the end of the rib is divided by a middle ridge

into two surfaces, which surfaces are joined to the bodies of two neighbouring bones, the ridge applying itself to the gristle between. Thus perfectly, by one means or the other, is the danger of slipping sideways, or of being drawn aside out of the *line* of the back, provided against: and to withstand the bones being pulled asunder in the direction of the line, a strong *membrane* runs from one end of the chain to the other, sufficient to resist any force, which is ever likely to act in the direction of the back, or parallel to it, and consequently to secure the whole combination in their places.

* Along each side of the neck of large *quadrupeds*, or four-footed beasts, runs a stiff, robust cartilage, which butchers call the *pax wax*, or *white neck*. No person can carve the upper end of a *crop*, or *neck*, of beef, without driving his knife against it. It is a tough, strong, tendinous substance, braced from the head to the middle of the back: its office is to assist in supporting the weight of the head. It is a mechanical provision, of which this is the undisputed use; and it is sufficient, and not more than sufficient for the purpose which it has to execute. The head of an ox, or a horse, is a heavy weight, acting at the end of a long lever, (consequently, with a great purchase,) and in a direction nearly perpendicular, or upright, to the joints of the supporting neck. From such a force, so advantageously applied, the bones of the neck would be in constant danger of dislocation, if they were not fortified by this strong tape. No such cartilage is found in man, because, from the erect position of the head, (the pressure of it acting nearly in the direction of the spine,) the joining of the bones appears to be sufficiently secure without it. The care of the Creator is seen where it is wanted. This cautionary expedient is limited to quadrupeds.

† Upon the whole, and as a guide to those who may be inclined to carry the consideration of this subject

* Paley, Chap. XIII. p. 260.

† Paley, Chap. VIII. p. 112.

further, there are three views under which the spine ought to be regarded, and in all which it cannot fail to excite our admiration. These views relate to its joints, its bandages, and its holes; and to the corresponding advantages which the body derives from it, for action, for strength, and for that which is essential to every part, a secure communication with the brain.

The structure of the spine is not in general different in different animals. In the serpent tribe, however, it is considerably varied; but with a strict reference to the conveniency of the animal. For, whereas, in quadrupeds, the number of bones is from thirty to forty, in the serpent it is nearly one hundred and fifty: whereas, in men and quadrupeds, the surfaces of the bones are flat, and these flat surfaces laid one against the other and bound tight by sinews; in the serpent, the bones play one within another like a ball and socket, so that they have a free motion upon one another in every direction: that is to say, in men and quadrupeds, firmness is more consulted; in serpents, pliancy. Yet, even pliancy is not obtained at the expense of safety. The back bone of a serpent, for coherence and flexibility, is one of the most curious pieces of animal mechanism, with which we are acquainted. The chain of a watch, (that is the chain which passes between the spring-barrel and the fusee,) which aims at the same properties, is but a bungling piece of workmanship in comparison with that of which we speak.

2. The alternate enlargement and contraction of the *chest*, to allow for the play of the lungs, depends upon a simple, yet beautiful mechanical contrivance, by means of the structure of the bones which enclose it. The ribs are separate to the back bone, or rather to its side projections, *obliquely*: that is, in their natural position they bend, or *slope*, from the place of division downwards. But the base upon which they rest at this end being fixed, the consequence of their bending downwards, is, that, when they come to move, whatever pulls the ribs *upwards*, necessarily, at the same time,

draws them *out*; and that, whilst the ribs are brought in a straight line with the spine behind, the part of the chest to which they are attached in front, is thrust *forward*. The simple action, therefore, of the elevating muscles, does the business; whereas, if the ribs had been joined with the bones of the spine in a straight line, the hollow of the chest could never have been further enlarged by a change of their position. If each rib had been a hard bone, jointed at both ends to fixed bases, the whole chest had been immovable. *Keill** has observed, that the breast-bone, in an easy drawing in of the breath, is thrust out one-tenth of an inch; and he calculates that this, added to what is gained to the space within the chest, by the flattening or descent of the *diaphragm*, what is called by the butchers the *skirt*, leaves room for forty-two cubic inches of air to enter at every drawing in of the breath. Where there is a necessity for a deeper and more laborious breathing, the enlargement of the chest may be so increased by effort, as that the lungs may be distended with seventy or a hundred such cubic inches. The *thorax*, or lungs and chest, says *Schellhammer*, form a kind of bellows, such as never have been, nor probably will be, made by any artificer.

3. The *shoulder-blade* is, in some material respects, a very singular bone. In such quadrupeds as have no collar bones, which are by far the greater number, the shoulder-blade has no bony connexion with the trunk, either by a joint, or knob, or any other way: it does not grow to, or out of, any other bone of the trunk. In strictness, it forms no part of the skeleton. It is bedded in the flesh; attached only to the muscles. It is no other than a foundation bone for the fore-leg, or arm, laid in, separate, as it were, and distinct from the general system of bones. The lower limbs connect themselves at the hip with bones which form part of the skeleton; but this connexion, in the upper limbs,

* See his *Anatomy*, p. 229.

being wanting, a base, whereupon the fore-leg, or arm, might be jointed, was to be supplied by a separate bone for the purpose.

But, chiefly, in the *joints*, still more clearly than in the form or shape of the bones themselves, are seen both contrivance and contriving wisdom. Every joint is a curiosity, and is also strictly mechanical. There is the *hinge* joint, and the *mortice and tenon* joint; each as manifestly such, as any which can be produced out of a cabinet-maker's shop. And one, or the other, prevails, as either is adapted to the motion which is wanted: as, for example, a mortice and tenon, or *ball and socket* joint, is not required at the *knee*, the leg standing in need only of a motion backward and forward in the same direction, for which a hinge joint is sufficient: a mortice and tenon, or ball and socket joint, is wanted at the hip, that, not only the progressive step may be provided for, but the interval between the limbs may be enlarged or contracted at pleasure. Now, observe what would have been the inconvenience, if the case had been reversed, that is, if the ball and socket joint had been at the knee, and the hinge joint at the hip. The thighs must have been kept constantly together, and the legs have been loose and straddling. The disadvantage would not have been less, if the joints at the hip and the knee had been both of the same sort.

The *hinge joint* is not formed by a bolt passing through the two parts of the hinge, and thus keeping them in their places; but by a different expedient. A strong, tough, parchment-like *membrane*, rising from the receiving bones, and inserted all round the received bones a little below their heads, encloses the joint on every side. This *membrane* ties, confines, and holds the ends of the bones together, keeping the corresponding parts of the joint, that is the cup and the ball, close to each other.

For the *ball and socket joint*, beside the membrane already described, there is, in some important joints, as an additional security, a short, strong, yet pliable *ligament*, or bandage, inserted by one end into the head of the ball, by the other in the bottom of the cup; which

bandage keeps the two parts of the joint so firmly in their place, that none of the motions which the limb naturally performs, none of the jerks and twists to which it is ordinarily liable, nothing less indeed than the utmost and the most unnatural violence, can pull them asunder. It is hardly imaginable, how great a force is necessary, even to stretch, still more to break, this bandage; yet, so pliable is it, as to make no hindrance to the suppleness of the joint. By its situation, also, it is out of the way of injury from sharp edges.

Another important joint, and that of the *hinge* kind, is the *ankle*; yet, though important, *small*, and, on that account, more liable to injury. Now, this joint is strengthened, that is defended from being put out, by two remarkable knobs, or lengthenings of the bones of the leg, which knobs form what we call the inner and outer ankle. It is part of each bone going down lower than the other part, and thereby over-lapping the joint; so that, if the joint be in danger of slipping outward, it is curbed by the inner projection. Between both it is locked in its place.

In all joints, the ends of the bones, which work against each other, are tipped with *gristle*. In the ball and socket joint, the cup is lined, and the ball capped with it. The smooth surface, the elastic and uncrumbling nature of gristle, render it of all substances the most proper for the place and purpose.

The *patella*, or *knee-pan*, is a curious little bone; in its form and office unlike any other bone of the body. It is circular; pretty thick; a little rounded on both sides, and covered with a smooth gristle. It lies upon the front of the knee; and the powerful tendons, by which the leg is moved forward, pass through it (or rather it makes part of their continuation) from their origin in the thigh to their insertion in the leg bone. It protects both the tendon and the joint from any injury which either might suffer, by the rubbing of the one against the other, or by the pressure of unequal surfaces.

There is in all joints, and that common to them all,

an exquisite provision, manifestly adapted to their use, namely, the regular supply of a *mucilage*, more softening and slippery than oil itself, called *joint oil*, which is constantly softening and lubricating the parts that rub upon each other, and thereby diminishing the effect of rubbing in the highest possible degree.

In considering the joints, there is nothing, perhaps, which ought to move our gratitude more than the reflection, *how well they wear*. A limb will swing upon its hinge, or play in its socket, many hundred times in an hour, for sixty years together, without diminution of its agility: which is a long time for any thing to last; for any thing so much worked and exercised as the joints are. This durability I would attribute, in part, to the provision which is made for the preventing of wear and tear, first, by the polish of the *gristly* surfaces; secondly, by the healing lubrication of the *mucilage*; and, in part, to that astonishing property of animal constitutions, by which, in every portion of the body, let it consist of what it will, substance is restored, and waste repaired.

4. The *head* is another wonderful part of the animal frame. All the great cavities of the body are enclosed by *membranes*, except the *skull*. The heart, the lungs, the liver, the stomach, the bowels, have all soft coverings, and nothing else. The importance of the brain to life, (which experience proves to be immediate,) and the extreme tenderness of its substance, make a solid case more necessary for it than for any other part: and such a case the hardness of the skull supplies.

In respect to the *teeth* and the *horns* of animals, it is to be observed not only the uses which they serve, but also the time at which they come.

The teeth are formed within the gums, and there they stop: their further advance would not only be useless to the new-born animal, but extremely in its way; as, it is evident, that the act of *sucking*, by which it is for some time to be nourished, will be performed with more ease, both to the mother and to the young, whilst the inside of the mouth, and edges of the gums,

are smooth and soft, than if set with hard pointed bones. By the time they are wanted the teeth are ready.

In the same manner the *horn* of a calf or lamb does not bud, or at least does not sprout to any considerable length, until the animal be capable of browsing upon its pasture; because such a substance upon the forehead of the young animal, would very much incommode the dam in the office of giving suck.

5. * In contemplating the body of an animal, it is worthy of notice what a number of parts are brought together in a comparatively small compass. Three properties in particular are to be observed. The first is the exact correspondency of the two sides of the same animal; the right answering to the left, leg to leg, eye to eye, one side of the countenance to the other. Of ten thousand eyes, it would not probably be possible to match one, except with its own fellow; or to distribute them into suitable pairs, by any other selection than that which obtains.

This regularity of the animal frame is rendered more remarkable by the three following considerations. First, the limbs, separately taken, have not this correspondence of parts; but the contrary of it. A knife drawn down the chine, cuts the body into two parts, outwardly equal and alike; you cannot draw a straight line which will divide a foot, the leg, the thigh, the cheek, the eye, the ear, into two parts equal and alike. Those parts which are placed upon the middle or partition line of the body, as the nose, the tongue, the lips, may be so divided, or, more properly speaking, are double organs; but other parts cannot.

The next circumstance to be remarked, is, that, whilst the cavities of the body *outwardly* exhibit the most exact correspondency of the opposite sides, the *contents* of these cavities have no such correspondency. A line drawn down the middle of the breast, divides the

* Paley, Chap. XI.

upper part into two sides exactly alike; yet these two sides enclose very different *contents*. The *heart* lies on the left side; a lobe of the lungs on the right; balancing each other, neither in size nor shape. The same thing holds of the lower part. The liver lies on the right side, without any similar thing opposite to it on the left. The spleen, indeed, is situated over against the liver; but agreeing with the liver neither in bulk nor form.

Similar, also, to this, is the third observation; that an inward inequality in the vessels which feed or support a limb, is so managed, as to produce no inequality in parts which were intended to be alike. The right fore-leg answers accurately to the left; but the branches of the *arteries*, which supply the two, do not go off from their trunk, in a pair, in the same manner, at the same place, or at the same angle. Under which want of similitude, it is very difficult to conceive how the same quantity of blood should be pushed through each artery: yet the two limbs which are nourished by them, perceive no difference of supply, no effects of excess or deficiency.

Another perfection of the animal body is the *package*. Examine the contents of the trunk of any large animal. Take notice how soft, how tender, how variously formed they are; how constantly in action, how necessary to life. Reflect upon the danger of any injury to their substance, any derangement of their position, any obstruction to their office. Observe the heart pumping at the centre, at the rate of eighty strokes in a minute: one set of pipes carrying the stream away from it, another set bringing, in its course, the fluid back to it again: the lungs performing their elaborate office, namely, distending and contracting their many thousand vessels, by an alternate motion which cannot cease for a minute: the stomach dissolving and digesting its food, and the bowels silently driving it along; collecting from it, as it proceeds, and giving to the blood a constant supply of nourishment: that blood pursuing its course: the liver, the kidneys, the sweetbread, the milt,

with many other known and distinguishable *glands*, drawing off from it, all the while, their proper *secretions*. These several operations, together with others more subtile, but less capable of being investigated, are going on, at one and the same time. Think of this; and then observe how the body itself, the case which holds this machinery, is rolled, and jolted, and tossed about, the mechanism remaining unhurt, and with very little molestation even of its nicest motions.

A third general property of animal forms, is *beauty*. Consider what the parts and materials are, of which the body is composed; and no further observation will be necessary to shew, how well these things are wrapped up, so as to form a mass, which shall be capable of symmetry in its proportion, and of beauty in its aspect; how the bones are covered, the bowels concealed, the roughnesses of the muscles smoothed and softened; and how over the whole is drawn a covering, which makes all an object of attraction to the sight, or one upon which it rests, at least, with ease and satisfaction.

6. The last circumstance which shall be noticed in those animals, which, principally, are used as food, is that of *rumination*, or *chewing the cud*, and which depends upon the make of the teeth and the stomachs. The horse and ass are furnished with teeth in the upper jaw, and do not ruminate. The ox, sheep, and deer tribe, are without fore teeth in the upper jaw. These ruminate. In the ox or cow, the gums are pretty hard, and the tongue rough*. This roughness is occasioned by long, sharp-pointed *papillæ*, with which the whole substance of it is covered. These *papillæ* are turned towards the throat; so that, by their means, the food, having once got into the mouth, is not easily pulled back. The animals, therefore, supply the defect of teeth, by wrapping their tongue round a tuft of grass; and so pressing it against the upper jaw, keep it stretched, and cut it with the

* Encyclopedia Britannica, *Art. Anatomy*, Part II, Chap. IV, Sect. III. Vol. II. p. 295.

teeth of the under jaw; then, without chewing, throw it down into the gullet. All animals which ruminate, have more stomachs than one; some have two, some three; the cow has no less than *four*. The food is carried directly down into the first, which lies upon the left side, and is the largest of all: it is what is called the stomach, or *paunch*. Upon the inner surface of this are a vast number of small, blunt-pointed knobs, by which the whole has a general roughness, and the surface is extended to several times the size of the paunch itself. The food, by the force of the muscles of this paunch, and the liquors poured into it, is sufficiently *macerated*, or steeped and worn; after which it is forced up hence by the gullet into the mouth, and there is made very small by *rumination*, or chewing the cud; for which purpose the *grinders* are exceedingly well fitted: for, instead of being covered with a thin crust, the *enamel* on them consists of upright plates, between which the bone is bare, and constantly wearing faster than the *enamel*, so that the tooth remains good to extreme old age. After rumination, the food is sent down by the gullet into the *second* stomach; for the gullet opens indifferently into both. It ends exactly where the two stomachs meet; and there is a smooth gutter, with rising edges, which leads into the second stomach, from thence to the third, and also to the fourth: however, the animal has the power of directing it into which it will. Some say that the drink goes into the second; but that might be easily determined by making them drink before slaughter. The second stomach, which is the foremost and smaller, is called the *honey-comb*, the *bonnet*, or *kings-hood*. It consists of a great number of cells on its inner surface, of a regular five-sided figure, and has somewhat the appearance of a honey-comb. Here the food is further macerated; from which it is thrust into the *third*, called the *many piles*, because the inner surface rises up in a great many *plicæ*, or *folds*. There are numberless sort of grains, like millet seeds, dispersed on its folds, from which some call it the *millet*. From this it passes

into the *fourth*, which, from its colour, is called the *red*. This much resembles the human stomach, or that of a dog, only the inner folds are longer and looser: and it may also be observed, that in all animals there is only one stomach for digesting; whence this might not improperly be called the only true stomach. The French call this stomach by a name which signifies *curdled*, because any milk that is taken down by young calves is there curdled. It is this fourth stomach, with the milk curdled in it, that is commonly taken for making *runnet*. From this peculiar structure of the stomach in ruminating animals, they will be served with one third less food than another of equal bulk; a fact well known to graziers. The reason is, that they have many and strong organs for digesting their food, which is therefore fully prepared, and almost wholly converted into nourishment: but a horse's stomach is not fitted for this; so that he requires a much greater quantity of food to extract the same nourishment.

Having considered these instances—few, very few, indeed, in comparison of what might be considered!—may we not say of *animals*, as the Psalmist said of MAN?—"O, Lord, how manifold are thy works, in WISDOM hast thou made them ALL; the earth is full of thy riches!" (civ. 24.) They are "fearfully and wonderfully made: marvellous are thy works. Thou hast fashioned them behind and before, and laid thy hand upon them. Their bones are not hid from thee, though they be made secretly, and fashioned beneath in the earth. Thine eyes did see their substance yet being imperfect, and in thy book were all their members written, which day by day were fashioned, when as yet there was none of them. How dear are thy counsels unto me, O God: O how great is the sum of them: if I tell them they are more than the sand!" (cxxxix. 13, 4. 14—18.)

CHAPTER IV.

Laws relating to Butchers, containing, also, their History: Reigns of Edward I. II. and III.; Richard II.; Henry VII. and VIII.; Queen Elizabeth.—Assize of the Butcher.—Extract from Burn's Justice.—Laws against Cruelty to Animals: Cases of Prosecutions.—Bull-baiting.

IN Strype's edition of Stow's "Survey of the Cities of London and Westminster," Vol. I. Book III. p. 128, in giving an account of Farringdon Ward Within, after noticing Monkeswell Street, and Lamb's Chapel, he says: "Again, to the high-street of *Cheape*, from *Fauster-lane* end to St. Martin's; and by that lane to the shambles, or flesh-market; on the north side whereof is *Pentecost-lane*, containing divers slaughter-houses for the butchers; and there is the *Butcher's Hall*.

"Pentecost-lane in *Parochia Sti. Nicholai ad Macella*, London.

"*The Parish Church of St. NICHOLAS* Shambles.

"There was there of old time a proper parish church of St. *Nicholas*, whereof the said flesh-market took the name, and was called St. *Nicholas Shambles*.

"There was antiently a lane or passage from *Vedast Lane*, now *Foster Lane*, to Great St. *Martin's* church on one part, and to this church of St. *Nicholas Shambles* on the other. But one *William Luda*, sometime Dean of St. *Martins*, stop'd it up. Whereupon, at an Inquisition made in *Edward II.* his Reign, for Purprestures and Annoyances in the City, the King's Justices sitting at the *Tower*, the Jury presented this; and that it was to the damage of the King and the Commonalty of the City. But *Richard de Ellesfield*, then Dean of St. *Martins*, came in and shewed, that he held the said Lane

stopped up, by virtue of a Licence from King *Edward I.* and that by Letters Patents which he produced.

“This Church, with the Tenements and Ornaments, was by *Henry VIII.* given to the Maier and Commonalty of the City, towards the maintenance of the new Parish Church, then to be erected in the late dissolved church of the *Grey Friars*: So was this Church dissolved and pulled down. In place whereof, and of the Churchyard, many fair houses are now builded, in a court with a well, &c. in the midst whereof the church stood.

“Then is *Stinking Lane*, formerly so called, or *Chick Lane*, at the East end of the *Gray Friars Church*. It is now kept clean from Annoyance, and called by the name of *Butchers Hall Lane*; and there is the *Butcher's Hall*.

“In the 3rd of *Richard II.* motion was made that no Butcher should kill any Flesh within *London*; but at *Knightsbridge*, or such like distant place from the Walls of the City.

“This was but the renewing of a Command strictly given by King *Edward III.* in the 35th of his Reign, to the Maier and Sheriffs, upon a great Contagion in the City; which was thought to have been occasioned by the stink of slain Beasts within or near the City. The King's Letter will explain this matter more at large; and that confirmed, as it seems, in Parliament.

“*Rex Maiori, &c. Quia par maclationem grossarum bestiarum, &c. i. e.* ‘Because by reason of killing of great Beasts, &c. from whose putrified Blood running down the Streets, and the Bowels cast into the *Thames*, the Air of the City is very much corrupted and infected, whence abominable and most filthy Stinks proceed, Sickneses and many other Evils have happened to such as have abode in the said City, or have resorted to it; and greater dangers are feared to fall out for the time to come, unless Remedy be presently made against it; WEE, willing to prevent such danger, and to provide as much as in Us lies, for the Honesty of the said City, and the Safety of our People, by the Consent of Our Council in our present Parliament, have ordained, That

all Bulls, Oxen, Hogs, and other gross Creatures, to be slain for the sustentation of the said City, be led as far as the Town of Stretford, [i. e. *Stratford le Bow*,] on one part of *London*, and the Town of *Knightbrugg* on the other; and there, and not on this side, be slain. And that their Bowels be there cleansed; and being so cleansed, to be brought, together with the Flesh, to the said City to be sold. And if any Butcher shall presume any thing rashly against this Ordinance, let him incur Forfeiture of the Flesh of the Creatures, which he hath caused to be slain on this side the said Towns, and the punishment of Imprisonment for one Year. This Ordinance to be publicly proclaimed and held; and all Butchers doing otherwise to be chastised and punished according to the Form of the Ordinance aforesaid. Witness the King at *Westminster*, the 25th of February," 1362.

Afterwards, in giving "the Modern Estate of this large Ward," (p. 193.) Strype says, (p. 194.)

"The Part of *Newgate Street*, from *Cheapside Conduit*, a little above *St. Martins le Grand*, unto the *Shambles*, was called *Blow-bladder Street*, from the *Bladders* there sold in former Times.

"The Butchers inhabiting in this Street, have their Slaughter Houses in *Butchers Hall Lane*, formerly called *Stinking Lane*, from the Nastiness of the Place; but now it is kept pretty clean, and here the Company of *Butchers* have their Hall."

In the Fifth Book, Vol. II. "containing an Account of the Government, and Governours of the said City; Its Corporations and Trades, Its Laws, Orders, and Customs, and Militia;" Chap. XII. page 212. it is said: "Upon occasion of the Plague in Queen *Elizabeth's* Reign, continuing in the City for a long time, (whether it were that in the Year 1563, or some Plague afterwards happening, I cannot tell,) an Ingenious *Italian* Gentleman, and Physician, as it seems, assigned one great Cause of it to be, the killing Cattel within the City. Blood and Garbage lying so long in the Shops, and in some other Corners before it was removed, gave

a most unsavoury smell. And this chiefly in *Eastcheape* and *St. Nicholas Flesh Shambles*, Places of great Thoroughfare. And carried away by Night thorow the Streets unto the River, spread as it passed a very offensive Scent, leaving it behind. Therefore he propounded, that the Queen should build in some convenient Place in the Suburbs of this, and other Cities, Slaughter-Houses, where the Butchers should kill their Beasts; and the Queen to be allowed for every Beast, killed in her Slaughter-House. Especially there being an Act of Parliament in the Reign of *Henry VII.* for this purpose."

Again, Chap. XXV. of the same book, page 343, having given an account of the "Antient Assize and Weight of Bread," &c. he says: "Now for the Occupations that concerned Provisions of Meat and Drink, and Apparel, this was the ancient Assize of them; as I extracted it out of an ancient Book of the Clerk of Market."

He then gives, in black letter, an account of the assize of the Myller, Baker, and Brewer, and then of the

BOCHER.

"Also, the Assize of a Bocher is, that he shal be noon excessife taker, no more of the Shilling but a Peny; but the Hede, the Eader," Udder, "the Inward, and the Fete, for the Skynne and the Talow shal go with the Carcasse, of al sich Catell as fedeth. And of al sich Catell as soukith," sucketh, "and fedeth not, he shal have but the Hede, the Offal and the Skynne. And that he sle no Bolne Flesh, but it be baited*: nor now Kow that is a bulling, nor grete with

* Bull-baiting, as appears from Mortimer's Dictionary, was first introduced into England, as an amusement, in the reign of King John, about 1209; and, as it seems, from this statute, there was a time, when it was not lawful to kill a Bull for food unless it was baited. "But," as Mr. Bingley says, in his account of the Bull-Dog, in his "Memoirs of British Quadrupeds," "this ferocious practice, thanks to the increasing huma-

Kalf: nor no Ewe that is a ramming, nor grete with Lambe: nor no Sowe that is a brennynge," burning, "nor grete with Pigges: Nor that he slee no corrupt Fleshe. And if he do the contrary to any of thees, he is to be amerced the first tyme 12d. the second tyme

nity and civilization of the people, is, however, now on the decline; and, consequently, Bull-Dogs are at present much less numerous than they were formerly." (p. 118.) Again, in his account of the Ox, he says: "The baiting of Bulls, as it is called, that is, the chaining of them to a stake or ring, to be torn in pieces by dogs trained for the purpose, is pursued in some few of the English towns, with a degree of savage ferocity which reflects the highest disgrace on a civilized and Christian country. It is a detestable practice, which ought, by all means, to be abolished, since (without any consideration for the sufferings of a tormented animal) its evident tendency is to corrupt the heart, and steel it against every proper feeling of humanity. Its origin is supposed to have been derived from an ancient custom, in the manor of Tutbury, in Staffordshire. A Bull was given annually, in the month of August, by the Prior of Tutbury, to the Minstrels. After undergoing the torture of having his horns cut, his ears and tail cropped to the very stumps, and his nostrils filled with pepper, his body was besmeared with soap; and, in that pitiable state, he was turned loose, in order to be hunted. This was denominated *bull-running*: and if the Bull was caught, or held so long that a person could pull off some of his hair, he was then tied to the stake and baited. The anecdotes of wanton cruelty that have been related of this brutal sport, are, indeed, such as would even disgrace the most ferocious of those nations which we stigmatise by the name of savages. But, when we reflect on the innumerable advantages which mankind derive from these animals; that they actually yield us more services than any other race of animals we possess; every repetition of their torture ought to be considered, in another point of view, as a shameful proof of the most treacherous and cowardly ingratitude." (p. 393.) Bewick, in his account of the Bull-Dog, in his "History of Quadrupeds," says, that, "of late years this inhuman custom of baiting the Bull has been almost entirely laid aside in the north of England." But, from the "Literary Miscellany," No. 18, it appears, that, "in several counties of England, particularly in Shropshire and Staffordshire; the city of Chester, the towns of Bilston, Wolverhampton, &c. bulls continue to be baited, both previously to being killed and for sport." (p. 190.) From Dibdin's "Musical Tour," (p. 147.) it appears that it was still kept up at Lincoln, on the 5th of November, 1788, and at Stamford, where it is still

20d. the third tyme 40d. And yf he sell any featife Flesh, he to be jugyd to the Pyllory.

A Penalty for Bochers.

“A Bocher that sellith Swynes Flesh that is any wyse mesell, corrupt, or in the morayne; or any oder Flesh that is infect of the Morrayne; or if he by Flesh of Jewes, and sell it unto Chrysten Men; and thereof the same Bocher be convicte; first, he shal grevously be amercyd. The second tyme convicte, he shal be doon upon the Pyllory. The third tyme imprisoned for a Yere. The fourthe tyme forswear the Towne. And the same Punyshment shal be doon unto the Cooke that dyghtith or sellith sich maner of Fleshe. And to al oder, whatsumever he be, that be found so gylte in uttring of sich maner of Flesh.”

From Burn's "Justice of the Peace," Article

Butcher.

<p>Conspiring to raise the price of Victuals.</p>	<p>1. If any butchers shall conspire not to sell their victuals but at certain prices; every such person shall forfeit for the first offence £10. to the king, and if not paid in six days, he shall suffer twenty days' imprisonment, and shall have only bread and water for his sustenance; for the second offence £20. in like manner, or the pillory; and for the third offence £40. or pillory, and the loss of an ear, and to be taken as a man infamous,</p>
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kept up: it was, also, practised at Bury St. Edmunds, in Suffolk, in 1801, (Literary Miscellany, p. 192,) on the same day: and lately at Wokingham, in Berkshire, as appears from the passage quoted before from Mr. Pratt, Chap. II. p. 25. But, happily, the laws now can touch this inhuman practice, for, on Monday, December 11th, 1815, "six men were convicted at Wolverhampton, in the penalty of £5. each, for aiding and assisting in bull-baiting." (The County Herald, for Saturday, December 16, 1815)

and not to be credited in any manner of judgment*. And the sessions or leet may determine the same. 2 & 3 Ed. VI. 15.

Not to kill in a walled town. 2. No butcher shall slay any beast within any walled town, except *Carlisle* and *Berwick*†; on pain of forfeiting for every ox 12d. every cow and other beast 8d. half to the king, and half to him that will sue. 4 H. VII. c. 3.

Selling unwholesome flesh. 3. A butcher that selleth swine's flesh meazled, or flesh dead of the murrain, shall for the first time be grievously amerced, the second time suffer judgment of the pillory, the third time be imprisoned and make fine, and the fourth time forswear the town. Ordinance for bakers. *Hawk. Stat.* Vol. I. p. 181‡.

Not to kill or sell on the Lord's Day. 4. If any butcher shall kill or sell any victual on the Lord's day, he shall forfeit 6s. 8d., one third to the informer, and two thirds to the poor, on conviction before one justice, on his own view, or confession, or oath of two witnesses, to be levied by the constable or churchwarden. 3 C. c. 1§.

* Is this the origin of the common idea, that Butchers are not allowed to serve on juries, or to give evidence in a court of law? See Chap. II. p. 21.

† The towns of *Carlisle* and *Berwick* were, I suppose, excepted on account of their being on the borders of the two kingdoms of England and Scotland, and liable to the incursions of the plundering borderers.

‡ See before, p. 66.

§ On the Society for the Suppression of Vice interfering respecting the breaches of the Sabbath in the Metropolis, in the year 1806, "some of the most respectable Butchers in *Clare Market*" "not only expressed great approbation of the Society's interference at that place, but" "also desired to become contributors to the Society's funds." (*Quarterly Reports of the Society*, No. II. p. 7. Note *.) The writer adds: "According to their statement, (a statement which reflects great credit upon themselves,) the poor have, also, been much benefited by being put upon the necessity of laying out their money upon the Saturday evening, in purchasing provisions for the Sunday; by which means their money is more economically, and certainly more soberly expended."

Not to water
hides.

5. No butcher shall water any hide, except in *June, July, and August*, on pain of *3s. 4d.* for each offence; one third to the king, one third to the informer, and one third to the town or lord of the liberty. 1 J. c. 22. § 2, 50.

And the sessions or leet may hear and determine the same. § 50.

Or, any two justices, near the place, may (in three months after the offence committed) summon the party accused, and the witnesses; and upon the party's appearance, or contempt in not appearing, on proof of notice given, may examine the witnesses on oath, and give judgment, and issue warrants under their hands to levy the penalty by distress; and, if not redeemed in six days, the same to be sold. They may also mitigate the penalties, so as they reduce them not to less than a fourth part, over and above the costs and charges. And any person aggrieved may appeal to the next sessions, who may finally determine the same; and in case of conviction, issue warrants for levying the penalties. 9 An. c. 11. § 36, 27.

Selling rotten
hides.

6. No butcher shall put to sale any hide putrified or rotten; on pain of *3s. 4d.* for each offence, in like manner.

1 J. c. 22. § 2.

Exercising
the trade of a
tanner.

7. No butcher shall be a tanner or currier; on pain of *6s. 8d.* a day, to be recovered and levied in like manner.

1 J. c. 22. § 2. 25*.

Gashing hides.

8. If any raw hide shall wilfully or negligently be gashed, in the flaying thereof; or being gashed, be offered to sale by any butcher or other; the offender shall forfeit *2s. 6d.* for such hide, and *1s.* for a calf skin; half to the poor, and half to the informer: to be levied by two justices in like manner. 9 An. c. 11. § 11.

* By this act also, "No butcher shall kill any calf, to sell, being under five weeks old." Chambers's Dict. Art. Butcher.

LAWS AGAINST CRUELTY TO ANIMALS.

If any person, hired and employed to drive any cattle within the bills of mortality, shall, by negligence or ill usage in the driving such, be the means that any mischief shall be done by any such, &c. committed to his care; or if any such driver shall, in any wise, misbehave himself in the driving, care, or management of any such cattle, by the improper driving, treating, or using of such, he shall forfeit, not exceeding 20s. or less than 5s. and, on nonpayment, to be committed to the house of correction to hard labour, not exceeding one month. 14 Geo. III. c. 87. 21 Geo. III. c. 67*.

Several instances have occurred of prosecutions on these acts. The following are recorded in the Second Part of "The Address of the Society for the Suppression of Vice," 1803, page 71.

"A drover, who was found treating his sheep with extreme cruelty, was apprehended by a member of the Society, and carried before the sitting alderman, who convicted him in the penalty of *twenty shillings*; which,

* A writer in the European Magazine, for February, 1810, (vol. lvii. p. 181.) who signs himself H. R. and who mentions a misfortune which had happened just before to Mr. Abraham Goldsmidt, in Cornhill, and another to himself some years since, in Bishopsgate Street, from an *over-drove ox*, says, "Although I have known many *idle, dissolute, and abandoned* persons convicted of this offence, I yet remember but very few instances in which the fine *was not* immediately paid; when, in all probability, the parties *so convicted*, returned to their former practices, to the terror, the danger, and often to the loss of the sufferers. Indeed, *plunder* is too frequently the object of *bullock hunters*; and I have been informed, that the *amateurs of the sport* subscribe to support each other against its consequences. This is, I conceive, an evil so serious in its nature, as to demand *civic interference and legislative attention*; which, if these loose hints should procure, it would, in adding to the *public safety*, afford great satisfaction to yours, &c. H. R."

being unable to pay, he was sentenced to one month's imprisonment in Bridewell, and the case being attended with circumstances of aggravated cruelty, he was wholly deprived of his number.

"Another case of great barbarity to an ox, was noticed by the Society. The drover, after a very determined resistance, was apprehended by a member of the Society, and taken before a magistrate in Bow Street, who convicted him in the penalty of *twenty shillings*; and, on account of his resistance, wholly deprived him of his number.

"Another gross case of cruelty to a sheep, has recently been brought forward by the Society; and the offender has been convicted by the magistrates at Union Hall, and made to pay the full penalty*.

"It would greatly conduce to the correction of the prevailing evil of cruelty to animals, if individuals would resolve to interfere, like the members of the Society above noticed, in order to bring offenders to justice. Drovers often escape detection, by concealing their number, which they ought to wear visibly on the top of the arm. But this concealment subjects them to a penalty, and it would operate as a salutary restraint upon them, to bring them forward whenever they are found to offend in that respect."

"Thomas Briercliffe, a butcher of Little Bolton, Lancashire, on the laudable prosecution of the humane municipal officers of that place, was, at the last quarter sessions, sentenced to three months' imprisonment, for cruelly maiming and torturing a sheep; the court deeply

* "In this case the offender was the *owner* of the sheep. This circumstance the Society think proper to notice, for the purpose of removing an erroneous opinion which has generally prevailed, that a person is not liable to punishment for cruelly treating an animal which is his own property." (See also p. 91 of the same Address, and the newspaper of *The True Briton*, for October 15, 1803.)

regretting that they were not authorized to inflict the additional punishment of whipping." (Cambridge Chronicle for Feb. 10, 1815.)

See, also, the case of the six men convicted at Wolverhampton, in the penalty of 5*l.* each, for aiding and assisting in bull-baiting, mentioned before, page 66. Note.

CHAPTER V.

Of the different Breeds of Animals killed for Food: Oxen — Sheep — Goats — Deer — Swine. — Fattening Cattle. — Castration. — The advantages of Oxen used in Agriculture.

OF the knowledge requisite to make an experienced butcher, the first place seems to be due to an understanding of the different breeds*.

Although in their native *savannas*, or plains, the greater part of the animals of the ox tribe are exceedingly wild and savage, yet there are few altogether incapable of being domesticated; some are trained to labour, and supply the place of horses, as beasts of draught and burthen. The flesh and milk of every species are considered as wholesome food; and the fat, horns, bones, and hair, are all converted to useful purposes.

In the wild state, some of the species inhabit low and rich pastures and plains; whilst others delight in swamps and morassy grounds: and one, the Musk Ox, resides amongst the mountains and rocks of America, which it is able to ascend with great agility. But most of the species, from their large and unwieldy bodies, are ill-adapted to mountainous countries; though they are oftentimes very swift of foot along the plains.

In size and bulk they considerably exceed all the British quadrupeds, except the Horse; and the Arnee, which has been lately discovered to inhabit the interior

* These remarks on the different breeds of Animals, are taken principally from Bingley's "Memoirs of British Quadrupeds," Bewick's "History of Quadrupeds," and "A Treatise on Live Stock."

country of the East Indies, is stated to measure nine feet in height, from the point of the fore-foot to the shoulder. A few of the animals, however, and particularly the African Dwarf Ox, are remarkably small. A bull of the latter species, which was presented to the late Duke of Northumberland, and allowed to run tame about the kitchen at Sion House, for several years, measured no more than two feet in its greatest height.

There seems to be no doubt that the Ox, or Bull and Cow kind, is a descendant of the *Bison*, a large and powerful animal, which inhabits the marshy forests and vales of Poland and Lithuania. In the course of many centuries, however, its general appearance, as well as its temper and disposition, have undergone an almost entire change. The enormous length of body, great depth of chest and shoulders; the shagginess and length of hair which covers the head, neck, and other fore parts of the *Bison*, as well as his savage and gloomy disposition, are, in the present animal so altered, that the mere variety would almost seem to constitute a distinct species.

The climate and pastures of Great Britain are well adapted to the nature of this animal, and we are indebted to the variety and abundance of our wholesome vegetables, for the number and excellence of our cattle, which range over our hills, and enliven our plains—a source of inexhaustible wealth—the pride and boast of this happy country.

The song of The Cow, states,

The milk, twice a day, from her bag it is flowing,—
 Pure fountain of health, both for man and for child!
 O yet, while your children to manhood are growing,
 Mild tempers thus form them by food that is mild.
 But yet, while her milk for the babe we are boasting,
 Strong food too she gives to keep navy and host in,
 For from her spring the oxen which give beef for roasting,
 For English roast beef we're in debt to the cow.

Oxen attain maturity at the age of about eighteen months, or two years. From this age till they are

nine years old, they are in their greatest vigour; and their lives seldom exceed fourteen or fifteen years. The cow goes nine months with young, and seldom produces more than one at a time. It is a remarkable fact, that, when a cow brings forth two calves at a birth,—one of them a male, the other a female,—the male is always perfect, but the female is incapable of continuing the species, and is known to farmers by the name of *Free Martin*. It resembles the ox, or spayed heifer, in figure; and is considerably larger than the cow. It is sometimes preserved by the farmer, for the purpose of yoking with the oxen, or fattening for the table. Mr. Hunter observes, that the flesh of the Free Martin, like that of the ox, is much finer in the fibre than either the bull or cow. It is supposed to exceed that of the heifer in delicacy of flavour, and bears a higher price at market.

The name of the male is *bull*: during the time he sucks he is called a *bull-calf*, until turned of a year old, when he is called a *stirk*, or *yearling bull*; then a *two*, *three*, or *four-years old bull*, until *six*, when he is *aged*. When castrated, or *cut*, he is called an *ox*, or *stot-calf*, until a year old, when he is called a *stirk*, *stot*, or *yearling*, then a *two-years-old steer*, and in some places a *twinter*; at three he is called a *three-years-old steer*, and at *four* he takes the name of an *ox* or *bullock*. The general name of the female is *cow*. When sucking the dam, she is called *cow-calf*; then a *yearling quey*, or *heifer*, or *twinter*; the next year a *three-years-old quey* or *heifer*; and when *four*, she is called a *cow*. A castrated female is called a *spayed-heifer*, or *cow*. Certain of the Welsh and Scots cattle, of rather a coarse and sturdy kind, are called *runts*.

The age of a cow is known by its *horns*: at the age of four years, a ring is formed at their roots;—this is called by some being *scored* in the horns;—and every succeeding year, another ring is added. Thus, by allowing three years before their appearance, and then reckoning the number of rings, the age may be exactly known.

The varieties of cattle are exceedingly numerous. The following are the most distinct of those produced in the British islands.

HORNED CATTLE.

- | | |
|---|-----------------------|
| 1. Wild Cattle. | 7. Alderney. |
| 2. Devonshire. | 8. Highland Stots, or |
| 3. Herefordshire. | Kyloe. |
| 4. Sussex. | 9. Scots. |
| 5. Northern Short-horned,
or Holderness. | 10. Welsh. |
| 6. Lancashire, or Long-
horned. | 11. Irish. |

HORNLESS CATTLE.

- | | |
|-------------------|------------------------|
| 12. Suffolk Duns. | 14. Northern, or York- |
| 13. Galloway. | shire, polled. |

I. THE WILD CATTLE.

This breed, which is found in great perfection in the park belonging to Lord Tankerville at Chillingham, near Berwick upon Tweed, is considered, in some respects, to have a near alliance to the really wild cattle of the continent. At Wollerton, in Nottinghamshire, the seat of Lord Middleton; at Gisburne, in Craven, Yorkshire; at Lime-hall, in Cheshire; and at Chartley, in Staffordshire, there are breeds called Wild Cattle: but it is supposed that many of them have been crossed by other breeds.

The colour of their upper parts is a creamy white. The muzzle is black, and about a third of the outside of the ears, from the tip downwards, is always red. Their horns are white with black tips: these are very fine and bent upwards. Some of the bulls have a thin, upright mane, about an inch and a half or two inches

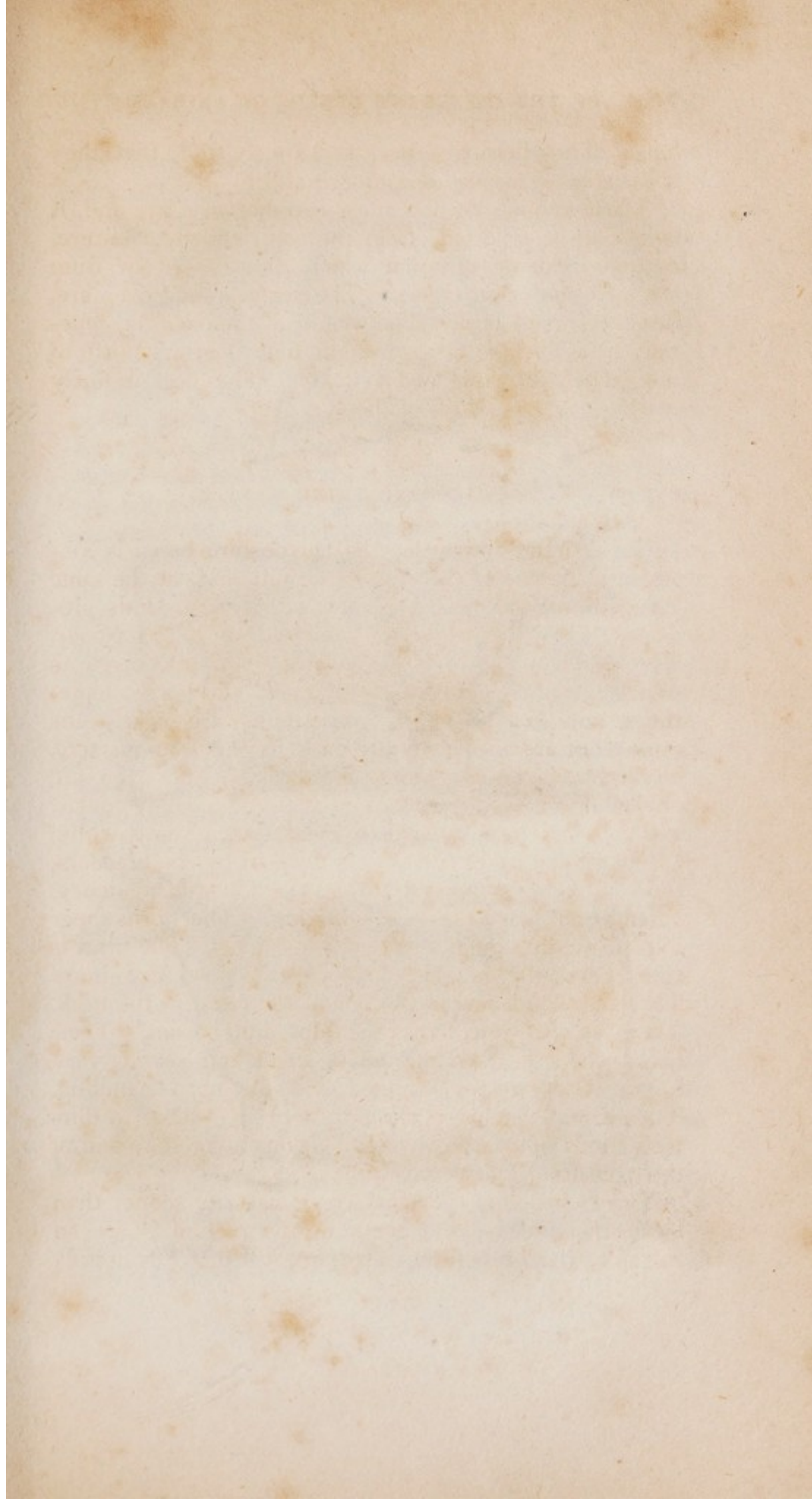
long. They herd together; and are so wild, that they will suffer no person to approach them.

These animals do not often become very fat; and it is not to be expected, from the nature of their pasture, and the frequent agitation which they experience from the intrusion of strangers. The six-years-old oxen are, however, good beef. The weight of the oxen is generally from forty to fifty stone the four quarters, 14lb to the stone; the cows about thirty. The beef is finely marbled, and of excellent flavour.

2. THE DEVONSHIRE CATTLE.

By all judges of cattle, the Devonshire breed is confessed to be one of the most beautiful, and, at the same time, one of the most valuable, which our islands produce. They are of large size, and of a red colour. The colour of the cows varies from light blood-red to dark mahogany; and the face, knees, and hocks, sometimes approach to black. The bulls are nearly the same; but are also generally dark in the fore-quarters, and mottled on the sides and back. The oxen are often long in the coat; and a glossy mahogany colour, with waving curls, is held in great esteem: any white, except on the tip of the tail, is disliked by the breeders, from its being supposed to show a mongrel tendency. Round each eye there is a light ring. The horns taper to a point, and are of a light yellow colour. The head is small, and the muzzle of a clear yellow, like horn. These cattle are fine in the bone, and clean in the neck. They are also wide across the hips and bosom. Their back is straight; and the tail is small and set on very high. They are thin skinned, and silky in the handling. The general height of the bull is from twelve to thirteen hands; of the Cow, from eleven to twelve; and of the oxen from fourteen to fifteen.

The Devonshire cattle arrive at maturity sooner than most other breeds; and the full-grown animals are so valuable, that few of the calves are killed. For useful-





Storrell

1 Wild Cattle. 2 Devonshire. 3 Herefordshire.

ness in agricultural labours, the oxen are held in the highest estimation. They are well-fitted for draught, both as to hardiness and activity. Graziers prefer the breed at five years old: the worked-out steers of the vale sell for more at five years, than at six, but six is the proper age. At eight, nine, and ten, they are going back *in all their points*, and in their *value* after seven: no ox should be kept after seven, or at most after eight. They are mostly yoked at two or three years old, and lightly worked. Their labour is increased at four; and from that period to six, they are full-worked. *Worked* oxen of this breed attain a larger size than those which are *not* worked: they generally finish their growth at six years old, but the largest size grow the longest.

In excellence of *beef*, the Devonshire oxen can scarcely be exceeded; and it is a remarkable circumstance, that they will bear driving to London, sometimes without the smallest waste, from a distance of considerably more than a hundred miles. Their *skin* is reckoned among the thinner classes; but it improves much in tanning. The *tallow* is of peculiarly good quality. The animals of this breed are scattered over the counties of Somerset, Devon, and Cornwall; but are found in the greatest purity in the immediate neighbourhood of Barnstaple.

Of this race there are two varieties,

3 & 4. THE HEREFORDSHIRE AND THE SUSSEX.

The HEREFORDSHIRE are of great size and weight, yet remarkably small boned. Their general colour is dark-red or brown, but the belly and underpart of the throat are white. They are distinguished by a bald or spotted face, a streak of white along the top of the neck, to the shoulder; bright and spreading, but not long horns; and a small head.

These noble animals are, in general, very active and tractable; and being powerful for draught, they are in great repute for the purposes of husbandry. They are, likewise, from their great substance, as well as depth of

carcass, in high esteem among graziers. At Smithfield market, in the Christmas of 1799, a butcher of Reading gave a hundred guineas for an ox of this breed; and others have, at different times, been sold for the same money. Mr. Tully, of Hunterton, near Hereford, fattened one of these oxen to 1928lb.; the fat weighed 288lb.; the tongue was sold for a guinea; and the hide for three guineas. On an average, the oxen, when fattened, weigh from fourteen to eighteen or twenty score per quarter; and the cows from nine to twelve, or sometimes fifteen or sixteen.

The SUSSEX cattle exhibit, in many respects, a near alliance to those of Devon. Their colour is generally red, or brown; though some individuals are black, black and white, or red and white. In general they are well formed in the hind quarters; wide across the hips, rump, and sirloin; but narrow on the chine. They are tolerably straight along the back, but the ribs or sides lie too flat. They are thin in the thigh, and the bone is not large. There is, however, in proportion, considerably more bone than in either the Devon or Herefordshire breeds. An ox, six years old, will weigh, when fat, from sixty to a hundred stone, fourteen pounds to the stone; and the fore-quarters are usually the heaviest. The beef is of excellent quality.

5. THE NORTHERN SHORT-HORNED CATTLE.

Holderness, Dutch, Holstein, or Yorkshire Breed.

It is principally along the sea-coast districts of Lincolnshire, Yorkshire, Durham, and Northumberland, that the cattle of the present breed are to be met with; and into these parts there is reason to suppose they were originally imported from the continent. They differ from the other breeds in the shortness of their horns, and in being wider and thicker in their form or mould. In size and weight they exceed all the British cattle. Their hair is short, smooth, and thinly set upon

the body. In colour they are sometimes very beautiful, being spotted, striped, or otherwise variegated with red and white, or with black, brown, and white. Their hides are remarkably thin, and they are of tender constitutions.

The cows have great celebrity, from their yielding a very extraordinary quantity of milk. This stock is well known in the neighbourhood of London, being that which is generally kept by the cowkeepers.

It is said of this breed, that they eat more food than any of the others; and we ought not to be surprised at this, when we consider how much they excel in three valuable particulars; namely, in affording the greatest quantity of beef, tallow, and milk, of any known kinds of cattle. The oxen, when fatted, usually weigh from sixty to a hundred stone, (fourteen pounds to the stone,) the four quarters only; and they have been fed to a hundred and twenty, a hundred and thirty, and even a hundred and fifty stone. Some remarkable animals have exceeded this.

A red ox of this breed, bred and fatted by Sir Henry Grey, Bart. of Howick, in Northumberland, was killed in March, 1787, when seven years old, and weighed as follows:

	st.	lb.		£	s.	d.
The two fore-quarters .	82	2	at 4s. per stone	16	8	6
The two hind-quarters .	70	7	at 5s. per stone	17	12	6
<hr/>						
Weight of whole carcass	152	9		34	1	0
Tallow	16	7	at 4s. per stone	3	6	0
Hide	9	2	at ditto	1	16	6
<hr/>						
Total Weight	178	4		39	3	6
<hr/>						

An ox, fed by Mr. Edward Hall, of Whitley, in Northumberland, and killed in March, 1789, when seven years old, measured, from the head to the rump, nine feet eight inches and a half; the height, at the shoulder, was five feet ten inches; and it weighed, without the

offal, one hundred and eighty-seven stone five pounds, fourteen pounds to the stone.

A Lincolnshire ox, which travelled the country in the summer of 1801, was said to weigh 250 odd stone. The measurement was

10 feet 6 inches in girth
 11 — 0 — long
 3 — 1 — cross the loins
 0 — $9\frac{1}{4}$ — round the smallest part of the leg.

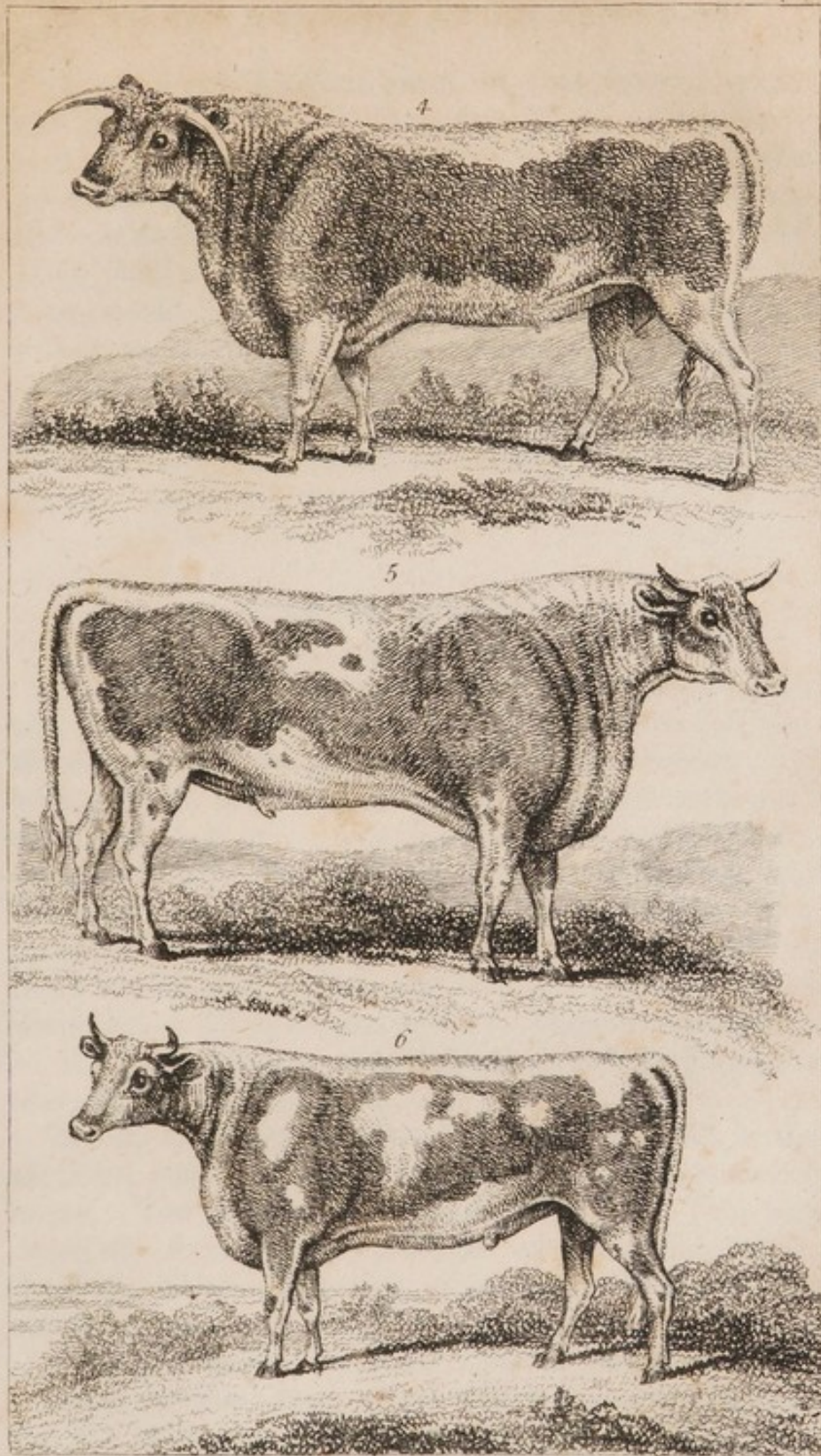
The Durham ox, which is well known from the coloured print which has been published of it, was the property of Mr. John Day, of Harmston, near Lincoln, and was, March the 20th, 1802, six years old.

	<i>Feet.</i>	<i>In.</i>
Height at the shoulders	5	6
Length from the nose to the setting on of the tail	11	0
Girth	11	1
Breadth across the hips ...	3	1
Breadth across the middle of back	3	1
Breadth across the shoulders, squared on each side	3	1
Breadth of the first rib	0	$9\frac{1}{4}$
Girth of the fore-leg below the knee	0	$9\frac{1}{4}$
From the breast to the ground	1	6
Breadth between the fore-legs	1	5

This beautiful animal, at the time the print was published, was in a growing and improving state, and weighed, according to the computation of the best judges, thirty score per quarter, which is three hundred stone, 8lb to the stone, or a hundred and seventy-one stone, 14lb to the stone.

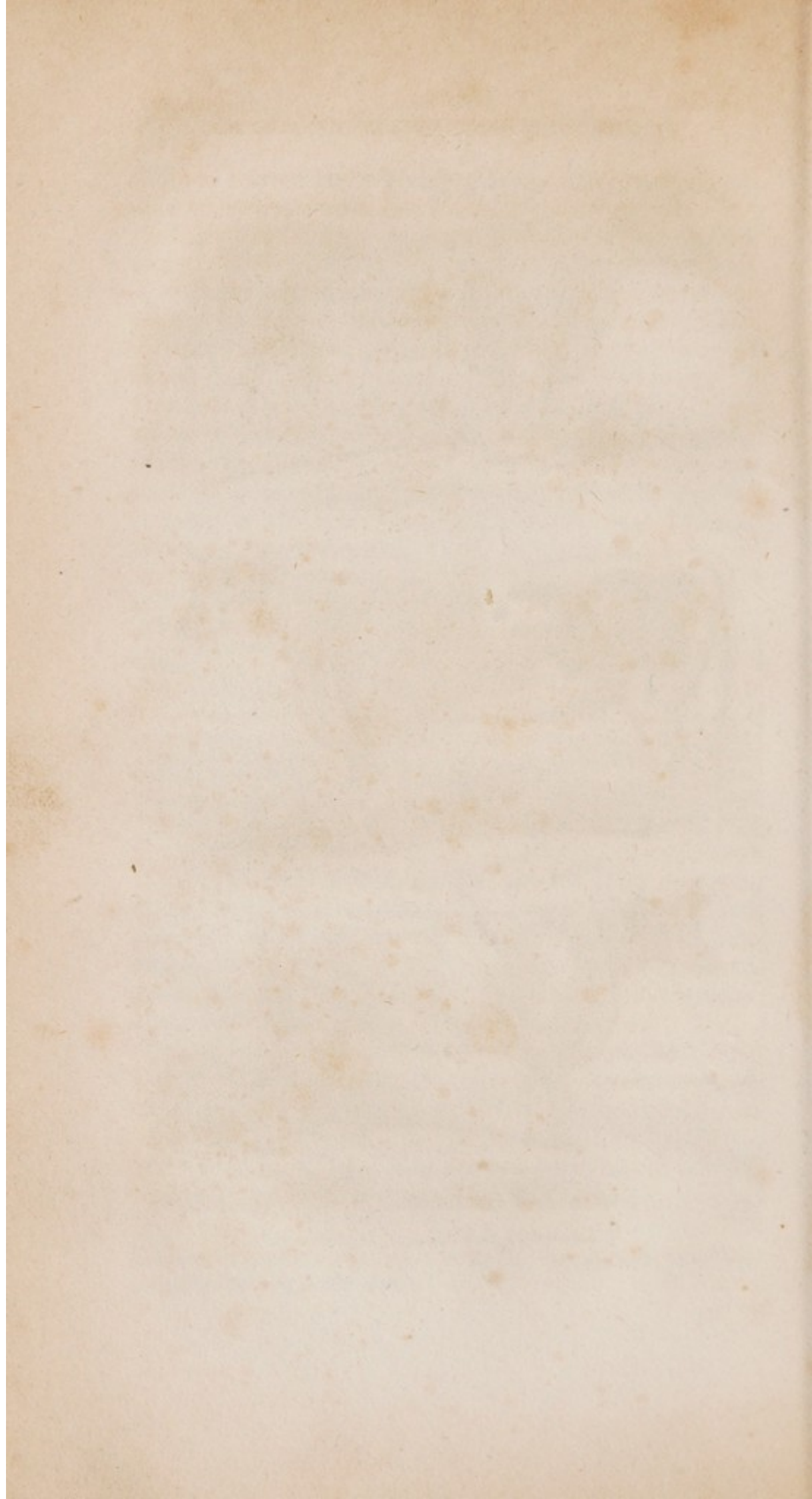
Mr. Foster's Yorkshire ox, bred at Scorby, near Doncaster, which travelled the country in the summer of 1806, was

18 feet long, the tail included ;
 12 feet 5 inches from the nose to the tail ;
 6 feet 8 inches high ;
 12 feet and more round ;
 3 feet 4 inches across the back ;
 and only 16 inches from the brisket to the ground ; and was
 computed to weigh 300 stone.



Reeve

4 Lancashire. 5 Holdernefs. 6 Alderney.



There was a singular breed of short-horned cattle in the neighbourhood of the river Tees, which is now nearly extirpated, (supposed to have been originally produced by some bulls brought from Holland,) which the breeders used to call *lyery*, or *double-lyered*; that is, *black fleshed*; for, notwithstanding one of these creatures would feed to a vast weight, yet they were never known to have so much as a pound of fat, either inside or out; and the flesh was very black and coarse grained. They were generally of a round form, particularly about the buttocks, and turned like those of a black coach-horse. Their tails were small.

6. LANCASHIRE, OR LONG-HORNED CATTLE.

In this breed the horns are long, and either regularly and horizontally extended to the points, or fall down the cheeks, till the points almost meet beneath. The hide is thick, and of firm texture; and the neck coarse, thick, and leathery. The hair is long, close, and somewhat more soft than that of most other British cattle. The hoofs are large. The animals vary much in the colour, but in general they are pied, red, or brindled; and have invariably, a white list or stripe extending along their back. With respect to shape, they are deeper made in the fore-quarters; and lighter in the hind-quarters, than most other cattle.

Being, for the most part, heavy and sluggish in their motions, they are in no estimation for agricultural labours. The cows give rich and good milk. This breed is chiefly found in the counties of Lancaster, Derby, Stafford, Salop, Warwick, Leicester, Worcester, and Northampton.

They are hardy animals, readily become fat, and produce excellent beef. But they are chiefly celebrated for the thickness and substance of their hides, which are very valuable. Many instances have occurred of the hides selling for a greater price per pound than the beef.

IMPROVED LANCASHIRE BREED.

Called Leicestershire Long-horned Cattle.

Mr. Bakewell, of Dishley, near Loughborough, made some great improvements in this breed of cattle. By selecting those animals only which had the smallest bone and best carcasses, and by judiciously crossing them, the coarser parts have been lessened, and those that are more valuable enlarged. The animals are become finer in the neck, throat, and bosom; the back is straight, wide, and loaded with flesh; the rump is thick, and fleshy on the points, and has frequently hillocks of fat about the root of the tail, even when they are in common condition; the flank feels thick and fleshy; and the beasts handle, in every part, loose and mellow.

It is said, that the long-horned cattle, keep themselves in good condition with less food than any other breed. They are quiet animals, fatten rapidly, and, when properly fed, afford excellent beef.

7. ALDERNEY CATTLE.

These have a somewhat distant resemblance to deer. They are, in general, fine boned; their heads are small, and their horns short. In general, they are of a light red or yellowish colour; and wherever there is any white upon their body, it appears as spots upon a coloured ground, and not, as in the greater part of cattle, as the ground upon which the other colours are spread. The cows seldom exceed the height of four feet.

They are easily fatted at any age, but are considered best at the age of four or five years. Their beef is generally yellow, or very high coloured; but it is peculiarly fine in the grain, and of excellent flavour.

8. HIGHLAND STOTS, OR KYLOE CATTLE.

This is a small breed, very common both in the islands and in the mountain country of Scotland, where they partake much of the nature of wild animals. Their

shape is, for the most part, very beautiful. They are generally of a black or deep brown colour, though sometimes brindled; with fine white upright horns, very sharp, and black at the points. Their hair is thick and furry.

These cattle are driven southward in immense numbers every autumn, into many of the western districts of Yorkshire; but the greatest part of them are sent into the southern counties of England, where they are fattened, and either slaughtered for consumption on the spot, or sent to the London markets. They are greatly esteemed for the fineness and sweetness of their beef, as well as for the facility with which they acquire a considerable degree of fatness, even with moderate feeding. Their general weight is from twenty to thirty, though some of them attain the weight of forty stone and upwards. One of them, fed by Mr. Spearman, of Rothley Park, in Northumberland, weighed, when killed in 1790, at the age of six years, eighty-one stone. In Shetland their weight is from three to five hundred pounds each; though some of the cows do not weigh more than from a hundred and fifty to two hundred. In size they somewhat resemble the Alderney cattle: but, in their shape and general appearance, they are very different. Some of them possess the double quality of fattening well, and of yielding, in proportion to their size, a great quantity of milk.

9. OTHER KINDS OF HORNED SCOTS CATTLE.

We are informed by Mr. Culley, in his "Treatise on Live Stock," that all the Lowlands of Scotland, except Galloway, have a mixed breed of cattle. Towards Cumberland, the cattle are half long-horns, half poles. On the borders of Northumberland they are mixed with short-horns, as far as Tiviot-dale, where they become altogether a coarse kind of short-horned animals, or what the Yorkshire jobbers call *runts*, except a few tolerably good short-horned cattle, bred in that fine country the Tweed-side. The same kind of *runtish*, coarse breed, continues all the way to the Frith of

Forth, crossing this narrow sea into Fifeshire. A stranger would at first imagine the Fife cattle to be a distinct breed; but this arises only from their being more nearly allied to the Kyloes. The cattle all along this coast, continue to change, more and more, diminishing gradually in size, until, upon the edges of the mountains, they become quite of the Kyloe kind; but still much inferior to that pure, unmixed, and valuable breed of Kyloes, which are met with in the more northern and western Highlands.

Dr. Anderson (on Rural Affairs, iii. p. 1.) speaks of having seen a kind of Highland cattle, which had a mane on the top of the head, of considerable length, and a tuft betwixt the horns, giving them a fierce and savage aspect. He mentions another kind, the animals of which have hair of a pale red colour, very beautiful in its appearance, and in its quality as glossy and soft as silk.

10. WELSH.

These are of small size, have large and wide horns curving upwards, thick hides, the colour chiefly black, and, in proportion to their bulk, much bone. They are quick feeders, and are, on the whole, very hardy and vigorous. The cows produce but a small quantity of milk*.

11. IRISH.

Have generally long horns; and are smaller, and afford coarser beef, than most kinds of English cattle. By the importation of the English Long-horned stock, however, the race has, of late years, been greatly improving.

* A friend, on reading this, tells me, that "they are in general remarkable for producing a great quantity of milk, and that rich and very sweet." He adds, "the principal farmer in this village keeps always several Welsh cows, on account of their producing more milk, and of the less expense in keeping them."

Hornless, or polled Cattle.

12. SUFFOLK DUNS

Have their name from the animals being usually of a *dun*, or pale yellow colour: many of them, however, are red, or red and white. They are invariably polled, and of small size, few of them, when fatted, exceeding the weight of fifty stone. The cows and bulls are nearly of the same height, from about four feet and a quarter, to four feet and a half. They are rough about the head, with large ears; but, in general, have fine bones and thin hides. Their body is long, and the legs somewhat short. They are big-bellied, the hip-bones are high, and ill-covered, and scarcely any part of the carcass is so formed and covered, as to please a person who is used to beasts of the finer breeds. But they have a property which contradicts their appearance; this is, that many of the cows fatten well, and produce beef of fine quality. As dairy stock, there are few breeds more excellent than this; since, in proportion to their size, they yield a great quantity of excellent milk.

Mr. Culley considers this breed to be a variety of the Galloway, next described, which, he says, might easily take place, from the great connexion that has long subsisted between the Scots Galloway drovers, and the Suffolk and Norfolk graziers and breeders.

13. GALLOWAY.

Although a few of this breed are found in different parts of England, yet the best and most original must be sought for in Galloway, a large district in the south-west part of Scotland, where they are chiefly bred on the moors or hilly country, and grazed upon lands near the sea, until they are rising five years old. The graziers and drovers then take them, in great numbers, to the fairs in Norfolk and Suffolk. This is usually

done before the turnip-feeding season. From thence the greatest part are removed, in the winter and spring, when fat, to supply the London markets, where they are readily sold at high prices. Few cattle, of their weight, bring so much money in the Smithfield market. It is a remarkable circumstance, that a Lincolnshire and Galloway bullock, sent at the same time, and from the same village, to Smithfield, sold for the same money, although the Scot was only half the weight of the Lincolnshire animal.

Galloway cattle, in most respects, except of size, and being destitute of horns, resemble the Lancashire or Long-horned breed. Their shape and colour are nearly the same; but in form they are somewhat shorter. Some few of the animals, in every other respect polled, have two little useless horns, from two to four inches long, which hang down loose, and are not, as in other cattle, inserted into the skull.

The weight of the oxen is usually from forty to sixty or seventy stone. The fat, in this breed, is laid upon the most valuable parts; and their beef is fine grained, and well marbled or mixed with fat. Their hides are of a medium betwixt those of the long-horned and short-horned breeds, neither so thick as the former, nor so thin as the latter.

14. NORTHERN OR YORKSHIRE POLLED CATTLE.

Some of these animals are of great size, and carry a vast substance of body. In all their qualities, as well as in their general shape and appearance, except that they are destitute of horns, they hold a close affinity to the Short-horned or Holderness cattle, among which they are found.

CALVES.

Calves are not selected by butchers according to the breed, but merely by the *handling*. A cow calf is gene-

rally esteemed the best. We have before seen, (Ch. III. p. 68.) that formerly there was a law enacted, that no calf should be killed "under five weeks old." The usual age is from six or seven weeks, to fourteen or fifteen, or even sixteen weeks old. They are commonly reckoned the best at ten or twelve weeks.

That veal is the best when the calf sucks itself the cow's milk. A calf, at a fortnight old, properly fed, is commonly worth about £2. 10s. and is reckoned to improve 10s. 6d. a week after.

SHEEP.

The variety in this creature is so great, that scarcely any two countries produce sheep of the same kind. There is found a manifest difference in all, either in the size, the covering, the shape, or the horns.

The *woolly* sheep is found only in Europe, and in the temperate provinces of Asia. When transported into warmer climates, it loses its wool, and becomes hairy and rough; it is, likewise, less prolific; and its flesh no longer retains the same flavour.

No country produces finer sheep than Great Britain: their fleeces are large, and well adapted to the various purposes of clothing. The Spanish fleeces are finer, but stand in no degree of comparison with those of Lincolnshire or Warwickshire for weight or use. In Edward the Third's time, when wool was allowed to be exported, it brought £150,000. per annum, at £2. 10s. a pack, which was a great sum in those days. At this time, when our woollen manufactory stands unrivalled by any nation in the world, and every method is taken to prevent this valuable commodity from being sent out of the kingdom, the annual value of wool, shorn in England, is supposed to be about five millions sterling; and, when manufactured conjointly with the Spanish

wool imported, amounting to about £600,000. must be above twenty millions.

There is no part of the sheep but what is applied to some useful purpose. Besides the *wool*, which furnishes sources of industry and wealth to many thousands of people, and serves to clothe and protect from cold both the labourer and the prince,—the *flesh* supplies a highly wholesome and palatable nourishment:

What food is so light, so delicious to taste,
At the board of the poor, or the wealthy man's feast?
For, whether he purpose plain fare, or a treat,
You are always invited "your *mutton* to eat."

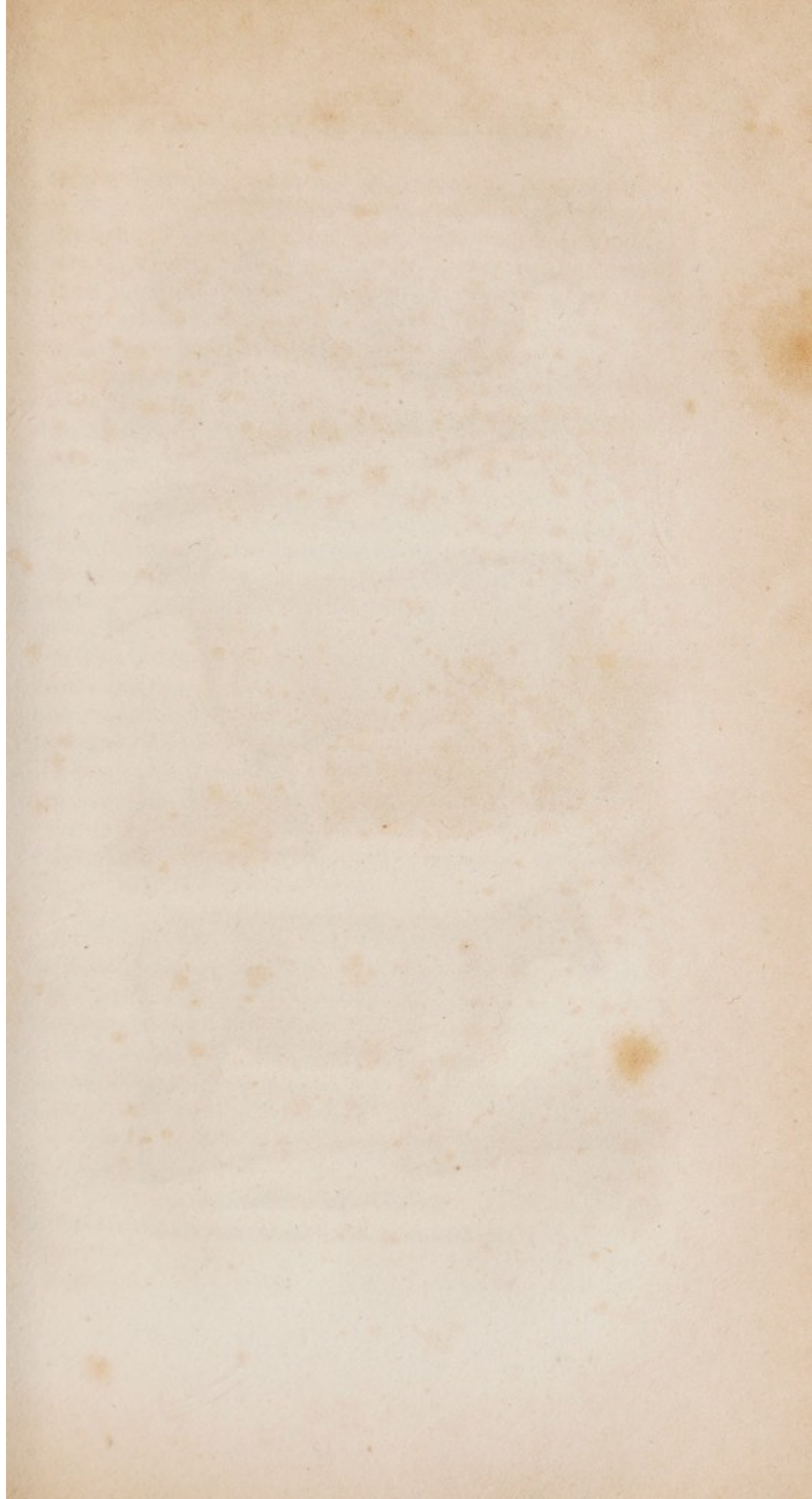
Song of the Sheep.

The *milk* is in great esteem among the peasants of some countries. This, however, though not deficient in thickness, is said to yield but little cream; and that cream gives butter of a quality greatly inferior to what is obtained from the milk of cows. But the same measure of ewes' milk will yield double the quantity of curd that cows' milk affords. In several counties in Wales sheep's milk is used to make cheese. The *skin*, when stripped of the wool and tanned, is in great request, particularly by book-binders and saddlers. Of the entrails are made the strings called *catgut*, which are used for different kinds of musical instruments.

The *ewe* produces one or two lambs at a time, and sometimes, though rarely, three or four. She bears her young twenty-three weeks. The lambing time generally commences a little after Christmas. The age of the animal is seldom known to exceed fourteen or fifteen years.

The *ram* begins to procreate at one. When castrated, they are called *Wedders*, or *Wethers*: they then grow sooner fat, and the flesh becomes finer and better flavoured. They are *mutton* at about two years old. The best age is about six.

The general name of the male is *Ram* or *Tup*. From the time he is weaned to the first clipping or shearing, he is called *Hog*, *Hoggerel*, or *Lamb-hog*; after that,





Thorn

1 New Leicester. 2 Tees Water. 3 South Down.

he is a *Shearling*, *Shearing*, *Shear-hog*, or *Diamond Tup* or *Ram*. Then, according to the year in which he is clipped or shorn, he is called *two-shear ram*, *three-shear ram*, and so on.—If the male be castrated, he is called, while sucking, *Wether-lamb*, *Wether-hog*, until he is shorn, when he takes the name of *Shearling*, &c. till shorn a second time, when he is a *young wether*, or *two-shear wether*, then *three* or *four-shear wether*, or more, according to the times he has been shorn. The female has the general name of *Ewe*. Whilst sucking she is called *Ewe-lamb*, or *Gimmer-lamb*; but, when weaned, *Ewe-hog* or *Gimmer-hog*, until clipped or shorn for the first time, when she takes the name of *Gimmer*, which continues only for one year, till she loses her fleece a second time, when she obtains the general appellation of *Ewe*. Her age is marked by being called a *two-shear*, *three-shear*, or *four-shear Ewe*. What are called *Gimmers* in the north, are, in many of the midland parts of England, called *Theaves*; and, when twice shorn, *double-theaves*. In some parts, the male lambs are called *Heeders*, and the females *Sheeders*. In others, *Hogs* are called *Tegs*; and two-years old Ewes, *Twinters*; and three-years old, *Thrunters*. When her teeth are worn out, she is called a *crone* or *croney*.

The following are the principal varieties:

HORNLESS SHEEP.

1. New Leicester, or Dishley.
2. Lincolnshire.
3. Tees-water.
4. South-down, or Sussex.
5. Ryeland, or Herefordshire.
6. Herdwick.
7. Cheviot.
8. Shetland.

HORNED SHEEP.

9. Dorsetshire.
10. Wiltshire.
11. Exmoor.
12. Norfolk.
13. Heath.
14. Irish.
15. Merino.

Hornless Sheep.

1. THE NEW LEICESTER, OR DISHLEY.

These sheep are hornless, and have white faces and legs, and long, fine wool. Their head is narrow. They have fine lively eyes; and their ears, which are soft and thin, stand backward. Their back is flat; and their body round, and barrel-like. Their pelts are thin, and all their bones peculiarly slender. The staple is usually about six inches in length. The weight of the fleece is seven or eight pounds, and its value somewhat less than a shilling a pound. The weight of the wool, to that of the carcass, is in proportion nearly as one to eighteen and a half. When the ewes are three or four years old, they generally weigh from eighteen to thirty-six pounds; and the wethers of two years old, from twenty to thirty pounds, per quarter.

This breed was first introduced by Mr. Bakewell, of Dishley, near Loughborough; and he is supposed to have obtained it by crossing the coarse and heavy *old Leicester* breed with the Ryeland. It has, for several years, been in such esteem, in the midland counties, as, in several districts, to have excluded all others.

These animals are chiefly celebrated for their quick feeding, at almost any age, even on indifferent pastures; and for being capable of being rendered enormously fat; so much so, as, in some instances, to take away the proper flavour of the mutton, and to render it scarcely eatable. A four-years old wether, belonging to Mr. Culley, fed at Fenton in Northumberland, and killed at Alnwick, in October, 1787, measured more than seven inches of solid fat on the ribs, cut straight through without any slope; and his back, from head to tail, was like the fattest bacon. The mutton was of the most beautiful bright colour. But in nothing was he so remarkable as in the smallness of his bones. His dimensions were as follow:

	Feet.	Inches.
Girth	4	8½
Breadth over shoulders.....	1	3
— over middle	1	7¼
Across the breast, from the inside of one fore-leg to the inside of the other....	0	9

The proprietor of this sheep lamented, that he had not the offals exactly weighed, (by offals is meant, not only the tallow, but the head, pluck, and pelt, with the blood and entrails,) because it is now well known, that this breed of sheep have a greater quantity of mutton, in proportion to the offal, than any other kind we know of, and is consequently cheaper to the consumer.

It is very common for two-years old wethers to have four inches, in thickness, of fat on the ribs; and from two to three inches all down the back. This is frequently the case, even with ewes which have fed and suckled lambs till July, and have been killed about the Christmas following; and, although the Dishley Sheep are not celebrated for much tallow, yet ewes, under such circumstances, generally produce from eighteen to twenty-four pounds each. When the animals are not over fattened, the mutton is not only peculiar for fineness of grain, but for superior flavour, beyond all other kinds of large and long-woolled sheep. The ewes, when fat, are generally sold to the butchers at the price of from thirty-four to forty shillings; and the two-shear wethers, from forty to fifty shillings a head*.

2. LINCOLNSHIRE

Are amongst the largest of all our breeds. They are hornless; have white faces and legs; long, thin, and weak carcasses; and long, heavy wool. The average weight of the fleece is from eight to fourteen pounds, and is, in

* Bingley, 1809.

proportion to that of the carcass, as about one to sixteen and a half. Its value is from eightpence halfpenny to a shilling a pound. The pelt in these sheep is thick; and the legs are rough, clumsy, and large boned.

It is in the rich marsh lands of Lincolnshire that this breed is chiefly prevalent. Its principal value is in the wool, since the animals are a slow-feeding race, and afford a coarse-grained and very inferior kind of mutton, which is no where in repute. The weight of the ewes is from seventeen to twenty-four, and of the three-years old wethers, from twenty to thirty pounds per quarter. Mr. Culley informs us, that these sheep cannot be made fat in a reasonable time, in any part of our island, except Romney Marsh, the marshes of Lincolnshire, or some other very rich grazing grounds. In such situations they are considered to be profitable, from the enormous weight of wool which they annually produce.

It is said, that the Lincolnshire sheep are, in general, so tender as to be unfit for more northern districts. Of late years, the race has been much improved, by the breeders introducing among them valuable rams from Leicestershire and other counties.

3. TEES-WATER.

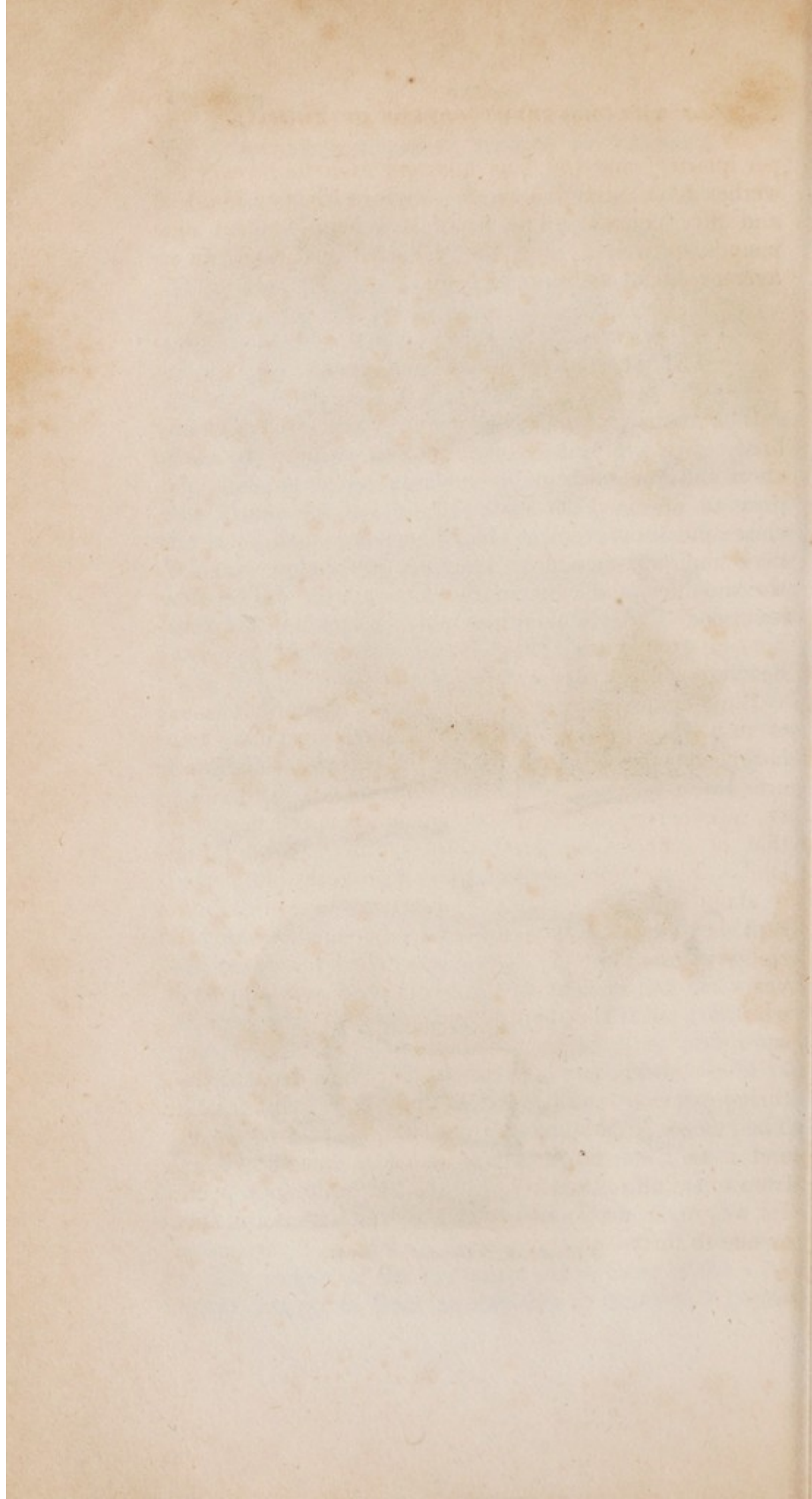
This race is bred chiefly in the extensive, fertile, sheltered, and enclosed tracts of pasture watered by the river Tees in Yorkshire and Durham. But it is now much mixed with the Dishley breed. It is a hornless variety, with white faces and legs, and long and somewhat coarse wool. The animals are considered to be the largest of all the British sheep. Their legs are longer, and finer boned; and the carcasses are heavier, more firm, and much wider on the back and sides, than those of the preceding breed. Their wool, also, is shorter, and not so heavy. The mutton is better than the Lincolnshire.

The weight of the two-years old wethers of the Tees-water sheep, is from twenty-five to thirty-five pounds.



Howell

4 Herdwick. 5 Cheviot. 6 Heath.



per quarter; and the four quarters of a four-years old wether have been known to weigh nearly two hundred and fifty pounds. The fleece is generally about nine pounds in weight; and the value of the wool, at an average, about a shilling a pound.

4. SOUTH-DOWN, OR SUSSEX.

The districts where these sheep have been chiefly bred, consist of dry, chalky downs, which produce a short and fine herbage. They are hornless, and have grey or speckled faces and legs; and peculiarly fine, close, and short wool. Their bones are small, and their neck long and slender. They are low before, high on the shoulder, and light in the fore-quarter. The sides are good, and the loin tolerably broad; but the backbone is too high. The hind-quarters are generally heavier than the fore-quarters.

Butchers are partial to South-down sheep, preferring them to the Dishley breed, from the circumstance of the latter showing all their fat on the *outside*, whilst these are always fatter within. The mutton is considered to be, in every respect, superior in delicacy and flavour to that of other sheep bred in the southern parts of England. The average weight of the two-years old wethers is about eighteen pounds a quarter: they are seldom kept beyond this age, and many persons feed them at eighteen months. The ewes are chiefly sold at four years old to graziers in the welds of Sussex and Kent, who fat both the lambs and ewes in the ensuing summer.

These sheep are both hardy and ready feeders; and thrive extremely well, both in hilly and pasture lands. Their fleece seldom exceeds the weight of two pounds and a half, or three pounds; and its average value is from one shilling and tenpence to two shillings a pound. Its weight, in proportion to that of the carcass, is about as one to forty-one and a half.

5. RYELAND, OR HEREFORDSHIRE,

Are of small size, hornless, and have a white face, and white legs; and very fine short wool. Their carcasses are tolerably well formed, and weigh from ten to eighteen pounds per quarter. These sheep have the name of *Ryeland*, from the land on which they were chiefly fed, being formerly thought capable of producing no better grain than *rye*. It was considered a tract of very poor land; but it is now found capable of producing almost any kind of grain.

The fleece of the Ryeland sheep, which seldom exceeds the weight of a pound and a half, or two pounds, is so short, soft, and fine, that whilst the breed continued unmixed, they were considered to bear the finest wool of any British sheep. The threads of the wool are as fine as those of the Spanish breeds; but they are more irregular as to the size and surface, and consequently rougher; neither does this wool felt well.

This breed has been so intermixed with the new Leicester, that they are become very scarce. Since the introduction of the Merino sheep into this kingdom by his present Majesty, Ryeland Ewes, of the pure breed, have been in great request, to put with the Merino rams; not only on account of the fineness of their wool, but, likewise, on account of their good shape, excellent mutton, and ready disposition to fatten. The value of the wool is about two shillings and four-pence a pound; and its weight, to that of the carcass, is as about one to thirty-four and a quarter.

6. HERDWICK.

This is a mountain breed, and chiefly known in those parts of Cumberland which are situated near the head of the rivers Duddon and Esk. The few farms where they are bred are called *Herd-wicks*, that is, *districts* of the *herds*, from the circumstance of the sheep having, from

time immemorial, been there farmed out, to herds, at a certain sum per annum.

They are hornless, and have speckled faces and legs, and short wool. Those, however, are considered to be of the purest breed, which have only a few black spots on their faces and legs. Their fleece is thick and matted, and does not often exceed the weight of two pounds, or two pounds and a half. The wool is coarser than that of any of the other short-woolled breeds. The ewes generally weigh from six to eight pounds, and the wethers, at four years and a half old, from nine to eleven pounds the quarter. Their legs are fine, small boned, and clean.

These are active and lively little animals; and so hardy, that they can support themselves during the severest storms, and deepest snows, in winter, without any other food than what they are able to obtain, either by scratching their way through the snow to the scanty herbage which it conceals; or, by seeking out situations where the winds have left the herbage exposed.

7. THE CHEVIOT

Derive their name from the mountainous tract in the north-west part of Northumberland, around the Cheviot mountain, though on that barren hill itself there are no sheep. They are hornless; have usually white faces and legs; and fine, short wool. Their eyes stand out and are lively, and their countenance open and animated. Their body is long; and their legs fine, clean, and small boned. In their fleece, which usually weighs about three pounds, when killed at four years and a half old, there are two pounds of fine wool, and about one of coarse. The weight of the carcass, per quarter, when fat, is from twelve to eighteen pounds. The mutton is in the greatest esteem, on account of the flavour.

The breeders of these sheep do not suffer the ewes to produce young till they are three years old: and a year and a half afterwards they are sold to graziers, who feed

both them and their lambs in the following summer. The wethers, at the age of three years and a half, are sold for about four and twenty shillings each; and, after being kept nearly twelve months on grass, they leave a profit of from ten to twelve shillings each.

8. SHETLAND, OR KINDLY,

In the Shetland islands there is a breed of sheep distinguished from all others by their small size, their peculiarly fine and soft wool, and remarkably short and small tails. They are hornless, and vary considerably in colour. The usual weight of these animals, after they have attained their full growth, is from thirty to forty pounds. The fleece weighs, upon an average, from one to three pounds. They are very hardy, and, for months together, feed upon very little beside sea-weeds. They are too wild to be confined. The skins of this breed, after the wool has been separated, sell for double the price of other sheep's skins, of the same size; because it is found, that, for a particular class of mechanics, they are not only pleasanter in the wear, but, also, that they last much longer than any others. This, says Dr. Anderson, is a fact known to every inhabitant of Shetland, and hence, as well as on account of the softness of their fleece, it is, that, by common consent, the sheep have obtained the name of the *kindly breed*.

There are two varieties of this breed, the *first* of which has very coarse wool above, and fine wool below, being supplied with long hairs, called *fors* and *scudda*, which protect the animals from the intense cold of winter. The *second* variety has soft cottony fleeces, and is less hardy than the preceding, the wool being short and open.

Horned Sheep.

9. DORSETSHIRE

Are, for the most part, horned; and the horns are round and small. These animals are tall, and light in the body, and have white faces and legs, and short wool. Their head is rather long than otherwise. The shoulders are broad at the top, and lower than the hind quarters. The loins are broad. The back is tolerably straight, and the carcass deep. The weight of the fleece is generally about three pounds and a half, and its value from sixteen to eighteen pence a pound: the staple does not usually exceed the length of two inches.

For various qualifications, these sheep have been considered amongst the most valuable which the British islands produce. They are both good hill sheep and good pasture sheep. The ewes are very prolific; are remarkable for yeaning early, and not unfrequently twice in the season. It is from this circumstance, that, in the London markets, the first, and the highest priced house-lamb, is the produce of this breed. But it is a property of these sheep, which renders them peculiarly advantageous, that they may be caused to lamb at any season of the year. These sheep have, of late years, been successfully introduced into several counties of the north of England; and, at the present day, the cities of York and Durham, and the towns of Newcastle and Edinburgh, are nearly as well supplied with Christmas house-lamb, as any parts of the south.

10. WILTSHIRE

Are, in many respects, nearly allied to the Dorsetshire breed. They have long white faces and legs. Their horns lie backward, almost close to the neck, and encircle the ears. The wool is short and close, but by

no means fine; and there is very little wool under the belly. The legs are long and large boned.

The mutton of these sheep is excellent, when fat; but the expense of fattening the animals, which cannot be done except on good land, is so great, that the breed is going entirely out of estimation. Its place is well supplied by the South-Downs.

11. EXMOOR

Have their name from being bred chiefly in the neighbourhood of Exmoor, an extensive tract of forest land on the borders of Devonshire and Somersetshire. They have horns, white faces and legs, and long wool. Their head, neck, and bones, are peculiarly small and delicate; but the form of the carcass is not good, being narrow and flat-sided. The weight of a wether, at two years and a half old, is from fifteen to eighteen pounds a quarter; that of the fleece is about six pounds.

It sometimes happens that lambs are produced without horns; but these are never kept for breeders, from an absurd notion, that they are more tender than such as have horns.

12. NORFOLK

Have large spiral horns, with black faces, and dark-grey legs. The legs are long and large boned. The wool is short and fine, the fleece seldom weighing more than about two pounds. The carcass is very small, long, thin, and weak, with a narrow chine; and the weight per quarter, from sixteen to twenty pounds. The mutton is well-flavoured, and of a fine grain; but, in hot weather, it does not stiffen well: and it taints sooner than that of most other sheep.

This breed, which is most prevalent in Norfolk and Suffolk, like the Wiltshire, seems to have no very peculiar excellence, and many defects. They eat a great

quantity of food; and are of a disposition so restless, that it is difficult to keep them in any other than the largest sheep-walks, commons, or fields. They are giving way to the more profitable South-down breed.

13. HEATH,

Called, also, Linton, Short, or Forest Sheep. The range of country in which these sheep are chiefly found, is the north-western parts of Yorkshire, and the mountainous tract adjoining upon the Irish Sea, from the county of Lancaster, to Fort William in Scotland. They are a wild, active, and hardy race; run with great agility; and are excellently adapted to subsist in heathy and mountainous districts. They are not often fed, till they are from three to five years old: and at this age they feed well, and their mutton is accounted peculiarly excellent. They have large spiral horns, black faces and legs, and an unusually fierce and wild-looking eye. Their wool is long, open, coarse, and shagged, weighing, generally, from three to four pounds the fleece. The carcass is short and firm, and weighs, on an average, from twelve to sixteen pounds a quarter.

14. IRISH,

We are informed by Mr. Culley, who saw, at the great fair of Ballinasloe, as many as 95,000, are, in general, so ill-formed and ugly, that the worst of the breeds in Great Britain are much superior to them. They are of great size, and supported by long, thick, crooked, grey legs. Their head is long and ugly, with large flagging ears, grey faces, and sunk eyes. The neck is long, and set on below the shoulders. The breast narrow, short, and hollow before and behind the shoulders. The animals are flat-sided, with narrow herring backs; their hind-quarters droop, and the tail is

set low. They seem, in almost every respect, to be the reverse to what well-formed sheep should be. By the exertions, however, of Mr. French, and a few other spirited breeders, who, at great expence and hazard, have imported rams from England, great improvements have lately taken place in the Irish sheep. And, from the emulation which has been excited by their success, it is to be hoped that the original breed will soon be entirely extirpated.

15. MERINO, OR SPANISH SHEEP,

Were first introduced into England in the year 1787; but it was not till 1792, that any effectual measures were adopted towards improving our native breeds by a cross with the Spanish. In that year, His Majesty received several rams of the Negratti breed; and, in the year 1809, several hundred Spanish sheep were sent from Spain as a present to His Majesty.

The horns of this breed are of a middle size, of which ewes are sometimes destitute; the faces are white; the legs of the same hue, and rather long. The shape is not very perfect, having a piece of loose skin depending from the neck, the bone is fine, and the pelt fine and clear.

The wool of the Merino sheep is uncommonly fine, and weighs, upon an average, about three pounds and a half per fleece. The best fleeces have a dark brown tinge on their surface, almost amounting to black, which is formed by dust adhering to the greasy, yolkly properties of its pile; and the contrast between it and the rich white colour within, as well as the rosy hue of the skin (which peculiarly denotes *high proof*) surprise at first sight. At the anniversary of the Merino Society, in March, 1814, the Merino wool fully maintained its established character, for excellence of quality and weight of fleece: the carcass was judged to be improving, and the pure Merino mutton, fed upon turnips, grass, and hay, by C. C. Western, Esq. at Lord Somerville's dinner, to equal any which the British soil ever produced.

LAMB.

Lambs are generally killed from about the age of eight weeks to half a year. They are commonly considered as of two sorts, house-lamb and grass-lamb. *House-lamb* is so called from being brought up with their mothers in houses, or under some kind of shelter, and the ewes fed upon hard meat. It is not considered so well-flavoured, nor so wholesome and nourishing, as the *grass-lamb* which is brought up out of doors, and the ewes fed upon grass, turnips, or other green meat.

THE GOAT.

Goats may be considered as mountain animals, since, in a wild state, they inhabit those countries only, in various parts of Asia, Africa, and Europe, where the mountains are lofty and craggy. They can bear almost any temperature of climate. In their native wilds, they assemble sometimes in numerous flocks, and browse on the short mountain grasses, the branches of alpine shrubs, and various species of lichen and moss. If they are caught young, and properly trained, all the species may be rendered perfectly tame and familiar.

In a domestic state the goat is very mischievous, since, from its activity, no fence of common height can confine it. In gardens it gnaws and eats the plants and leaves of shrubs, and peels the tender rind of young trees, which it eats with great avidity. Its disposition, when unprovoked, is, for the most part, sufficiently mild: but its passions are often suddenly roused, when it becomes ill-natured, and butts at the offender with great ferocity.

The female goats usually produce two, sometimes three, and even four young ones at a birth. They go with young about eighteen weeks; and their time of

breeding is generally from the end of February to the beginning of May. In our climates, the animals are seldom known to exceed the age of eleven or twelve years. In choosing goats for keeping, the male should have a large body, with long hair, and straight stiff legs: the neck should be plain and short, the head small and slender, the horns large, the eyes prominent, and the beard long. The female ought to have a large udder, with well-sized teats, and none, or very small horns.

Their flesh is not generally held in such estimation as that of the sheep; since, to persons unaccustomed to eat it, neither the smell nor the taste are said to be agreeable; though, others, again, who have tasted it, say it is not easily distinguishable from mutton. In several parts of Wales, the haunches are occasionally salted and dried; and in this state they supply the place of bacon. The meat of the spayed goat, of six or seven years old, is reckoned tolerably sweet and fat. A young goat, however, is, in delicacy and tenderness, not inferior to lamb; and, when very young, that is a *kid*, it is exceedingly rich, and is usually considered more excellent even than lamb: few people, if not told of it, will know the difference. Indeed, it is by no means very uncommon, in London, for goats' flesh to be sold even as house-lamb, when older than it ought to be dressed, and pass without any other notice, than a slight expression of wonder at such a rank flavour in lamb. The flesh should not be eaten after the kid has left off sucking; till then, it is excellent. The meat ought to be fat and white. (See "The Family Receipt-Book," 4to. p. 177.)

In Genesis, xxvii. 9. we find Rebecca making "savory meat" of *kid*, in imitation of *venison*, such as Isaac loved. In Exodus, xxiii. 19. we find the Israelites forbidden to "seethe a kid in his mother's milk," which was to keep them from one of the idolatrous customs of the heathen, who, "at the end of harvest," as Cudworth informs us, used "to take the broth of a kid, boiled in the milk of its dam, and sprinkle the fields, as a libation or thank-offering to the deity which they supposed presided over them." (See Orton, on the place.) And, in the parable

of the Prodigal Son, when the fatted calf is killed, on the return of the Prodigal, we find the elder brother reproaching his father: "thou never gavest me *a kid*; that I might make merry with my friends." (Luke, xv. 29.) From all which, we find, that, however neglected amongst us, the kid was in high estimation amongst the Israelites and the heathens their cotemporaries.

The fat of the goat is in great esteem, and candles are made of it, which, in whiteness and quality, are said to be superior to those made from the suet of sheep and oxen; some say they are superior even to wax.

Goat's milk is considered both thicker, and to have a much richer flavour than that of either the cow or the sheep. Several places in the north of England and Scotland are much frequented for the purpose of drinking the milk of the goat; and its effects have often been very beneficial in vitiated and debilitated habits. For those whose digestion is too weak to bear it in the state of milk, it is made into whey. In some situations, especially on ship-board, where the goat thrives much better than any other animal, it is highly valuable. This creature eats readily almost any sort of refuse vegetables, and is, therefore, in such situations particularly, kept at little expense.

From the skins of goats is manufactured what is generally called *morocco leather*. The skins of kids afford the finest white leather for gloves.

There are in England two varieties of goats, which are almost equally common. One of these has short, stiff hair; and the other a long, rough, and shaggy coat, usually either mottled, or wholly of a grey colour, the skins of which are chiefly employed for making soldiers' knapsacks. In the latter variety there is a fine soft kind of wool, which grows at the roots of the long hair, a wool of perhaps finer quality than what is yielded by any sheep whatever. (Anderson's "Recreations in Agriculture," &c. ii. p. 231.)

Goats, at all times, but especially in the months of September and October, have a strong and disagreeable smell, which, however, is said not to be without its use;

for, if one of these animals be kept in a stable, it is supposed to be an effectual preventive of the *staggers*, a disorder which is often very fatal to horses. This influence of the goat, is not, as Mr. Marshall judiciously observes, in his *Rural Economy of Gloucestershire*, merely a notion, or that of a *charm*, as it were; for the staggers are evidently a nervous disorder. Odours, in many cases, operate beneficially on the human nerves; and, probably, the strong scent of the goat has a similar effect on those of the horse: a conjecture which is partly strengthened by the practice adopted in Northumberland, where a few goats are generally mixed with the sheep, for the preservation of the health of the flock; and, on this account, goats are generally kept about the stables of inns, and of those persons who have extensive studs. Goats and sheep were kept in flocks together by the Israelites, and were separated at night; which our Saviour makes an emblem of the manner of separating the good from the wicked at the last day. (Matt. xxv. 31—33.)

DEER.

All the species of deer delight in forests and extensive tracts of woodland; and they are much more abundant in temperate, and even cold, than in hot climates. They have great strength; and are able to bound with such rapidity, as, in level countries, to outstrip most other animals in speed. As they are naturally timid, they are to be considered for the most part as harmless animals. When, however, they happen to be irritated, they will run at the offender with fury, and endeavour to gore his body with their horns.

The flesh of deer is called *venison*; and is eaten with avidity in every country where the animals are found. Their skin, horns, and hair, are of use in manufactures

of different kinds; and, in a commercial view, some of them are highly important.

There are three kinds of deer common to Great Britain, the Red and the Fallow Deer, and the Roe.

RED DEER inhabit the mountainous parts of Scotland, and range at full liberty, in herds of considerable numbers: the largest are those found in the province of Moray. They are to be found, also, among the forests and hills of Martindale, in the neighbourhood of Ullswater, in Cumberland. They are not now to be found in the mountains of North Wales, but are occasionally to be seen in the New Forest, in Hampshire; in the forest of Exmore; in the woods on the river Tamar, in Devonshire; and among the mountains of Kerry, in Ireland.

The male is called a *Stag*, or *Hart*; the female the *Hind*; and the young the *Fawn*, or *Calf*. The flesh of the fawn is very delicate eating; and that of the hind by no means bad; but the flesh of the full-grown stag has always a strong and disagreeable flavour.

FALLOW DEER are those which are usually seen in the parks of our nobility and gentlemen. Of these the male is called a *Buck*, the female a *Doe*, and the young a *Fawn*. Although these animals are less savage than the Red Deer, yet, when offended, they often become very ferocious. They associate in herds, which sometimes divide in two parties, and maintain obstinate battles for the possession of some favourite place in a park.

The Does go with young about eight months, and, in the beginning of June produce one, sometimes two, and rarely three fawns. For the first year the young one is called by the park-keepers, a *Fawn*, and during the time it has no horns. The second year, if it be a *male*, it is called a *Pricket*, and it has then horns four or five inches in length, but ending with only a single point. The next horns are longer, they are divided at the top, and have a small antler at the bottom. In the third year, the animal is called a *Sorel*; and, in the ensuing year, when his horns acquire a considerable addition both of length and branches, a *Sore*. When he arrives at his fifth year,

he takes the name of *Buck*, and his horns are now of their proper *palmated*, or spreading finger-shaped form. In his sixth year, he is accounted fit to be killed; but, if he be suffered to live a year or two longer, he will improve both in flesh and fatness. If the young one be a *female*, it is called for the first year a *Fawn*, for the second a *Teg*, and after that it takes its proper name of *Doe*. Such Does as are intended to be killed in their season, are either what have had no fawns in the preceding summer, or have had these taken away.

The season for killing the *Bucks* is from about the first of July, to somewhat later than the middle of September. That for the *Does*, is from about the middle of November to the middle of February.

In October the *Bucks* associate with the *Does*, neglect their food, and become very lean; but it has been observed, that the more they are wasted at this season, the fatter and finer will the venison generally be in the following summer. The duration of the life of Fallow Deer has been generally estimated at about twenty years.

THE ROE is much inferior to either of the other British species of Deer, in dignity, strength, and stature; yet it possesses, in place of these, vivacity, gracefulness, and courage. Its figure is more beautiful and elegant, and its eyes much more brilliant and animated than those of either the Red or Fallow Deer. The natural disposition of these animals is generally marked by an extreme degree of shyness and timidity; and their constitution is so delicate, that a continuance of cold weather for a little while longer than usual, will frequently destroy great numbers of them.

The venison of the Roe, in some countries, and at a proper season, is considered to be an excellent and delicate food.

In former times they were very common in many parts of Britain; but the few that are now left in the island are chiefly confined to some districts of Scotland, but particularly the Highlands. Great numbers of them have of late years resorted to the extensive woods of Moneymusk, in Aberdeenshire. They are, also, to be

found in great abundance in the lower parts of the parish of Appin, in Dumfries-shire, and particularly on the estates of the Marquis of Tweeddale, and Mr. Campbell of Aird.

SWINE.

The hog is, of all domestic quadrupeds, the most filthy and impure. Its form is clumsy, and its appetite gluttonous and excessive. In no instance is the *economy* of nature more conspicuously shown than in this race of animals, whose stomachs are fitted to receive nourishment from a variety of things, that would otherwise be wasted. The refuse of the field, the garden, the barn, or the kitchen, afford them a luxuriant repast.

Useless during life, and only valuable when deprived of it, this animal has sometimes been compared to a miser, whose hoarded treasures are of little value till death has deprived them of their rapacious owner.

The parts of this animal are finely adapted to its mode of living. It has a form more *prone*, or directed downward, than that of any other animal. Its neck is strong and brawny; its snout is long and callous, well calculated for the purpose of turning up the earth for roots of various kinds, of which it is extremely fond; and it has a quick sense of smelling, by which it is enabled to trace out its food. It is naturally stupid, inactive, and drowsy; much inclined to increase in fat, which is disposed in a different manner from that of other animals, and forms a thick and regular coat between the flesh and the skin. Those persons who have attended at all to the manners of swine, have observed, that they are by no means deficient in sagacity; but the short lives that we allow them, and the general confinement they undergo, entirely prevent their improvement in this respect. We have, however, heard of *The learned Pig*;

and a gamekeeper belonging to Sir H. P. St. John Mildmay, in the New Forest in Hampshire, broke in a black sow to find game, back, and stand, nearly as well as a pointer.

It is generally believed, that swine will live to the age of twenty, and even, sometimes, of thirty years*; but very few instances are allowed to occur of their attaining so great an age, since it is by no means either profitable or convenient to keep them to the full extent of their time. Mr. White, in his "Natural History of Selborne, in Hampshire," Letter XXXIII. says: "The natural term of a hog's life is little known, and the reason is plain—because it is neither profitable nor convenient to keep that turbulent animal to the full extent of its time: however, my neighbour, a man of substance, who had no occasion to study every little advantage to a nicety, kept an half-bred Bantam-sow, who was as thick as she was long, and whose belly swept on the ground, till she was advanced to her seventeenth year; at which period she showed some tokens of age, by the decay of her teeth and the decline of her fertility.

"For about ten years, this prolific mother produced two litters in the year, of about ten at a time, and once above twenty at a litter; but, as there were near double

* The following verses, copied from a newspaper, profess to give

A comparative View of the different Ages common to several of the animal Creation.

The Partridge, Peacock, Swine, and Turtle-dove,
Twenty-five years on earth may chance to rove:
Hares, Cats, and Sheep, live seldom more than ten:
Rams, Bulls, and Dogs, live half as long again.
The Ox (a curious fact) and Horse, a score;
A Goat and Pigeon, eight, but seldom more.
The Ass till thirty; and a Goose, with Men,
Spins out a term of threescore years and ten:
While the hoarse Raven and the Eagle soar
O'er beauteous scenes, one hundred years or more.

the number of pigs to that of teats, many died. From long experience in the world, this female was grown very sagacious and artful:—when she found occasion to converse with a boar, she used to open all the intervening gates, and march, by herself, up to a distant farm where one was kept; and, when her purpose was served, would return by the same means. At the age of about fifteen, her litters began to be reduced to four or five; and such a litter she exhibited when in her fatting-pen. She proved, when fat, good bacon, juicy and tender; the rind, or sward, was remarkably thin. At a moderate computation, she was allowed to have been the fruitful parent of three hundred pigs: a prodigious instance of fecundity in so large a quadruped! She was killed in spring, 1775." (Works in Nat. Hist. Vol. I. p. 359.)

The characteristic marks of a good hog are, a moderate length, as to carcass in general; the head and cheek being plump and full, and the neck thick and short; the bone fine and thin; the symmetry or proportion of the whole well adapted to the respective breed of varieties; and, above all, a *kindly* disposition to fatten early.

On account of the numerous sorts and varieties of these animals, found in almost every county, (whose inhabitants generally boast that their own peculiar breed is the very best that can possibly be reared,) it is scarcely possible to ascertain which is the original or parent breed. Some few particulars only will, therefore, be given, concerning those which are of most frequent occurrence, or are held in the highest estimation. The principal breeds are,

- | | |
|--------------------------|------------------------|
| 1. The Berkshire. | 7. The Rudgwick. |
| 2. — Chinese. | 8. — Swing-tailed. |
| 3. — Gloucester. | 9. — Large-spotted Wo- |
| 4. — Hampshire. | burn. |
| 5. — Highland, or Irish. | 10. Mr. Western's. |
| 6. — Northampton. | |

1. THE BERKSHIRE BREED.

The colour of these is reddish, with brown or black spots; the sides very broad; the legs short; the ears large, and hanging over the eyes; the body thick, close, and well made. They are kindly disposed to fatten, and attain a large size; but can be kept only where a large and constant supply of food can be procured, otherwise they will dwindle away and yield no profit. The flesh is fine. This breed is chiefly fattened at the distilleries, feeds to a great weight, and is good either for pork or bacon: but it is particularly excellent as a cross for heavy, slow-feeding sorts.

The great weight to which some of the Berkshire hogs have been fed, would seem altogether incredible, had it not been so well attested. Mr. Culley, in his "Treatise on Live Stock," gives an account of one that was killed at Congleton, in Cheshire, in the month of January, 1774, which measured from the nose to the end of the tail, three yards eight inches, and in height four feet and a half. When alive, it weighed 1410, and when killed and dressed, 1215 pounds.

In the summer of the year 1799, Mr. Jonathan Davis, a farmer, at Burras Llanapwlth, in Denbighshire, in North Wales, had a pig, which measured, from head to tail, nine feet six inches and a half, its girth was seven feet two inches, its height three feet nine inches and three quarters. Its weight between seventy and eighty score pounds. It was then about three years old, and the price he asked for it was thirty guineas. He had refused twenty-eight. The ears were a prodigious size, and hung over its eyes, so as almost to blind it.

2. CHINESE.

The colour in general is black, though often white, tawny or reddish, and brown; the size is small, the neck thick, the legs short, the body thick, close, and

well made. They are one of the most profitable sorts in this island; they fatten kindly on very indifferent food; but are seldom fed for the same purposes as the larger kinds of swine, being accounted too small to be dried into bacon; but they are preferred as the best and most delicate for pork and roasting pigs.

By a mixture of the Chinese black swine with others of the larger British breed, a kind has been produced which possesses many qualities superior to either of the original stocks. They are very prolific, are sooner made fat than the larger kind, upon less provisions, and cut up, when killed, to more useful and convenient portions. A sow of this kind belonging to Arthur Mowbray, Esq. of Sherburn, in the county of Durham, had three litters of pigs within ten months, the number of which altogether amounted to fifty pigs.

3. GLOUCESTER.

The colour of these is white. They are of a large size, have long legs, and have two wattles or dugs hanging from the throat; the carcass is long and thin; the skin thinner than that of the Berkshire sort; but are ill formed. It is a very unprofitable sort, and is found chiefly in Gloucestershire, Shropshire, and West Devon, and is supposed to have been the only breed formerly in Britain. They do not fatten so well or so kindly as the Berkshire: of late years, however, this breed has been improved in all its points.

4. HAMPSHIRE.

The colour is chiefly white, though very often dark spotted; the neck and carcass are long; the ears pointed; the body is not so well formed as the Berkshire pigs; the general size is large; and they fatten kindly, and to a very great size and weight. *Hampshire* is celebrated for its *bacon*, which is in great measure owing

to the quantity of acorns which grow for them in the New Forest, where, in the autumn, they are fed in great herds.

5. HIGHLAND, OR IRISH.

The size is small, the bristles are erect, and they are ill-shaped. They thrive very badly.

6. NORTHAMPTON.

The colour is white, the legs are very short, the ears are enormously large, often sweeping the ground; the size is large. They fatten to a great size, but not very kindly.

The *Shropshire* breed appears to be a variety of the Northampton. They fatten to a large size, but are not so kindly as the Berkshire.

7. RUDGWICK

Is a peculiar sort of swine, reared at a village of the same name, on the confines of Surry and Sussex. They are very valuable, as they fatten very kindly, and to a vast size, weighing, at two years, twice or thrice the weight of other swine at that age. As large breeds pay the farmer best in many cases, this sort deserves to be attended to.

8. SWING-TAILED.

The colour of this breed is various; its size is small, but well proportioned. They are hardy, and fatten to a great weight, according to their size.

9. LARGE SPOTTED WOBURN.

This is a new variety, introduced by the late Duke of Bedford: its size is large, and colour various. They are well-formed, very prolific, hardy, kindly disposed to fatten, attaining nearly twice the size and weight of other hogs within the same given period of time.

10. MR. WESTERN'S BREED.

This is rather a small size, black, very thin skinned, with little or no hair, and very small bones, and fattens well.

PIGS.

The best time for killing *sucking pigs* for the market, is at the end of three weeks; by which time the others, intended to be raised, will be able to follow the sow, and then the males may be castrated; the spaying of females may be deferred for another week.

In the management of swine, of whatever breed or variety they may be, it will be proper to have them *well ringed*, to prevent them from rooting, and from breaking into corn-fields during harvest; and that operation ought to be performed as early as possible, or the practice recommended by Mr. Tubb, may be substituted in the room of ringing. It consists in shaving or paring off, with a razor or sharp knife, the gristles on the tops of the noses of young pigs; the place soon heals over, and they are thus rendered incapable of that destructive rooting, or turning up of the ground, which is so detrimental to sward land.

Sows may be allowed to breed till they are six years old, and a boar may be used till he has passed his fifth year: after that time, the former may be spayed, and put up to fatten; and the latter, if castrated, will make excellent bacon.

BRAWN is the flesh of a *boar*, pickled, or soused, which is always found to be best tasted according to the greatest age of the animal, it should be at least five or six years old. We find Eumæus, in Homer's "*Odyssey*," killing

"a well fattened brawn

Of the fifth year."

COWPER's *Homer*, xiv. l. 505.

for sacrifice and eating fresh.

In respect to the *feeding*, or *fattening* of cattle, and animals of all kinds, it may be said, that, in that, as in every thing else, a due *medium* should be observed. *Full feeding* is not good for either man or beast.

Some with high forage, and luxuriant ease,
Indulge the veteran ox; but, wiser thou,
From the bald mountain, or the barren downs,
Expect the flocks by frugal Nature fed;
A race of purer blood, with exercise
Refin'd, and scanty fare: for, old or young,
The stall'd are never healthy, nor the cramm'd.
Not all the culinary arts can tame
To wholesome food, the abominable growth
Of rest and gluttony; the prudent taste
Rejects, like bane, such loathsome lusciousness.

Art of Preserving Health, B. II. l. 66, &c.

Hence, not only as the most natural food, but, also, on account of the exercise and pure air connected with it, all stock fattened with grass, or other green meat, are to be preferred. Oil-cake makes the flesh and the fat high coloured, oily, and soft. Carrots are apt to make them yellow.

Some butchers keep pigs for the purpose of using for them, as food, the blood and offal of the animals which they slaughter. A practice which must render their flesh less delicate and wholesome; but, if it be practised

at all, the animals should be fed on clean food for at least some weeks before their death.

That it is *lawful*, in the eye of God, to *fatten* animals, there does not seem to be any room for doubt. In the parable of the prodigal son, before quoted, p.103, we hear of the *fatted* calf; and, in that of the marriage supper, of the oxen and *fatlings* being killed. In Proverbs, xv. 17. though "a dinner of herbs, where love is," is preferred before "a *stalled* ox, and hatred therewith," yet no objection seems to be made to the stalled ox, as such, if that also be eaten in love.

It may not be amiss to say a few words upon the subject of *castration*, as well as upon fattening. The Jews, as was before stated, p. 37, did not castrate their bulls, but the *oxen*, mentioned in Scripture, were, what we, now, usually denominate bulls: and the Jews, to this day, hold it unlawful to castrate animals.

If animals be given for our use, and the great law be *protection* and *kind usage*, while we keep them alive, if their *utility* to man shall be greater, and their own happiness, *upon the whole*, as great, if castrated, there does not seem any good reason, why it may not be practised; the following passage, however, from the "Treatise on Live Stock," p. 22, is well worthy of consideration:

"The bull, as well as the cow and ox, generally lives about fourteen years; but the progress of decay is usually perceptible after he has attained the age of ten years. His temper is naturally fierce and ungovernable, which is not a little increased by his being permitted to live quietly in the best pastures, without being applied to any useful purpose, but that of propagating his species. Hence this animal, naturally vicious, often becomes so mischievous, as to endanger many valuable lives; an evil which, we conceive, might be remedied by training him to labour. For, being the only beast of his size which is thus indulged in idleness, and as he possesses

equal strength with the ox, we doubt not, but, if he were moderately worked, and allowed to indulge his desires during the breeding season, he would, by being inured to labour, and attended by mankind, become gradually tame and harmless as the horse, or any other often naturally vicious animal. We understand, indeed, that several experiments have been made for this purpose: and from their successful result, we think the practice of working bulls may be advantageously adopted; especially as these animals are not only broken in with little difficulty, and work well, but also because they recover from fatigue much sooner than any ox, and may generally be procured at easy prices in those places where, oxen being scarce, a young farmer cannot purchase without involving himself in great expense*."

Great pains are taken now by Lord Somerville and our other distinguished agriculturists, to introduce ox labour into farming, instead of that by horses; as, besides other advantages, the ox, when the best of his labour is done, is still a profitable article for food. The question of the humanity, or inhumanity, of killing labouring oxen, has been before discussed, see p. 9. The present chapter, therefore, shall be concluded with an extract from the "Domestic Encyclopedia," Vol. II. p. 483, on the subject of the respective advantages of each, in an agricultural point of view:

"Oxen will draw the plough on tough clay soils and hilly lands, where horses stand still; but, on even and light ground, the latter not only work faster than oxen, but are incomparably more active for carriage. It deserves, however, to be remarked, that oxen may be

* The writer of this volume has heard of a bull, kept by Mr. Ingle, farmer, of Potton, in Bedfordshire; for purposes of agriculture, that would draw five load of wheat.

maintained at a very small expence. The price of *two* horses is computed to be equivalent to that of *nine* oxen: the food of the latter, during summer, consists merely of *grass*, and in winter of *straw*, on which provender they may perform moderate labour; and when *worked hard*, they are allowed a little *hay*. On the contrary, the food of a horse generally is hay, oats, beans, &c. The number of cart-horses constantly employed in Great Britain, is calculated at 500,000,—300,000 of which are allowed by the most competent judges, to be superfluous. These consume daily, upon an average, during nine months in the year, one peck of corn each; which amounts to *sixty-three* bushels each per annum; that is, (allowing one quartern loaf per week to every person, and computing only twelve loaves to the bushel,) as much corn as will support *seven* persons; so that 300,000 superfluous cart-horses, *moderately* fed, require for their support a quantity of corn sufficient to maintain 2,100,000 persons! which number, if the inhabitants of Great Britain amount to ten millions, is nearly one fourth part of the whole population.

“To invalidate this statement, it has been objected, that though oxen *may* be maintained at a less expence than horses, yet the latter are far preferable, as they perform their work with much greater alacrity; and that the extra ploughing which a pair of horses will accomplish in *one* week, will fully pay the balance of keeping. Such is the difference of opinions, in the communication of which we have strictly adhered to facts; yet it ought in justice to be added, that an ox *improves* in value 2*l.* per annum, upon an average, from the time he is used and fed as an *ox*; and, when fattened, affords good and wholesome meat; while a horse progressively *declines*, till he literally “is of no value.”

In “The Farmer’s Journal,” for January 24th, 1814, is a communication from Lord Somerville, with drawings of the ox in plough and cart harness, and calculations of the expense of keep and attendance.

See also Moore’s “Almanack Improved,” for 1815, pages 49 and 46.

CHAPTER VI.

*On the purchase of Cattle, &c.:—Rules for Judging—
 External Form—Internal Form—Improvement of Form.
 —The Weight of Cattle, &c.—by the Eye—by Weight
 —by Measurement—Tables to equalize Weights, and
 to ascertain the value of Stock.*

AFTER a knowledge of the different breeds of animals designed for slaughter by the butcher, the next subject seems to be the selection and purchase of individuals.

The following remarks are taken chiefly from "A Treatise on Live Stock," addressed to farmers and graziers, for the choice of stock for feeding; and, as many butchers are graziers, likewise, and as a great deal of the information requisite to form a judgment before the animal is fattened is applicable, likewise, after it is fat, they are here given for general use.

Formerly, a great prejudice prevailed in favour of big-boned, large beasts, but it has been ascertained, that this breed is, in point of profit, much inferior to the middle-sized kind; and, by a careful attention to the selection of stock, no inconsiderable progress may be made towards the improvement of the different species. Among the various professional breeders of modern times, few have attained greater celebrity than the late Mr. Bakewell, of Dishley, to whom we are indebted for many new and important improvements in the science of rearing cattle. The principle which he invariably adopted was, to select the best beast, that would weigh most in the valuable joints; so that, while he gained in point of shape, he also acquired a more hardy breed; and, especially by attending to the *kindliness* of their

skin, he became possessed of a race which was more easily fed and fattened than any other.

Till within a few years, the invariable practice was to judge by the *eye* only, without regarding the other qualities of the animal intended to be purchased; but, in the present improved age, a more rational mode of forming the judgment is adopted. The sense of *touch* is now brought in aid of the sight; and, by repeated practice, the art of judging of the *kindliness to fatten*, has been brought to such perfection, that any well-informed breeder, who has personal experience, can, on examining *lean* beasts, tell, almost instantaneously, on what points or parts they will, or will not, fatten.

In the selection, therefore, of live stock in general, it is necessary attentively to consider the following particulars.

I. EXTERNAL FORM.

1. *Beauty, or symmetry of shape*; in which the form is so compact, that every part of the animal bears an exact consistency, while the carcass should be deep and broad, and the less valuable parts, such as the head, bones, &c. ought to be as small as possible.

2. *Utility of form*, or that nice proportion of the parts to which Mr. Bakewell bestowed so much attention, and which has already been noticed.

3. The *Flesh*, or texture of the muscular parts. Although this quality necessarily varies according to the age and size of cattle, yet it may be greatly regulated by attention to the food employed for fattening them. As a knowledge of this requisite can only be acquired by practice, it is sufficient to state, that the best sign of good flesh is that of being *marbled*, or having the fat and lean finely veined, or intermixed, when the animals are killed; and, while alive, by a firm and mellow feel.

4. In rearing live stock of any description, it should be an invariable rule to breed from small-boned, straight-

backed, healthy, clean, *kindly-skinned* animals. By this term is meant a skin which feels *mellow*, that is soft, yet firm to the touch, and which is equally distant from the hard dry skin, peculiar to some cattle, as it is from the loose and flabby feel of others. They should be, also, round-bodied and barrel-shaped animals, with clean necks and throats, and little or no dew-lap; carefully rejecting all those which may have heavy legs and roach backs, together with much appearance of offal. And, as some breeds have a tendency to generate great quantities of fat on certain parts of the body, while, in others, it is more mixed with the flesh of every part of the animal, this circumstance will claim the attention of the breeder as he advances in business.

5. In the purchasing of cattle, whether in a lean or fat state, they should not be taken out of richer or better grounds than those into which they are to be turned; for, in this case, a very material loss must be sustained, by the cattle not thriving, particularly if they be old. It will, therefore, be advisable, to procure them either from stock feeding in the neighbourhood, or from such breeds as are best adapted to the nature and situation of the soil.

6. *Docility of disposition*, without being deficient in spirit, is of equal moment; for, (independently of damage committed by cattle of wild tempers on fences, fields, &c. which inconvenience will thus be obviated,) it is an indisputable fact, that *tame beasts require less food to rear, support, and fatten them*; consequently, every attention ought to be paid, early to accustom them to be docile and familiar, and graziers and farmers should be particularly careful to see that their men use them well.

7. *Hardiness of constitution*, particularly in bleak and exposed districts, is indeed a most important requisite; and, in every case, it is highly essential to have a breed that is not liable to any disease or hereditary distemper. A dark colour, and, in cattle which are kept out all winter, a rough and curled *pile*, or coat of hair, are, in the popular estimation, certain indications of hardiness;

but it is obvious to every thinking person, that this quality, though, in some respects inherent in particular breeds, depends, in a great measure, upon the method in which cattle are treated.

8. Connected with hardness of constitution, is *early maturity*, which, however, can only be attained by feeding cattle in such a manner as to keep them constantly in a *growing* state. By the observance of this principle, it has been found, that beasts and sheep, thus managed, *thrive more in three years*, than they usually do in *five*, when they have not sufficient food during the winter, by which, in the common mode of rearing, their *growth* is *checked*.

9. *A kindly disposition* to take fat on the most valuable parts of the carcass, at an early age, and with little food, when compared with the quantity and quality consumed in less fertile situations, by which means the supply will be greater for the consumer. On this account, smaller cattle are recommended, as generally having a more natural disposition to fatten, and as requiring, proportionably to the larger animal, less food to make them fat; consequently, the greater quantity of meat for consumption can be made by the acre. In dry lands the smaller animal is always sufficiently heavy for treading; in wet lands less injurious. And, as to milk, the smaller animal produces more goods for the food she consumes, than those of a larger size.

10. The *hide* of cattle, also, is worthy of notice; as, by the simple touch, both butchers and graziers are enabled to judge of their disposition to fatten. Sir John Sinclair (in his "Hints regarding Cattle," p. 157, &c.) has justly remarked, that, "when the hide or skin feels soft and silky, it strongly indicates a tendency in the same animal to take on meat; and it is evident, that a fine and soft skin must be more pliable, and more easily stretched out by any extraordinary quantity of flesh, than a thick or tough one. At the same time, thick hides are of great importance in various manufactures. Indeed, they are necessary in cold countries, where cattle

are much exposed to the inclemency of the seasons; and, in the best breeds of Highland cattle, the skin is thick in proportion to their size, without being so tough as to be prejudicial to their capacity of fattening."

11. *Working*, or an aptitude for labour; a point of great importance in a country, whose population is so extensive as that of Britain, and where the consumption of grain by horses has so material an influence on the comforts and existence of the inhabitants. This subject has, however, been already briefly noticed, Chapter V. p. 116.

12. Whether kine be purchased for the plough, or for the purpose of fattening, in addition to the essentials already stated, it will be necessary to see that they are young, in perfect health, full-mouthed, and not broken either in tail, hair, or yard; that the hair *stare* not, and that they are not hide-bound, otherwise they will not feed kindly. The same remark is applicable to cows intended for the pail, the horns of which should be fair and smooth, the forehead broad and smooth, the udders white, yet not fleshy, but thin and loose when empty, to hold the greater quantity of milk, but large when full; provided with large dug-veins to fill it, and with four long, elastic teats, in order that the milk may be more easily drawn off.

The following character of a good cow, in verse, may assist the memory, and will, no doubt, be acceptable to the reader.

ON A COW.

She's long in her face, she's fine in her horn,
She'll quickly get fat without cake or corn;
She's clear in her jaws, and full in her chine,
She's heavy in flank, and wide in her loin.
She's broad in her ribs, and long in her rump,
A straight and flat back, with never a hump;
She's wide in her hips, and bold in her eyes,
She's fine in her shoulders, and thin in her thighs;
She's light in her neck, and small in her tail,
She's wide in her breast, and good at the pail;

She's fine in the bone, and silky of skin,
 She's a grazier's without, and a butcher's within *.

13. *Age.* In neat or black cattle, the appearances of the *teeth* and *horns* will afford some aid in forming a judgment of their age.

Until they are turned two years, they do not cast any *teeth*: at the end of that time they get two new teeth; and at three years old two others. Every succeeding year, until they are five years old, they get two fresh teeth: they are then said to be *full-mouthed*; although this is not in fact the case, as the two corner teeth (which are renewed last) are not perfectly up until they are six.

After the signs afforded by the *teeth* become uncertain, the *horns* may be resorted to, to ascertain the age. When three years old, they are smooth and handsome; after which period there appears a circle or wrinkle, which is increased yearly, as long as the horn remains; so that, according to the number of circles or rings, the age of a beast may be ascertained with tolerable precision, unless the wrinkles are defaced, or artificially removed, by filing or scraping, a fraudulent practice which is too frequently adopted, in order to deceive the ignorant or inexperienced purchaser with respect to the real age of the animal.

Sheep, Mr. Culley observes, generally renew their first two teeth from 14 to 16 months old, and every following year, about the same time, until they become

* At a sale of farming stock in Gloucestershire, in the autumn of 1814, an auctioneer is said to have given the following

Extempore Description of a beautiful Cow:

Long in her sides,—bright in her eyes,
 Short in her legs,—thin in her thighs,
 Big in her rib,—wide in her pins,
 Full in her bosom,—small in her shins,
 Long in her face,—fine in her tail,
 And never deficient in filling the pail.

three-shear, that is, turn three years old, when they become *full-mouthed*. For, although they have eight teeth in the under-jaw before, Mr. C. believes they only renew the six inside teeth: but, with regard to this point, there is a difference of opinion among experienced shepherds, some of whom think sheep cast only six, while others conceive that they renew the whole eight fore-teeth.

II. INTERNAL FORM.

In addition to the foregoing hints on the choice of cattle, as to outward form, the following strictures on their internal form, by Henry Cline, Esq. in his "Communications to the Board of Agriculture," for 1805, are highly deserving of attention.

The object of Mr. C.'s paper is to ascertain in what instances the crossing of cattle is *proper*, and in what *prejudicial*; and also the principles upon which the propriety of it depends.

It has been generally understood that the breed of animals is improved by crossing with the largest males. This opinion, Mr. C. remarks, *has done much mischief*, and would have done more, if it had not been counter-acted by the desire of selecting animals of the best forms and proportions, which are rarely to be met with in those of the largest size. The *external form* of domestic animals has been much studied, and the proportions well ascertained: but the external form is an indication only of *internal structure*. The principles of improving it, therefore, must be founded on the knowledge of the structure, and use of the internal parts. Of these,

1. The *lungs* are of the first importance: it is on *their* size and soundness that the strength and health of an animal principally depend. The power of converting food into nourishment, is in proportion to their size. *An animal with large lungs is capable of converting a given quantity of food into more nourishment than one with smaller lungs, and, therefore, have a greater aptitude to fatten.*

2. *Chest.* The size and form of the chest indicate the size of the lungs, of which the form should approach to the figure of a cone, having the top situated between the shoulders, and its bottom towards the loins: a *circular* form of chest, is preferable to one deep and narrow; for, though the *latter* may have greater girth, the *former* will have greater space in proportion.

3. *The pelvis.* The pelvis is the hollow formed by the junction of the hip-bones with the rump-bone: this hollow should be *large in a female*, that she may be enabled to bring forth her young with less difficulty. When this hollow is small, the life both of the mother and also of her offspring is endangered.

The size of the pelvis is shewn by the width of the hips, and the space between the thighs: the breadth of the loins is always in proportion to that of the chest and pelvis.

4. *Head.* The head should be small, by which means the birth is facilitated to the offspring: it also shews the animal to be of a good breed, and occasions less weight of unprofitable substance to the consumer.

Horns are useless to domestic animals, and occasion a great weight of bone in the head: the skull of a ram with horns, weighed five times as much as that of a ram without horns, each being four years old. A mode of breeding, which would prevent the introduction of horns, would therefore afford a considerable saving. The *length of the neck* should be proportioned to the height of the animal, that it may collect its food with ease.

5. *Muscles.* The muscles and tendons (which are their appendages) should be large; by which an animal is enabled to travel with greater facility.

6. *Bones.* The strength of an animal does not depend on the size of the bones, but on that of the muscles; many animals with large bones, are weak, their muscles being small.

Animals, imperfectly nourished during growth, have their bones disproportionally large: if this originated from a constitutional defect, they remain weak during life: large bones may, therefore, shew a defect in the organs of nutrition.

IMPROVEMENT OF FORM.

The chief point to be attended to, for the improvement of form, according to Mr. Cline's principles, is the choice of males for breed of a proportionally *smaller* size than the females, both being of approved forms: the size of the *fœtus*, or young, depends on the size of the male; and, therefore, when the female is disproportionately small, her offspring has all the disproportion of a starveling, from want of due nourishment.

Mr. Cline further states, that the larger female has also a greater supply of milk; and that her offspring is therefore more abundantly provided with nourishment after birth. But this proportion can only be understood in a general sense: for small cows (the Norman breed, for instance) are often known to yield more milk than large ones. The quantity of milk, indeed, seems to depend on the particular breed, and on the supply of food.

When the female is large in proportion to the male, the lungs of the offspring will also be greater; by crossing in this manner, there are produced animals with remarkably large chests, as has often been noticed; the advantage of large lungs has already been pointed out.

In animals, where *activity* is required, this practice should not be extended so far as in those which are intended for the *food* of man. The size of animals is commonly adapted to the soil which they inhabit; when the produce is scanty, the breed is small; the large sheep of Lincolnshire would starve, where the small sheep of Wales find abundant food.

Crossing may be attended with bad effects, even when begun on good principles, if the above rule be not attended to throughout: if large ewes were brought to Wales, and sent to the rams of the country, the offspring would be of improved form; and, if sufficiently fed, of larger size than the native animals: but the males of this breed would be disproportionately large to

the native ewes, and therefore would produce a starving, ill-formed race with them.

The general mistake, in crossing, Mr. Cline thinks, has arisen from an attempt to increase the size of a native race of animals, being a fruitless effort to counteract the laws of nature; which, from theory, from practice, and from extensive observation—Mr. C. concludes to be decidedly wrong; for, in proportion to this unnatural increase of size, they become worse in form, less hardy, and more liable to disease.

ON THE WEIGHT OF CATTLE.

The following may afford some guide as to the *scale* and *weight* of beasts when properly fattened for the markets.

First, when the general shape and make of an animal appear best proportioned, each member being comely, and each bone covered with flesh, in the manner required to constitute a perfect shape, it may be concluded that the beast is well fed; especially when his hip-bones, or, as they are sometimes termed his *huckle-bones*, are round, his ribs smooth and not sharp, his flanks full, and purse round. When these marks are perceptible, the beast may be handled and his lowermost ribs felt; if the skin be *kindly*, or *mellow*, that is soft, yet firm to the touch, it is certain that he is well fed outwardly, or, in other words, upon the bones. *Next*, the hand may be laid upon the hip, or huckle-bones; and, if they likewise feel soft, round, and plump, it may be safely concluded, that the animal is well fed, both externally and internally; that is, both in *flesh* and in *tallow*. *Further*, he may be handled at the setting on of his tail, which, if it be thick, full, and soft to the touch, is also a proof that the beast is well fed externally; the same circumstance is likewise shewn by the *nach-bones*, which lie on either side of the setting on of the tail, feeling mellow, or soft, and loose. *Lastly*, the purse may be examined, if an ox, or the navel, or dug, if a

cow, and, if they respectively feel thick, round, large, and plump, it is a certain proof that the beast is well tallowed within; and, when any of these parts, or members, handle contrary to the rules above-mentioned, a contrary judgment must be formed.

The common mode of selling cattle for slaughter, is by *lots*; and, in this case, to prevent confusion between the parties, or loss on the part of the feeder, care should be taken to fix the precise time in which any particular lot is to be drawn, in order that no unnecessary food may be consumed. Formerly, and even now, in some places, it is usual to sell by the *eye*, a method which is certainly unequal, as it respects both the farmer and the butcher; for, the former, unless he has been accustomed to weigh his beasts during the progressive stages of their fattening, can form at best but an uncertain idea of their weight; while the latter, from his continual practice, is enabled to form a tolerably accurate estimate. Hence, some have killed a beast out of a particular lot, with a view to ascertain the average weight of animals in such lot; and, in order to induce a perfect equality between the buyer and the seller, it was proposed by the late Lord Kaimes, to dispose of every beast by weight, and that such weight should be ascertained by the steelyard, as being best calculated for weighing heavy goods; which mode he used, with ease and success, for many years.

With regard to fat calves, it may be observed, that, in general, by weighing the animal alive at the time of sale; and from the gross weight deducting eight pounds from every score, to be allowed to the butcher, the remainder will prove to be the weight of the four quarters. This rule may be illustrated by the following example: a farmer has occasion to know the value of a calf at 8*d.* a pound: properly securing him, so as not to hurt the beast, he weighs him with scales or steelyard, or in a weighing machine, and finds the weight to be ten score, or 200*lbs.* From this weight let eighty pounds, or eight pounds from each score, be deducted; the remainder will be 120*lbs.* the weight of the four

quarters very nearly; which, at 8*d.* a pound, will be 4*l.* and so of any other weight or price. As this rule will not, in general, vary more than four ounces, or half a pound in a quarter or side, it will be found to answer sufficiently well for the purpose.

It is not, however, sufficient to ascertain the weight of a living fatted beast or bullock. Different parts of the same animal are different in their value: and, as he observes, there is a rule for ascertaining the proportion of these various parts, by which their weight may be known with almost equal certainty as the weight of the whole beast. But, before such rule is specified, it is necessary to state, that the following proportions are calculated chiefly for Scotch cattle, to which only Lord Kaimes's experience reached; but, as great numbers of these are fattened in England, especially in the county of Norfolk, the annexed hints may be found useful.

Lord Kaimes, in his "Gentleman Farmer," p. 209, says, that the four quarters constitute half the weight of the bullock; the skin is the eighteenth part; the tallow the twelfth part; making twenty-three thirty-sixths, or about two-thirds of the whole; the remaining third part, or a little more, is composed of the head, feet, tripe, blood, &c. which offals never sell by weight, but at a certain proportion of the weight of the beast. They commonly produce 10*s.* 6*d.* when the bullock weighs one hundred Dutch stone, and so on, in proportion. These particulars being adjusted, the next point is to ascertain the market price of butchers' meat, tallow, and hides. Supposing the bullock* to be sold is seventy-two stone living weight, the four quarters make thirty-six stone, which, at 4*s.* a stone, or 3*d.* a pound,

* As the weight of beasts varies accordingly as their bellies are more or less full, it is necessary to state, that the proportions above stated, were made out when the cattle were weighed at eleven o'clock in the forenoon.

amount to 7*l.* 4*s.* The hide is worth 16*s.*, at 4*s.* a stone; and the tallow, being 5*s.* 4*d.* the stone, is worth 1*l.* 12*s.* The offals, according to the proportion above stated, will give 7*s.* 6*d.*; and, by that computation, the value of the bullock is 9*l.* 19*s.* 6*d.*, which answers to 2*s.* 9½*d.* a stone, living weight. But out of this sum must be deducted the butcher's profit, which must be determined by circumstances.

The weighing of cattle alive, as Lord K. remarks, answers another purpose; namely, to discover whether the feeder gets the value of the food by the additional weight of the beast. For instance, supposing the food of a bullock costs 9*d.* a day, or 5*s.* 3*d.* a week, if the animal does not take on two stone a week, the keeper is a loser, and, it will be highly imprudent to keep such a beast on hand, unless in expectation of a rising market.

With regard to the disposal of *swine* at the markets, both in a *fat*, and in a *lean* state, it may be observed, that, from actual and repeated experiments in fat hogs, every twenty pounds of live weight will, when killed, produce from twelve to fourteen clear weight. Where the hogs do not exceed twelve stone, of 14*lbs.* to the stone, the weight will be twelve pounds; if they be of a larger size, it will be, upon an average, about fourteen pounds; so that, if a farmer or breeder weigh his beasts while alive, he will be enabled to ascertain the net profitable weight when dead; and, likewise, by weighing the hogs every week, to fix the best time for disposing of them to advantage; because, as soon as the animal ceases to acquire that daily increase which makes it beneficial, the best step that can be followed is to sell or slaughter him without delay.

With regard to buying of hogs in a *lean* state, the most certain criterion by which any judgment can be formed is by weight; and, therefore, if a few lean pigs, of the same size as those intended to be purchased, be previously weighed, a standard will be obtained, which will enable the purchaser to decide with some precision, and, consequently, to offer a proper price in the market.

With a further view to assist farmers, and graziers, and butchers, in more accurately determining the weight of cattle, the ingenuity of modern times has called in the aid of *measurement*, in the same manner that timber is measured; so that, by taking the girth, just behind the shoulder-blade, with a cord, and ascertaining the number of feet and inches, it is in circumference, by a foot rule, taking one-fourth of it; and, also, by measuring from the fore part of the shoulder to the setting on of the tail, and ascertaining the number of feet and inches the animal is in length, and multiplying one by the other, and allowing 42lbs. for every cubic foot of flesh, the precise weight of the beast (sinking the offal) may be known. It is supposed that the head, neck, and legs, are thrown into the hollow of the carcass, after the entrails are taken out, and thus form it into a solid mass of flesh and bone.

The allowance given for a half-fatted ox, must be a deduction of one stone in twenty from that of a fat ox: for a cow which has had calves, one stone must be deducted in that case, and another for not being properly fat.

In Renton's "Graziers Ready Reckoner," and in Ainslie's "Tables for Computing the Weight of Hay, Cattle, Sheep, Hogs, &c. by Measurement," rules are given for taking these measurements, and the calculations are made out, so that, by taking the girth and the length, and then looking for these two measurements in the book, the result is given without further trouble.

The two following tables were published originally by Lord Somerville, in a little tract, entitled "The Farmer's, Grazier's, and Butcher's Ready Reckoner;" in the year 1796, and afterwards republished in the year 1803, in another, entitled, "Facts and Observations relative to Sheep, Wool, Ploughs, Oxen," &c. They are given also in the "Treatise on Live Stock."

The many difficulties arising from the different modes of calculating the weight of stock, namely, by the score of 20lb.—the stone of 14lb.—the stone of 8lb.—the Scotch Stone of 16lb.—and the hundred, induced the

publisher to put together a table, by which these will at one view be equalized; and another table also, by which the neat value of stock, from $3\frac{1}{4}d.$ to $7d.$ a pound, may be instantly obtained.

It is well known, that, in the London markets, the mode of calculating the weight, both of sheep and cattle, is by the stone of 8lb.; in the north and east parts of England, by the stone of 14lb.; and in the south, west, and north-west parts of England, as well as Wales, by the score of 20lb. The score, therefore, as being the most usual, is adopted, and placed at the head of the second table, which gives the neat value at so much a pound, and the others are made in the first table to equal this, as before observed:—For instance—

A value is to be set on a fat ox—his weight is first laid at 45 score a quarter, that is, to sink the offal; he is supposed to be worth, according to the price of meat, we will say $6\frac{1}{2}d.$ a pound—45 score, that is 64st. 4lb. at 14lb. to the stone; that is 112st. 4lb. at 8lb. to the stone, at $6\frac{1}{2}d.$ a pound, the value of the ox will be £24. 7s. 6d.—Or a sheep, whose weight is laid at 25 pounds a quarter, that is 5 score, at $7d.$ a pound, is worth £2. 18s. 4d.

Should occasion be had to get at the value of a sheep or a lamb, by the pound, of a *less weight* than the first number in the table, 1 score, or 20lb. it may be done by taking the *half* of any of the weights specified; or, to get at the weight of an ox *heavier* than the highest number, which can very rarely happen, it may be done by taking the *double*.

TABLE

TABLE

FOR THE
EQUALIZATION OF DIFFERENT WEIGHTS.

Scores.	Stones at 14lb.		Stones at 8lb.		Scotch Stones, 16lb.		Hundred 112lb.		
	<i>st.</i>	<i>lb.</i>	<i>st.</i>	<i>lb.</i>	<i>st.</i>	<i>lb.</i>	<i>cwt.</i>	<i>qrs.</i>	<i>lb.</i>
20 equal	28	8	50	0	25	0	3	2	3
25 ..	35	10	62	4	31	2	4	1	24
30 ..	42	12	75	0	37	4	5	1	12
35 ..	50	0	87	4	43	6	6	1	0
40 ..	57	2	100	0	50	0	7	0	16
45 ..	64	4	112	4	56	2	8	0	4
50 ..	71	6	125	0	62	4	8	3	20
55 ..	78	8	137	4	68	6	9	3	8
60 ..	85	10	150	0	75	0	10	2	24
65 ..	92	12	162	4	81	2	11	2	12
70 ..	100	0	175	0	87	4	12	2	0
75 ..	107	2	187	4	93	6	13	1	16
80 ..	114	4	200	0	100	0	14	1	4

TABLE

TABLE OF PRICES.

Scores at	3½d.		3¼d.		4d.		4¼d.		4½d.		4¾d.		5d.		5¼d.	
	l.	s.	l.	s.	l.	s.	l.	s.	l.	s.	l.	s.	l.	s.	l.	s.
1	0	5	0	5	0	6	0	7	0	7	0	7	0	8	0	8
2	0	10	0	11	0	12	0	14	0	15	0	15	0	16	0	17
3	0	16	0	17	0	18	0	1	1	2	1	3	1	5	1	6
4	1	1	1	3	1	5	1	8	1	10	1	11	1	13	1	15
5	1	7	1	9	1	11	1	15	1	17	1	19	1	21	1	23
20	5	8	5	16	6	5	7	13	7	10	7	18	8	6	8	15
25	6	15	7	5	7	16	8	17	9	7	9	17	11	10	13	18
30	8	2	8	15	9	7	10	12	11	5	11	17	12	10	15	20
35	9	9	10	4	10	18	11	13	11	13	11	17	14	11	18	23
40	10	16	11	13	12	10	13	14	13	2	15	16	16	13	20	26
45	12	3	13	2	14	1	15	18	16	17	16	17	18	15	23	30
50	13	10	14	11	15	12	16	19	17	15	19	15	20	16	28	36
55	14	17	16	0	17	3	19	20	19	12	21	15	22	18	31	40
60	16	5	17	10	18	15	21	5	22	10	23	15	25	20	35	46
65	17	12	18	19	20	6	22	0	24	7	25	14	27	21	39	52
70	18	19	20	8	21	17	24	15	26	5	27	14	29	23	43	59
75	20	6	21	17	23	8	26	11	28	2	29	13	31	25	47	66
80	21	13	22	6	24	0	28	6	30	0	31	13	33	26	50	73
85	23	0	24	15	26	11	30	2	31	17	33	12	35	28	54	81
90	24	7	26	5	28	2	32	17	33	15	35	12	37	30	58	89
95	25	14	27	14	29	13	33	12	35	12	37	12	39	31	61	97
100	27	1	29	3	31	5	35	8	37	10	39	11	41	33	65	105

TABLE OF PRICES continued.

Scores at	5½d.		5¾d.		6d.		6¼d.		6½d.		6¾d.		7d.		Difference.	
	l.	s. d.	l.	s. d.	l.	s. d.	l.	s. d.	l.	s. d.	l.	s. d.	l.	s. d.	l.	s. d.
1	0	9	2	0	9	7	0	10	0	0	10	5	0	10	0	0
2	0	18	4	0	19	2	1	0	0	1	0	10	1	1	8	0
3	1	7	6	1	8	9	1	10	0	1	11	3	1	12	6	0
4	1	16	8	1	18	4	2	0	0	2	1	8	2	3	4	0
5	2	5	10	2	7	11	2	10	0	2	12	1	2	14	2	0
20	9	3	4	9	11	8	10	0	0	10	8	4	10	16	8	0
25	11	9	2	11	19	7	12	10	0	13	0	5	13	10	10	0
30	13	15	2	14	7	6	15	0	0	15	12	6	16	5	0	0
35	16	0	10	16	15	5	17	10	0	18	4	7	18	19	2	0
40	18	6	8	19	3	4	20	0	0	20	16	8	21	13	4	0
45	20	12	6	21	11	3	22	10	0	23	8	9	24	7	6	0
50	22	18	4	23	19	2	25	0	0	26	0	10	27	1	8	0
55	25	4	2	26	7	1	27	10	0	28	12	11	29	15	10	0
60	27	10	0	28	15	0	30	0	0	31	5	0	32	10	0	0
65	29	15	10	31	2	11	32	10	0	33	17	1	35	4	3	0
70	32	1	8	33	10	10	35	0	0	36	9	2	37	18	4	0
75	34	7	6	35	18	9	37	10	0	39	1	3	40	12	8	0
80	36	13	4	38	6	8	40	0	0	41	13	4	43	6	0	0
85	38	19	2	40	14	7	42	10	0	44	5	5	46	0	10	0
90	41	5	0	43	2	6	45	0	0	46	17	6	48	15	0	0
95	43	10	10	45	10	5	47	10	0	49	9	7	51	9	2	0
100	45	16	8	47	18	4	50	0	0	52	1	8	54	3	4	0

CHAPTER VII.

On Driving and Slaughtering Cattle, &c.:—Cruelties practised—Fasting—The Slaughter-house—Knocking down—Jewish method—Pithing—Bleeding Calves—Blowing—Cutting up.

THE butcher, having purchased his cattle, or other live stock, his next care will be, if he have any humanity, whether he drive them home himself, or employ another to do it for him, not to give them any unnecessary pain. Much cruelty is attributed, and, it is to be feared, too often practised by drovers. Some instances have already been mentioned, p. 69. The editor of "The Literary Miscellany," No. 18, p. 181, says, that, "it is not uncommon," "in driving a number of sheep, when any one is untractable, to break its leg." This is a cruelty, we will hope, not often practised:

By Heaven's high will the LOWER WORLD is thine !
 But art thou CRUEL TOO BY RIGHT DIVINE ?
 Admit their lives devoted to thy need ;
 Take the appointed forfeit—let them bleed :
 Yet add not to the hardships of their state,
 Nor join to servitude oppression's weight ;
 By no unmanly rigours swell distress,
 But where thou canst, exert thy power to bless,
 Beyond thy wants 'tis barbarous to annoy,
 And but from need 'tis baseness to destroy."
 PRATT'S *Lower World*, B. II.

The labouring ox, that ploughs the soil,
 Must feel th' unpitying drover's rage ;
 A life of never-ceasing toil
 Might kinder fate engage.
 E. BENTLEY'S *Poem on Cruelty to Animals*.

But the practice is not only against humanity, but against their *interest* also, as the meat is rendered less wholesome, and will not keep so well. Dr. Buchan, a medical man, gives his sentiments on this subject, in his chapter on Aliment:

“Animals are often rendered unwholesome by being over-heated. Excessive heat causes a fever, exalts the animal salts, and mixes the blood so intimately with the flesh, that it cannot be separated. For this reason, butchers should be severely punished who over-drive their cattle. No person would chuse to eat the flesh of an animal which had died in a high fever; yet that is the case with all over-drove cattle; and the fever is often raised even to the degree of madness.” (Domestic Medicine, Chap. III.)

Another cruel practice with some butchers, is said to be, “to tie two calves together by the legs, and to throw them across a horse, in which manner they are suspended for two or three hours together, and still longer, if the inhuman wretch has business on his way home, or if invited to lounge at a favourite alehouse.” (Literary Miscellany, p. 180.)

Dr. Buchan, also, seems to think, that the reason why the *cellular membranes* of joints of veal are so frequently seen filled with blood, “may, in some measure, be owing to the practice of carrying calves from a great distance to market, by which means their tender flesh is bruised, and many of their vessels burst.” (Domestic Medicine, Chap. III.)

Animals are usually *fasted*, that is, kept without food for some time before they are killed. Oxen are usually fasted three or four days; calves, sheep, and pigs, each of them a day. The author of “Domestic Cookery,” says, “The flesh of cattle that are killed when not perfectly cleared of food, soon spoils. They should fast twenty-four hours in winter, and double that time in summer, before being killed.” (1812. p. 31.) This practice, too, should have its limitations and rules of mercy. Fasting so long must be very painful to the animals; and, in many instances, make them restless

and feverish, and perhaps hurt themselves by fretting about.

The size and construction of a *slaughter-house* should, of course, depend upon the business to be done in it; that is, the number of animals to be slain, and the means by which their lives are to be taken away. The *situation* should be as retired as possible, that the public may not be inconvenienced by the noise, the sight, or the smell of it*. To secure the latter point, it should be placed so as to be effectually *drained*, and for this purpose an elevated situation is best. Fleury, in his "Manners of the Ancient Israelites," speaking of the temple at Jerusalem, and the sacrifices slain there, says: "We are offended at these bloody sacrifices, which made the temple a sort of shambles: but it was the same amongst other nations; and the Israelites had taken sufficient precautions for performing these sacrifices with all the cleanliness and decency imaginable. The situation of the temple contributed to it: for, as it was upon a mountain, they had many drains underneath to carry off the blood and nastiness." (Dr. A. Clarke's edit. 8vo. p. 143.) These drains, if properly constructed, might be used for valuable agricultural purposes, particularly in country places, by directing, at certain times, the drainings over pasture lands, or conveying them to lands at a distance, or by supplying the reservoir with litter or earth, and lime, to turn it into manure.

The most general method of killing oxen in England, is by knocking them down first, by striking with a *pole-axe* on the forehead, and then cutting the throat. But, in this way, the poor animal often has to receive *many* blows before it is brought to the ground. The

* Tissot, in his "Essay on the Diseases of Literary and Sedentary Persons," says, "they should fix themselves at a distance from places which emit unwholesome exhalations, such as slaughter-houses, the shambles, tanners' yards, &c." (Kirkpatrick's Translation, second edition, p. 158.)

Jews, when they kill an animal for food, tie all the legs together, and bring it down to the ground, then turn the head up upon the horns, and, with a long knife, cut across the throat, that all the blood may come out at once*. This method, likewise, may occasion considerable pain to the animal.

Lord Somerville, therefore, from motives both of humanity and convenience, some years since, proposed the method of slaughtering oxen, practised on the continent, called *pithing*, or *laying cattle*; and, to promote and facilitate general instruction in the practice, he took a person with him to Lisbon, to learn the method; and he has a man well skilled and experienced, who attends the annual spring cattle show for the purpose; and it is an established condition, that the prize oxen are to be *pithed* instead of knocked down.

* Dr. A. Clarke says, p. 309, that the ancient Israelites "cut through the throat and wind-pipe at one stroke." And the editor of "The Literary Miscellany," No. 18, p. 180, says, "The customs of the Jews, and from them the Mahometans, in respect to killing those animals which their laws allow them to eat, merits applause." "The person appointed for this purpose, is obliged to prepare a knife of a considerable length, which is made as sharp as the keenest razor, the utmost care being taken, that the least notch or inequality may not remain upon the edge; with this he is obliged to cut the throat and blood-vessels at one stroke." But, a modern Jew rabbi, in a private communication to the writer of this book, says: "To inflict tortures on animals is forbidden by the Law, and by all the Jewish writings. A beast is killed with a long knife; if the knife has a point, it could not be used. It is not necessary to kill the beast by a single operation, the slayer may cut with the knife as many times as required, but he must not stop between one cut and another; if he stops even half a minute, it is deemed unclean. If the neck bone is cut in two, so that the head is almost parted from the body, it must not be used; but, if the bone is cut only in a slight degree, it is no hurt. All the laws respecting the killing of animals, are found in a book called *Chullin*, which forms a part of the *Talmud*."

Many people prefer the meat thus killed by Jews. There are Jew butchers who sell their meat in Leadenhall Market, and I am informed that several merchants at Liverpool will not eat any meat but what has been killed by a Jew.

Although general experience on the continent, and in some parts of England, was decidedly in favour of pithing, as the most convenient and humane mode of slaughtering the ox, or any other animal, yet prejudice still stood out, and was, after a while, most unaccountably supported by experimental details from men of science; which details, not only did not furnish any confutation of the superiority of pithing, but, on the contrary, established it in its full perfection of humanity and use, by accounts of successful practice in Lincolnshire, &c. and by various anatomical experiments of Mr. Everard Home.

In favour of PITHING, it is said, that the operation is performed quietly, and without alarm to the animal; all bruises are avoided, which are too common in forcing cattle into a proper situation to receive the stroke, too probably *many* strokes, when they are to be knocked down. The operation is performed successfully upon the continent, in Jamaica, in the Isle of Ely, in England, and almost universally on the Lincolnshire bank of the Humber. Calves, sheep, and pigs, are killed in the same manner by Mr. Thomas Smith of Wisbeach*.

A line being drawn from ear-root to ear-root of a bullock, at about an inch and half distance from the horns, the centre of this line would be the place where the instrument should enter. The knife, or awl-shaped instrument, should have a guard for the hand, and the point perhaps be curved upward, to secure that direction in the hollow of the skull. No great force is necessary in the operation, which is extremely simple and easy of performance.

The operator takes hold on one ear of the beast with his left hand, whilst he strikes with his right. In the same instant the bullock drops, and is beyond sensation of pain. The horns of an unsteady beast should be made

* The writer of this volume is also informed, that it is very generally practised by the butchers in Bath, and the neighbourhood; and that all the meat killed for the use of the navy is pithed.

fast, or a stroke may be given with them; nevertheless, cattle are *laid*, or *pithed*, abroad, in rows, without being at all bound or confined. The man instructed in Portugal at Lord Somerville's desire, has laid *fifteen* oxen in a row, with more regularity and expedition than would, at first, perhaps, be credited. Lord S., likewise, is of opinion, that, if the practice of carters *head-lining*, or *walking at the head of oxen*, were adopted in Britain, the animals would probably be induced to stand more quietly; in consequence of which the operation will become "as easy as it is safe."

A small horse was killed in this manner, that a small *cast* and *model* might be made of its muscles in their natural state of action. The animal was allowed to stand upon a pedestal, and the operation was performed by Mr. Hunter with a large awl. The breathing ceased instantaneously, and the animal was so completely dead as to be supported by the assistants, without making the slightest struggle, and was found fixed in the position in which he stood, without ever coming to the ground. A dog was killed so instantaneously, in the same way, that the person who held the legs, and did not see the awl introduced, was waiting till the animal should struggle, and had no knowledge of any thing being done, till he was to let go, and was surprised to find the animal was completely dead. In these operations the instrument was small, and directed by the skill of an anatomist upwards into the hollow of the skull, so as to divide the medullary substance (the marrow) above the origin of the nerves, which communicate with and supply the diaphragm (or skirt.) By adopting this method of performing the operation, it will be attended with the utmost success; and, in the knowledge of that fact, the chief difficulty has vanished, the direction of the instrument upwards, into the hollow of the skull, presenting no difficulty whatever to a butcher*.

* Mr. Marshall, in his "Review of the Reports to the Board of Agriculture, from the Western Department of England,"

In opposition to PITHING, have been brought some experiments of Mr. Du Gard, surgeon, and a supposition of his, that an animal laid by pithing *may* possibly *feel* pain, although perfectly at rest, and exhibiting no symptoms of it by action, contortion, &c. In answer, it may be alleged, that such, also, *may not* be, and, probably, *is not*, the case; nor is the speculation of very great importance, since the chief object is the laying down the animal quietly, in order to cut his throat, an end which must take place, whether he be knocked down or pithed; and the degree of pain presumed in the time between pithing and cutting the throat, ought at no rate to be compared with the accumulation of horror, misery, and affright, too often attendant upon the repeated strokes of the pole-axe.

This quiet, easy, and, by the victims, *unsuspected*, operation, ought to be universally practised in putting an end, when necessary, to the lives of dogs and cats, in

when on the subject of *pithing*, says: "Could death be inflicted with *certainty*, by a *single blow*, this charge," of savage brutality, "could not be brought against the present practice. In the slaughter-houses in the metropolis, where, through constant habit, the knocking-down art is best understood and executed, some degree of certainty may be approached. But not so in the country;—where I have seen many savage blows given, before the animal fell; and where I have *known* the head of a victim so much bruised and swollen, by the repeated strokes of the executioner, that his instrument had no longer any effect; the mangled wretch being obliged to be shot, in that horrible state of torture!

"The above recited operations, we are told, were 'directed by the skill of an anatomist.' But, surely, the hand of a butcher might be *taught* to perform it, with equal dexterity. If not, let us have anatomical 'pithers,' as well as veterinary surgeons.

"Let pithing schools (or academies by some more appropriate name) be immediately established. And let it be deemed *murder* (and a suitable punishment assigned for it) to slaughter domestic animals in the present barbarous manner.

"The operation is, in its nature, so simple, that, with a crooked lancet, even a child might, doubtlessly, be taught to perform it. Whereas, not one butcher in five, probably, has strength and sleight enough, to deprive the animal of all sensation, *with certainty*, at the *first blow*." (Quoted in *The European Magazine*, for April, 1810. Vol. LVII. p. 290. Note.

which so much cruelty is often practised. (See Lawrence's "General Treatise on Cattle," p. 604.; "The Domestic Encyclopedia," Vol. IV. p. 77.; and "Moore's Almanack Improved, for 1813.")

Thine is the world, thy crimson spoils enjoy,
But let no *wanton* acts thy soul employ:
Live, tho' thou dost on blood, ah! still refrain,
Nor load thy victims with *superfluous* pain;
E'en the gaunt Tiger, tho' no life he saves,
In generous haste devours what famine craves;
The bestial paw may check thy human hands,
And teach dispatch to what thy want demands;
Abridge thy sacrifice, and bid thy knife

FOR HUNGER KILL, BUT NEVER SPORT WITH LIFE.

Pratt's Lower World, Canto II.

The editor of the "Literary Miscellany," No. 18, says, that "it is the constant practice" of butchers "to bleed calves to death, for the purpose of whitening the flesh;" and that it is done by a process of complicated and lengthened cruelty: "In this state the miserable animal is left to linger several hours." (p. 180. See, also, p. 202.) The writer of this is assured by a butcher of great respectability, that he never saw, or heard of, such a process. He says, that calves are often so untractable, that they pull them up by their hind legs, before they stick and pith them with a knife; but, that it is not above five minutes before they are in a state out of all feeling. As soon as he can get a proper *pithing instrument*, he means to practise pithing in the first instance.

The same butcher, who sends a great deal of veal to the London markets, assures me that he knows nothing of the practice which Dr. Buchan mentions, "of filling the cellular membranes of animals with blood. This makes the meat seem fatter, and likewise weigh more, but is, notwithstanding, a very pernicious custom, as it both renders the meat unwholesome and unfit for keeping. I seldom see a piece of meat from the shambles, where the blood is not diffused through the cellular texture. I shall not say that this is always the effect of design; but I am certain it is not the case with animals that are killed for domestic use, and properly blooded." (Chap. III. p. 60.)

This passage from Dr. Buchan, may, perhaps, serve as an answer to one in Mr. Young's "Essay on Humanity to Animals," p. 129. "I think that the frequent bleeding of calves, previously to their being killed, is to be condemned. An eminent physician* observes, that nothing contributes more to the whiteness and tenderness of the flesh of calves, than often bleeding them. By much bleeding, says he, the red cake of the blood is exhausted, and becomes all white serum, or chyle. He forgets to tell us whether this would contribute to the wholesomeness of the flesh. We can have no doubt, however, but that the species of cruelty which is the subject of the present chapter," (On Cruelty to Animals, with respect to the article of Eating,) "in many cases, meets with a part, at least, of its merited reward, in the diseases which luxury and gluttony produce."

Dr. Buchan says, further, p. 59.: "The abominable custom of filling the cellular membrane of animals with air, in order to make them appear fat, is every day practised. This not only spoils the meat, and renders it unfit for keeping, but is such a dirty trick, that the very idea of it is sufficient to disgust a person of any delicacy, at every thing which comes from the shambles. Who can bear the thought of eating meat which has been blown up with air from the lungs of a dirty fellow, perhaps labouring under the very worst of diseases?" And Dr. Willich, in his "Domestic Encyclopedia," under the article BLOWING, Vol. I. p. 296, says: "The sudden change of veal and lamb, in particular, may, in some degree, be attributed to this cause. It is, also, a common practice to blow poultry, and all sorts of fish, except those of the shell kind. The method of blowing fish, especially cod and whiting, is, by placing the end of a quill, or a tobacco-pipe, at the vent, and making a hole with a pin under the fin which is next the gill, consequently, the fish appears large and full, but when dressed will be flabby, and little else but skin and bones. By

* "A Journey to Paris, 1698," by Dr. Martin Lister.

placing the thumb on each side of the vent, and pressing it hard, the air may be perceived to escape, and this imposition be detected.

“As the venders of provisions, who are guilty of such disgusting practices, may at the same time be infected with the most loathsome diseases, the articles thus polluted should be rejected, as being unfit for consumption. Indeed, the pernicious tendency of blowing meat is obvious, and ought, therefore, to be discouraged by every class of purchasers, while it claims the serious and vigorous interference of the public magistrate.”

In defence of this practice, the butchers say, that it is to facilitate the flaying of the calf. The writer has heard, that there is a machine, a sort of a pair of bellows, by which this may be done, but he has not been able to learn any particulars of the construction or success of it.

The manner of *cutting up* cattle and other animals varies in different places; but the following is, perhaps, the most usual method, which, with the assistance of the cuts, will be easily understood.

BEEF.

As an Ox is sometimes ROASTED WHOLE, it may be as well to mention, that, when this is the case, the inside is taken out, the head and tail are cut off, and the legs above the knees.

A beast is considered as being divided into four *quarters*; two *hind* quarters, and two *fore* quarters.

The Hind Quarter.

The joints are,

1. The *Sir-loin*, which consists of a part of the loin, or *back*, including one rib and to the chump, or huckle bone.

This joint is said to owe its *name* to King Charles the Second, who, dining upon a loin of beef, and being particularly pleased with it, and asking the name of the joint, being told it was a *loin*, said it should, for its merit, be *knighted*, and henceforth called *Sir-loin*.

Our second Charles, of fame facete',
On loin of beef did dine,
He held his sword, pleas'd, o'er the meat,
Arise, thou, fam'd Sir-loin.
Ballad of The New Sir John Barleycorn.

The ballad of "The Gates of Calais," calls it

Renown'd Sir-loin, oft-times decreed
The theme of English ballad;
On thee e'en kings have deign'd to feed,
Unknown to Frenchman's palate:
Then how much doth thy taste exceed
Soup-meagre, frogs, and sallad!

The writer of this, however, has been informed, that it is not true, that roast beef is "unknown to Frenchman's palate," as that very good may be had in France.

A *Baron* of beef is two Sir-loins and two Rumps all in one joint.

When the Duke of Gloucester was installed Chancellor of the University of Cambridge, in the year 1811, on the day that the College gave a dinner to his Royal Highness, a *Baron* of Beef was roasted, and served up in a dish made on purpose, of copper, and tinned within, and placed on a wooden pedestal, made, likewise, on purpose.

2. The *Rump* extends from the Sir-loin (the huckle bone being taken out) to the tail.

3. The *Edge-bone*, *Ridge-bone*, *Each-bone*, or *Aitch-bone*, called, also, the *Round*, is situated under the rump, at the hind part, and includes part of the thigh bone.

4. The *Buttock* is situated below the *Edge-bone*, and includes the other part of the thigh bone.

5. The *Mouse Buttock*, or *Bed*, is situated below the buttock, and includes part of the upper leg bone.

6. *Veiny Piece*, called, also, the leg side of the round, below the buttock.
7. The Thick Flank.
8. The Thin Flank.
9. The Leg.
10. The Fore Rib, which contains part of the backbone and five ribs.

Fore Quarter.

11. The Middle Rib, contains four ribs.
12. The Chuck, contains three ribs.
13. The Shoulder, or Leg-of-mutton Piece.
14. The Brisket.
15. The Clod.
16. The Neck, or Crop, or Sticking Piece.
17. The Shin.
18. The Cheek.

The Heart is esteemed, with many, as being little inferior to Hare.

The best Steaks are off the Rump.

The *Feet* go along with the *Tripe*, which consists of the four paunches, or stomachs, mentioned before, Chapter III. p. 59.

VEAL.

1. The Loin, the best end.
 2. The Loin, the chump end.
 3. The Fillet.
 4. The Hind Knuckle.
 5. The Fore Knuckle.
 6. The Neck, the best end.
 7. The Neck, the scrag end.
 8. The Blade Bone, or Shoulder.
 9. The Breast, the best end.
 10. The Breast, the brisket end.
- The Head is commonly divided into two halves.

The *Pluck* consists of the Heart, Liver, Lights, (or Lungs,) and the Milt (or Spleen.)

The *Feet* are sold all together, by what is called the *gang*, or half gang.

MUTTON*.

1. The Leg, or jigot. A Leg of Wether Mutton is known by the *kernel* or round lump of *fat*, on the edge, where the leg is cut off from the carcass.

A Haunch is the Leg and the Chump end of the Loin cut in one joint.

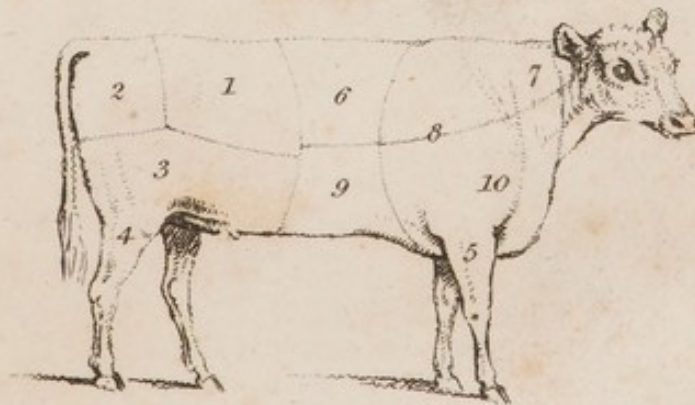
2. The Loin, the best end.
3. The Loin, the chump end.
4. The Neck, the best end.
5. The Neck, the scrag end.
6. The Shoulder.
7. The Breast.

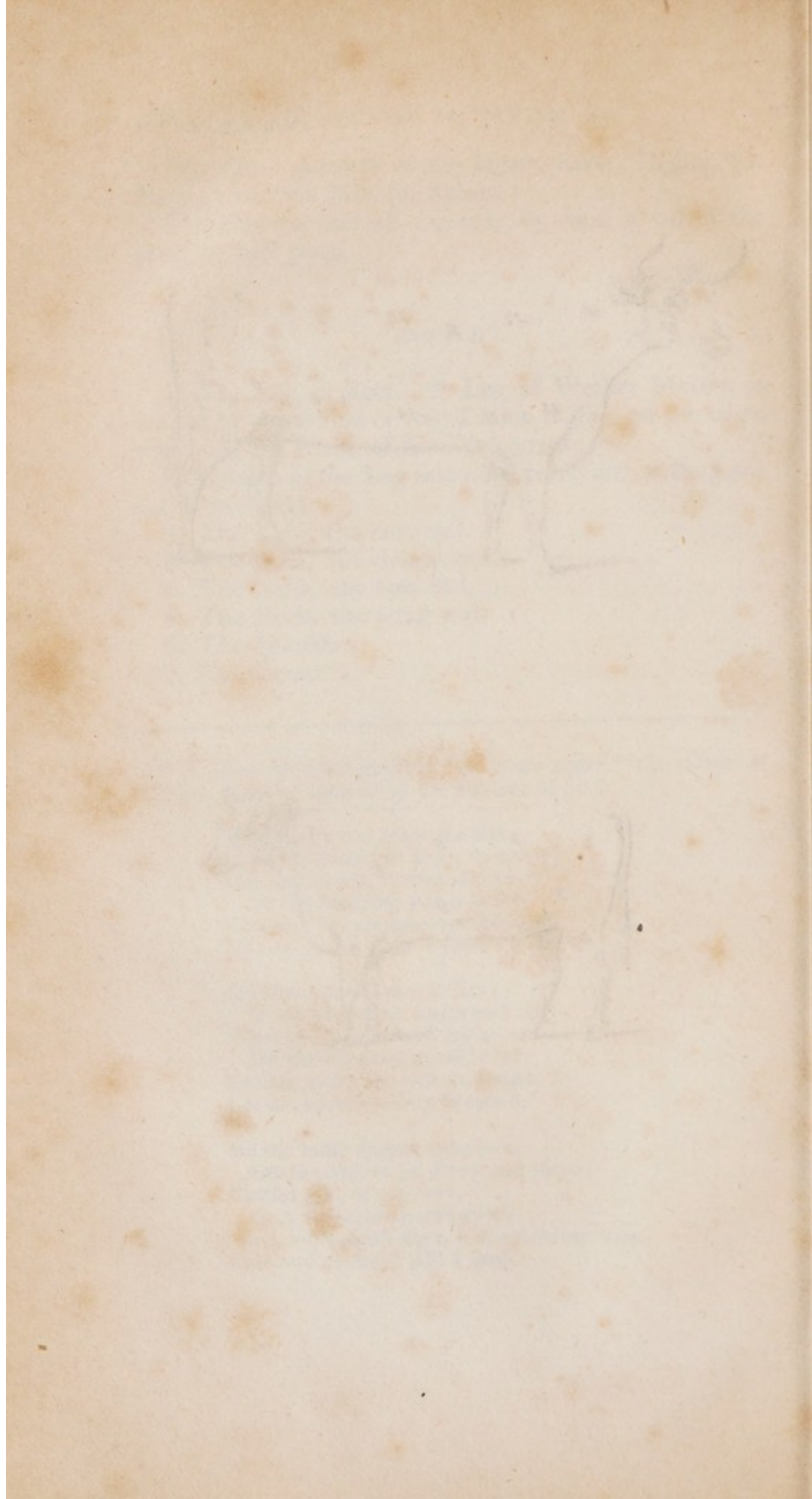
* A joint of roast mutton has been made "the theme of English Ballad," as well as the Sir-loin of beef.

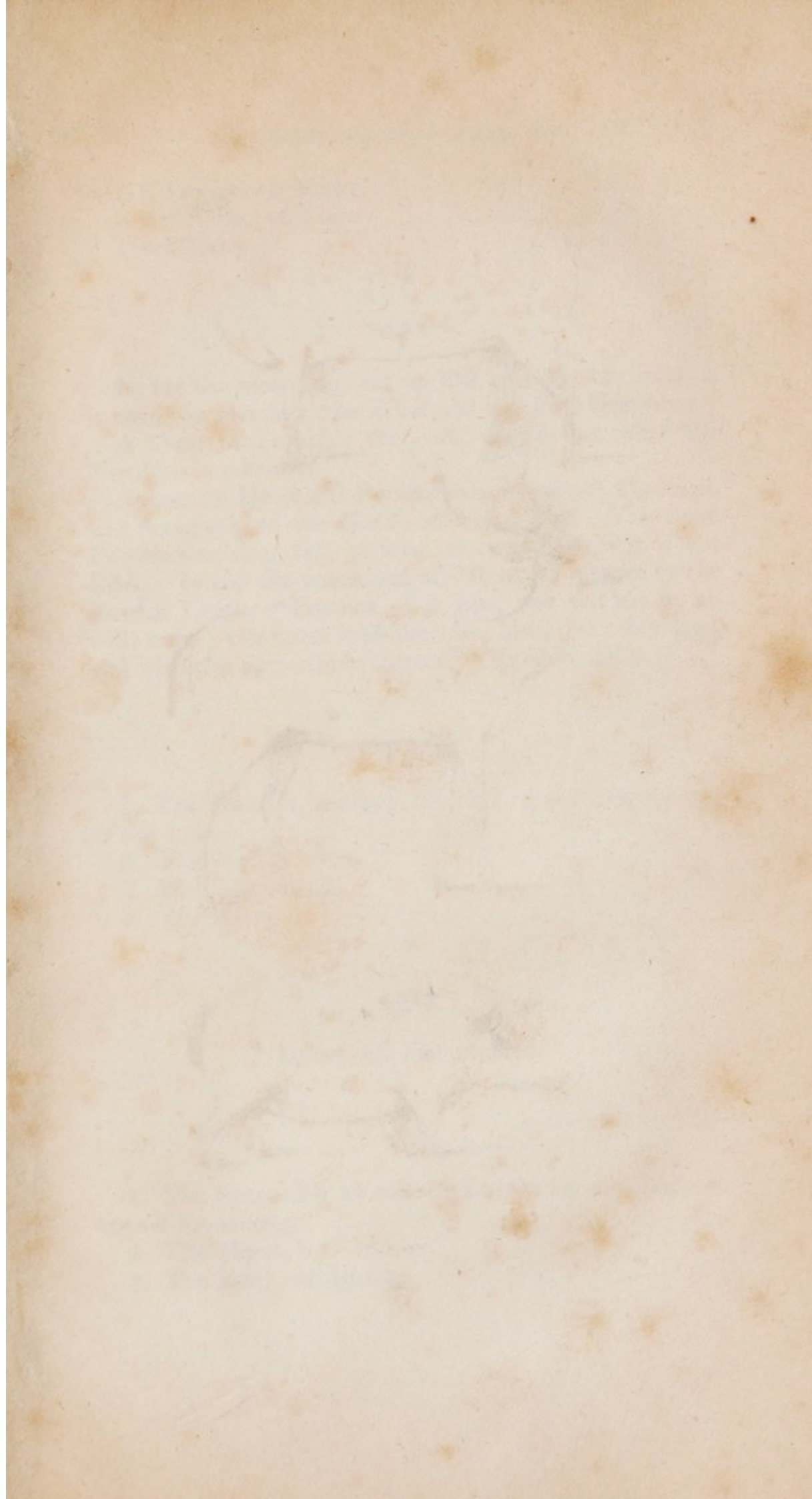
Gently stir and blow the fire,
Lay the mutton down to roast:
Get me, quick, 'tis my desire,
In the dripping-pan a toast,
That my hunger may remove;
Mutton is the meat I love.

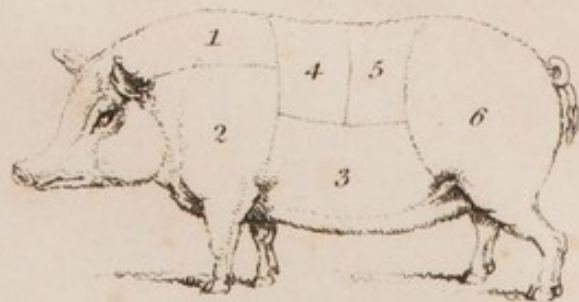
On the dresser, see, it lies;
O the charming white and red!
Finer meat ne'er met my eyes,
On the sweetest grass it fed:
Swiftly make the jack go round,
Let me have it nicely brown'd.

On the table spread the cloth,
Let the knives be sharp and clean;
Pickles get, of any sort,
Or a sallad crisp and green:
Then, with small beer, and sparkling wine,
Glad and grateful will I dine.









A Chine is two Necks.
A Saddle is two Loins.
The Head.

LAMB

Is, for the most part, cut up like mutton; or, when it is small, in *quarters*, the *Hind* and the *Fore Quarter*.

A *Coast* of Lamb is the neck and breast after the Shoulder is taken off.

A Lamb's Head and *Purtenances* consists of the Head and Scrag end of the Neck and the Pluck. The term *Purtenances* is as old, at least, as our translation of the Bible. It was the command of Moses, in respect to the Paschal Lamb: "Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof." (Exodus, xii. 9.)

VENISON.

1. The Haunch, consists of the Leg and Chump end of the Loin.
2. The Neck.
3. The Shoulder.
4. The Breast.

GOAT

Is cut up like mutton.

PORK.

1. The Spare-rib: so called when the fat and flesh are cut off for salting.
2. The Hand, or Shoulder.
3. The Belly, or Spring.

4. The Fore-Loin.
 5. The Hind-Loin.
 6. The Leg, or Ham.
- A Chine is two Necks.

The Neck is, in some places, called the Crop. The Griskins are the *vertebræ*, or joints of the neck bone cut into chops.

The Head, after being divided in two, is divided again at the jaw, the upper part being called the Face or Cheek, the under part the *Chap**. Sometimes the two Chaps go together.

The *Flitch*†, or *Gammon*, is the *side*, with the leg cut off, and the bones taken out.

* In some places it is called the *Chort*, probably the same as *Jowl*. Hence the common phrase of *Cheek-by-Jowl*; that is, *side-by-side*.

† If the *Loin of Beef* has had royal honours bestowed upon it, and it is considered as the staple dish of English hospitality; the *FLITCH OF BACON* has been still more honoured, in having been appropriated as the honourable reward of matrimonial fidelity, forbearance, and love. At the Priory at Little Dunmow, in Essex, any couple, from any part of the kingdom, who have been married a year and a day, and will take the following oath, are entitled to a Flitch of Bacon.

The Oath:

You shall swear, by the custom of our confession,
That you never made any nuptial transgression,
Since you were married man and wife,
By household brawls or contentious strife;
Or, otherwise, in bed or at board,
Offended each other in deed or in word;
Or, since the parish-clerk said, Amen,
Wished yourselves unmarried again;
Or, in a twelve-month and a day,
Repented not in thought any way,
But continued true and in desire,
As when you join'd hands in holy choir.

If to these conditions, without all fear,
Of your own accord, you will freely swear,
A Gammon of Bacon you shall receive,
And bear it hence with love and good leave:

The *Pluck* is called, also, the *Harslet*.

For this is our custom at Dunmow well known,
 Tho' the sport be ours, the Bacon's your own.
 (See Fuller's *Worthies*, and Herne's *Antiquities*; also, *The British Traveller*, p. 77. and *European Mag.* Vol. 57, p. 83.)

The same reward is offered at Whichenovre Hall, in Staffordshire, where the oath is less strict :

"Hear ye, Sir Philip de Somerville, Lord of Whichenovre, maintainer, and giver of this Bacon, That I, (A.) since I wedded (B.) my wife, and since I had her in my keeping and at my will, by a year and a day after our marriage, I would not have changed for none other, fairer nor fouler, richer nor poorer, nor for none other descended of greater lineage, sleeping nor waking, at no time. And, if the said (B.) were sole, and I sole, I would take her to be my Wife before all the Women of the World, of what condition soever they be, good or evil. So help me God." (See *The British Traveller*, p. 77. and *The Spectator*, Nos. 607 and 608.)

It is said, that the reward at Dunmow was instituted by the monks of the priory, as a *satire* upon the too general fate of marriage; and the last line of the verses seems to countenance the idea. It has not often been claimed; but other reasons may be assigned for this want of candidates, than those which are unfavourable to the married state. Without meaning any reflection upon those who *have* claimed it, it may, perhaps, be said, that, in general, those who really deserve it, are the least likely so to come forward publicly, paying respect to their own ease and modesty, rather than being anxious to fulfil the divine precept: "Let your light so *shine* before men, that they see your good works, and glorify your Father which is in heaven." (Matt. v. 16.) There are, no doubt, too, many exemplary and happy couples, who, nevertheless, cannot exactly take the oath. The frailties of our nature, as exemplified in the manners of the world, and especially in courtship, are, in too many instances, unfavourable to produce the happiest effects in the early days of marriage. Women, who have been *idolized*, and who have been given to understand that they were all perfection, and were to receive no contradiction, and to have the conduct of every thing, when they came to be *wives*, and the husband exercises that judgment, decision, and authority, which are his *duty*, must have tempers and judgments far, very far, above the generality, who do not feel and express some dissatisfaction; and the husband must be of a very forbearing temper indeed, who can conduct himself, on such an occasion, without offence. Even congenial tempers, like the fellow-shells of the scollop-fish, have their irregularities, their roughnesses, their prominences, and their recesses, and they cannot be brought together to suit exactly,

CHAPTER VIII.

On judging of Meat. Keeping Meat: Putrefaction—Shops—Larders—Pantry—Safes—The Weather—The Fly—Salts, Acids, &c. &c. Aromatics—Charcoal Powder—Mr. Donaldson's Patent—Sand—Salt-Tub—Milk—Vinegar—Par-boiling—Red-hot Coal. Best Meat for keeping—Medical Remarks on Animal Food.

MEAT being killed, and cut up, the next point is to judge of its quality.

BEEF*. If it be really *Ox-Beef*, it will have an open grain; if young, it will have a tender and oily smoothness, except in the neck and brisket, and such parts as are full of fibres; if old, the meat will be rough and spongy. It should be of a fine red colour. The fat should look white, rather than yellow; for, when that is of a deep colour, the meat is seldom good. Beef fed with oil-cakes is in general so, and the flesh is flabby.

Cow-Beef is closer in the grain, and the meat is not so firm as ox-beef; the lean is paler, and the fat whiter. If young, the fleshy part, on being pressed with the

without care and accommodation. The strongest and the sweetest wine has undergone its *fermentation*, before it delights the taste, and "maketh glad the heart of man." A reward offered to those, who could make a reasonable deposition, at the end of any year and day after marriage, would, no doubt, be much more frequently claimed.

* These observations are partly taken from "The House-keeper's Pocket-Book and Complete Family Cook," by Mrs. Sarah Harrison, of Devonshire; and from Dr. Trusler's "Honours of the Table," and "Domestic Cookery," by Mrs. Rundell, both of whom are also indebted to Mrs. Harrison.

finger, will leave no dent, but rise up again soon after*.

In *Bull-Beef*, the grain is closer still, of a deep dusky red, tough when you pinch it; the fat is skinny, hard, and has a rankish smell. If it be bruised, these places will look more dusky or blackish than the rest.

Ox-beef is the largest and richest; but, in small families, and, to some tastes, *heifer-beef* is better, if finely fed. In old meat, there is a streak of horn, or bone, called the *crush-bone*, in the ribs of beef; the harder this is, the older, and the flesh is not so finely flavoured.

A bullock's *tongue* should look plump, clear, and bright, not of a blackish hue.

VEAL. The flesh of a bull-calf is firmer, but not, in general, so white as that of a cow-calf. The leg, or fillet, of the cow-calf is generally preferred for the *uddert*†; the fat of a bull-calf is harder and curdled. Veal, to be delicate, should always look white in the flesh, like rabbit or chicken; nor should it seem much blown up. Hanging in the air will make it look red; but, if you cut into it, the natural colour will be discovered. But the whitest meat is not always the most juicy, having frequently been made so by repeated bleeding, and having had whiting to lick. That meat is best of which the kidney is well covered with thick, white fat. If the bloody vein in the shoulder looks blue, or of a bright red, it is newly-killed: if blackish, greenish, or yellowish, it is stale. The other parts should be dry and

* This, however, is a practice not liked by the butcher, particularly in hot weather, as he thinks it injures his meat; and, especially, if the person so trying it does not buy it. The butcher thinks that a good judge of meat will distinguish by the eye, without fingering it. The hands of some persons are worse than others; as there are some that cannot make up butter, so there are hands, which, if they meddle with meat, it taints much sooner than it otherwise would.

† This is in some places called the *dug*, the *udder* being the dug of a cow after she has had a calf.

white; if clammy or spotted, the meat is stale and hard. The kidney, and the part under it, in the loin, change first, and the suet will not then be firm, and the flesh will be soft and slimy*. The breast and neck taint first at the upper end; where, when stale, it will have a dusky, yellowish appearance, and the sweetbread on the breast will be clammy. The leg, when fresh-killed, will be stiff at the joint; if stale, it will be limber, and the flesh seem clammy. In a *head*, the eyes should look plump and lively; if sunk and wrinkled, the head is stale; and, to be delicate, it should be small and fat. Large, over-grown veal is never good.

MUTTON. A *wether*, five years old, is the most delicious. The grain should be fine, the colour a fine darkish red, and the fat white and firm. Ewe mutton is paler in the flesh, the grain closer. The leg of wether mutton is known by a round lump of fat on the inside of the thigh; the leg of a *ewe* by the udder. In a shoulder, the shank bone of a ewe is more slender than that of a wether; and the upper part of the leg, near the shoulder, of a ewe, is less fleshy, and apparently not so strong, fat, or fibrous, as the fore-leg of a wether. If the mutton be young, the flesh will feel tender when pinched; if old, it will wrinkle up and remain so; if young, the fat will readily separate from the lean; if old, it will stick by strings and skins. In *ram-mutton*, the flesh is close-grained and tough, not rising again when dented by the finger, of a dark colour, and the fat is spongy: the flavour is very strong. If

* The kidney grows to, or is *close* to, the loin on the right side of the calf, but not on the other side; and some butchers put a piece of beef, or other, suet under the kidney on the left side, to make it stand out, and to skewer easier, and make the joint look better.

The kidney, commonly, with the fat, weighs about three pounds and a half, or four pounds. Mr. Dockerill, a butcher of Huntingdon, on Saturday, January 27, 1816, exhibited in his shop a calf's kidney, of the enormous weight of 20lbs. The quarter to which it was attached weighed 46lbs.; the other, with a kidney of the usual size, 26lbs. (Cambridge Chronicle, for Feb. 2, 1816.

the sheep was rotten, the flesh will be pale, the fat a faint white, inclining to yellow, and the flesh will be loose at the bone. If you squeeze it hard, some drops of water will stand on it like sweat. The freshness or staleness may be known by the same marks as in veal.

LAMB. Fine lamb should look of a delicate, light, bright red colour; the fat white, though not so perfectly so as that of mutton, nor so close. In the fore-quarter, attention should be paid to the neck vein, as in veal; in the hind-quarter, to the kidney; and, in the head, to the eye.

GOAT is so much like mutton in its appearance, that it is not necessary to say any thing in particular respecting it.

VENISON, though not commonly ranked among *butcher's meat*, yet, strictly speaking, it is so, for, if killed by the *keeper*, he is the *butcher* on the occasion; and the shoulders are frequently sold by keepers, as their perquisite, to butchers and poulterers in London, and exposed publicly to sale. Venison is darker in colour than mutton. If the fat be clear, bright, and thick, and the cleft of the hoof smooth and close, it is young; but, if the cleft is wide and tough, it is old. By putting a finger, or a knife, under the bones which stick out of a haunch or shoulder, the scent will tell whether it be new or stale; and the same of the sides in the most fleshy parts. If tainted, they will look of a greenish colour in some places, or more than ordinary black.

PORK. The meat of pigs cut, or spayed, when young, is the best. That of a boar, though young, or of a hog cut at full growth, the flesh will be hard, tough, reddish, and of a rank smell; the fat skinny and hard, the skin very thick and tough, and, being pinched up, it will immediately fall again. If it be young, in pinching the lean between your fingers, it will break; and, if you nip the skin with your nails, it will be dented. But, if the fat be soft and pulpy, like lard, if the lean be tough, and the fat flabby and spongy, and the skin be so hard, that you cannot nip it with your nails, it is old. If there are little kernels in the fat, like hail-shot, the pork is *measly*

and unwholesome, and butchers are punishable for selling it. The freshness of pork may be known by putting the finger under the bone, and smelling to it. The flesh of stale pork, also, is sweaty and clammy; that of fresh-killed is cool and smooth. Pork fed at still-houses is not good for curing, the fat being spongy. Dairy-fed pork is the best.

BRAWN, when young, is the most delicate, though when old it is generally esteemed to be the best; and this may be known by the rind, horn, or shield, as it is called; if it be very thick, it is old. If the rind and fat be very tender, it is not boar-brawn, but barrōw or sow, and boar-brawn is the best.

KEEPING MEAT

Is a subject of great importance, both to the butcher and his customers. Every animal body, when deprived of life, suffers a gradual *dissolution*, or *decomposition*, commonly called *putrefaction*. Those who wish to enter fully and scientifically into the nature and causes of *putrefaction*, must consult some book which particularly treats of it, as Treatises on Chemistry, or the Encyclopedias. A few *facts* are all that are necessary in this place. The circumstances under which putrefaction goes on most rapidly, are, *heat*, a little *moisture*, and confined *air*. The colour of the animal matter first becomes pale; its consistence, or hardness, becomes less; its texture becomes looser; and it gives out a faint and disagreeable smell. The colour at this time changes to blue and green, the parts become more and more softened, the smell becomes very offensive and fetid, and the colour of an obscure brown. The fibres now yield, the texture is more resolved, the putrid and nauseous smell is mixed with a smell of a more penetrating kind; after this, the mass becomes of still less and less consistence, and the smell becomes more faint and nauseous, and the effluvia, or vapour, arising from it, exceedingly active and hurtful. When it has continued in this state some time, the mass

again swells up; this continues for some time, when it changes into a soft putrid mass, which dries at last into a dark-brown pliable earth. There are few persons who have not had an opportunity of observing these appearances and changes in meat, and in the carcasses of animals lying out abroad.

As the causes of putrefaction seem to be *heat*, *moisture*, and confined *air*, the absence of these will retard, if not altogether prevent it.

1. What is called the *freezing temperature*, or that state of the air at which frost begins, namely, at 32 degrees on the scale of Fahrenheit's thermometer, is a complete preservative from putrefaction, as long as the animal substance is exposed to it. Hence the common practice of keeping meat in *snow*, in the frozen climates of the north; and of packing fish in ice, and sending them in that state from Scotland to the London market*.

There is annually held at St. Petersburg, what is called the Winter, or Frozen Market, for the sale of frozen provisions. In a vast open square, the bodies of many thousand animals are seen on all sides, piled in heaps like pyramids: oxen, sheep, hogs, fowls, butter, eggs, fish, all stiffened into granite. The fish are attractively beautiful, possessing the vividness of their living colour, with the transparent clearness of wax imitations. Most of the larger sort of beasts being skinned, and classed according to their species; groupes of many hundreds are seen piled upon their hind legs, one against another, as if each were making an effort to climb over the back of his neighbour. The motionless, yet apparent anima-

* "The antiputrescent quality of cold climates is fully illustrated in the instances of the rhinoceros and mammoth lately found, in Siberia, entire beneath the frozen soil, in which they must probably have existed from the time of the deluge. I examined a part of the skin of the mammoth sent to this country, on which there was some coarse hair: it had all the chemical characters of recently dried skin." (Sir Humphry Davy's Elements of Agricultural Chemistry, p. 255.)

tion of their seemingly struggling attitudes, (as if suddenly seized in moving, and petrified by frost,) gives a horrid life to this dead scene. Their hardness, too, is so extreme, that the natives chop them up for the purchasers like wood. The provisions collected here, are the product of countries many thousand wersts distant. Siberia, Archangel, and still remoter provinces, furnish the merchandise, which, during the severity of the frost, is conveyed hither on sledges. In consequence of the multitudes of these commodities, and the short period allowed to the existence of the market, they are cheaper than at any other period of the year; and are, therefore, bought in large quantities, to be laid up as a winter stock. When deposited in cellars, they keep for a length of time. All the provisions which remain, and are exposed to the warmer air, on the commencement of a thaw, immediately putrefy; but, as the duration of the frost is generally calculated to a day, but little loss is suffered in this respect. (See Tooke's "Review of the Russian Empire;" also, "Frostiana," p. 27; and "Time's Telescope, for 1815," p. 71.)

At the monastery of St. Bernard, in Switzerland, which is the highest inhabited spot in Europe, being 2,492 yards* above the level of the sea, the air preserves a never-ceasing winter, the thermometer, even at mid-day, in the month of August, rarely standing above the freezing point. Here they never *bury* the dead, but collect them together in a chapel, lying on its eastern side, which is made to admit a thorough draft of air, by openings in the walls, guarded by large iron bars. The bodies, covered with palls, are placed upright, in rows, and each fresh corpse rests its head on the breast of the former, and never undergoes putrefaction, but gradually shrivels and dries away. (Matthisson's Letters

* Mr. Coxe, in his "Picture of Italy," p. 40, quoted in "Time's Telescope, for 1816," says 8074 feet, which is 2691 yards, the same height as is assigned to it by Miss Starke, in her "Letters from Italy," Second Edit. Vol. II. p. 261.

from various Parts of the Continent, Letter XVIII. p. 216.)

2. If the body, also, be very *dry*, putrefaction cannot take place, as, in the deserts of Lybia, bodies, when buried in the earth, or sand, are not decomposed, but dry, and are turned to natural mummies. Pennant, in his "Tour in Scotland," p. 178, speaking of the island of Stroma, off the north-eastern extremity of Scotland, says it is "famous for its natural mummies, or the entire and uncorrupted bodies of persons who had been dead sixty years. I was informed that they were very light, had a flexibility in their limbs, and were of a dusky colour*."

3. The *absence of air*, also, retards, if it does not prevent putrefaction, as may be proved by corking up animal matter close in a bottle, or by keeping the air from it by other means†.

* He adds, in a Note, "In the *Philosophical Transactions abridged*, viii. 705, is an almost parallel instance of two corpses, found in a moor" in the parish of Hope, "in *Derbyshire*, that had for forty-nine years resisted putrefaction, and were in much the same state as those in *Stroma*. In vol. xlvii. of the *Phil. Tr.* at large, is an account of a body found entire and imputrid, at *Staverton*, in *Devonshire*, eighty years after its interment."

In this latter case, it appears, on referring to the volume, that the body was wrapped in a cloth, dipped in pitch or tar, and turpentine, and that the coffin was in a vault, and immersed in water, which circumstances, perhaps, sufficiently account for the preservation of the body. In the former case, the *carbon*, or *charcoal*, in the earth, might have a considerable share in preventing putrefaction.

Natural mummies are, likewise, found in Poland. "These lie in considerable numbers in some of the vast caverns in that country. They are dried, with the flesh and skin shrunk up almost close to the bones, and are of a blackish colour. In the wars which, several ages ago, laid waste that country, it was common for parties of the weaker side to retire into these caves, where their enemies, if they found them out, suffocated them by burning straw, &c. at the mouth of the cavern, and then left the bodies; which, being out of the way of injuries from common accidents, have lain there ever since." *Encyc. Brit. Art. MUMMY.*

† "No putrefaction or fermentation can go on without the generation of elastic fluid; and pressure would probably act

It is on a knowledge of these facts that *butchers' shops, larders, pantrys, and safes* should be constructed. They should be sheltered from the sun, and otherwise removed from heat, be dry, and, if possible, have a *current of dry, cool air through them*. With this view, it would be advisable to have windows, or openings, on all sides, which might be closed, or opened, as might seem good, according to the way from which the wind blows, the time of the day, or the season of the year.

In places where the butcher, from the situation of his shop, cannot have windows on opposite sides, he might have a *current of air* through his shop, by making a flue under the pavement or floor, from the front, or on one side, to the opposite side. Or a wooden, or metal tube, might be carried along the top, from the front to the back, or from one side to the other. A flue or chimney, also, would make a draft. These methods, also, will apply to larders and pantrys. His shop should be kept, too, with the greatest attention to cleanliness, both, as a pure smell will be least attractive to flies, and best to keep the meat from tainting. It will be the better, also, if the walls of his shop are, from time to time, washed with hot lime, and the dressers, hooks, scales, steelyards, block, tray, instruments, skewers, &c. all kept scrupulously clean*.

It is advisable for butchers to have canvass blinds, or awnings, over the windows of their shops, if at all visited by the sun in summer; and, if these, in very hot weather, were, from time to time, watered from above by a watering pot, the evaporation would produce cold, and tend to keep the shop much cooler.

with as much efficacy as cold, in the preservation of animal or vegetable food." (Davy's Agricultural Chemistry, p. 279.)

* As a part of the furniture of a butcher's shop should be mentioned the *broom*, used for sweeping the block, made of the evergreen plant called knee holly, prickly pettigree, or *butcher's broom*. The *skewers* are mostly made of the *spindle tree*, called in Suffolk *gatteridge*, and of the *red dog-wood*, called also *bloody twig*.

SAFES are commonly made with four, or six, or eight sides; some large, to stand on the ground, in the shade, out in the open air; others to be drawn by a pulley up into the shade of a tree, or to hang in the draft of a passage. In the larger sort, it would, no doubt, be best always to have shutters, to vary the openings as may be best; and, also, in the smaller, which are to be hung up, it might, perhaps, be best to have two sides only covered with canvass, or fly-wire, the others being closed, and, by means of strings at the corners, it might be turned round and fastened to the most advantageous points of the wind.

Warm, moist, muggy weather is the worst for keeping meat. Mr. White, in his Works in Natural History, speaking of the summer of the year 1783, says, "besides the alarming meteors and tremendous thunderstorms that affrighted and distressed the different counties of this kingdom, the peculiar *haze*, or smokey fog, that prevailed for many weeks in this island, and in every part of *Europe*, and even beyond its limits, was a most extraordinary appearance, unlike any thing known within the memory of man. By my journal I find that I had noticed this strange occurrence from *June 23*, to *July 20*, inclusive, during which period the wind varied to every quarter without making alteration in the air."—"All the time the heat was so intense, that butchers' meat could hardly be eaten on the day after it was killed." (Vol. II. p. 113.)

The south wind has long been noted as being unfavourable to keeping provisions, being both hot and moist. Juvenal, in his Fourth Satire, says,

Now sickly autumn to dry frosts gave way,
Cold winter rag'd, and fresh preserv'd the prey;
Yet with such haste the busy fisher flew,
As if a hot south-wind corruption blew.

DRYDEN'S *Translation*.

And Shakspeare makes Cloten, in an imprecation against Posthumus, say,

"The south fog rot him."

Cymbeline, Act II. Scene 3.

The east wind is less hot than the south, and is dry, temperate, sweet, pure, and healthful. The west wind, also, is hot and moist, but mostly temperate and wholesome. The north wind, is, for the most part, cold and dry, preventing moisture and rain, and driving away infections and noisome airs, and is healthful. It appears from registers which have been kept of the weather, that the wind blows from the south-west and the south more than from any other quarter.

Lightning is very prejudicial to fresh meat, not only on account of the *heat* with which it is generally accompanied, but also on account of the sulphureous and electric vapours.

But the greatest enemy, perhaps, which the butcher has to encounter, is the *FLY*; and of this there are at least four sorts, which feed upon carrion, and will *blow meat*, that is, lodge their eggs or young in it. The first of these is called *Cæsar*, of a shining green, with black legs. The second is the *shining fly*, with the upper part blue, the lower green. The third is the large *blue bottle*, the upper part black, the lower shining blue, the forehead tawney. They consume dead bodies very quickly, and likewise feed on milk. The fourth is the common *flesh fly*, or *blow fly*, much like the large blue-bottle flesh-fly in appearance. It is, however, somewhat more slender, and is besides of a grayish tint, occasioned by some rather long irregular stripes on the corselet, or fore-part of the body, running lengthwise, and some still more irregular marks of the same kind on the lower part of the body; all of them of an ashy grey, separated by a shining brown, which, under certain points of view, appear of a bluish tint. Its legs are black, the halteres, or balancers under its wings, are whitish, and its network eyes somewhat red. It is a fact not generally known, that this insect brings forth its young *alive*, depositing its young, in a living state, on the meat in our shambles and larders. These young appear under the same worm-like form as the grubs produced from the blue flesh fly: they feed as those do, increase in size, undergo all their changes in the same

manner, and even in the fly state appear very little different. When the worms have attained their full size, (which is generally in seven or eight days,) they quit their food, and go in search of some loose earth, in which they bury themselves, and undergo their change. (Bingley's "Animal Biography," Vol. III. p. 426.)

If meat be at all bruised, the flies will take that part first; they also take the kernels, which should be always taken out. Where flies have blown the meat, the part should be taken out, and some *pepper* put upon the place.

The blue-bottle appears about the latter end of April or beginning of May. The common flesh-fly is earlier, and becomes troublesome about the middle of May, and continues so till towards Michaelmas.

Butchers frequently keep a fly-flap in their shops, made of a piece of thick flat leather about two inches in diameter, tied to the end of a stick about a foot long, with which they flap away, or kill the flies; but, as it frequently crushes the flies upon the meat, it is not altogether a good method of getting rid of them*. They might be caught with greater advantage in bottles, as gardeners do to preserve their fruit.

As soon as the flies make their appearance, several bottles, or phials, may be got ready, and grounds of wine, or beer, mixed with sweepings of sugar, honey, or grounds of treacle, and with this mixture the bottles may be filled half or three quarters full, and hung up at the outside of the shop in different places. They should be emptied frequently, as they fill with flies and wasps. In doing this, the best way is to pour the liquor into an empty bottle, and then shake out the dead insects, crushing them with the foot, or pouring them into hot

* Sterne, in the Sausage Shop, mentioned in his "Tristram Shandy," Vol. VI. Chap. XXVI. introduces "a poor negro girl, with a bunch of white feathers slightly tied to the end of a long cane, flapping away flies—not killing them.—'Tis a pretty picture! said my Uncle Toby—she had suffered persecution, Trim, and had learnt mercy——"

water, that none of them may revive; and then pour back the liquor into the bottles and phials as at first.

Wasps *eat* flesh, but do not *blow*, or lay their eggs or young in it, as flies do. They may be taken in bottles, the same as flies. Mr. White, in his "Works in Natural History," says: "We set the boys to take the nests, and caught thousands with hazel-twigs tipped with bird-lime: we have since employed the boys to take and destroy the large breeding wasps in the spring. Such expedients have a great effect on these marauders, and will keep them under." (Vol. II. p. 110.)

Some butchers have safes in their shops, to put their meat into in hot weather.

Putrefaction may also be prevented by the *addition* of certain substances; but they are all of them such as either *harden* the texture of the body, or, by *dissolving* its texture entirely, bring it into a state similar to what it would be brought by the utmost power of putrefaction, so that the process cannot then take place. And it must be borne in mind, that, however *convenient* these processes may be found in preserving meat, on account of weather, or distance from a butcher; yet they all *change the nature* of it; and, that which preserves it from putrefaction, renders it also *less digestible* when it gets into the stomach, and the juices *less wholesome* and *nourishing*. Fresh butcher's meat, kept a moderate time, is, on all accounts, the best.

The various kinds of *salts* and *acids**, *harden the*

* In the "Philosophical Transactions," for 1724, vol. xxxiii. or "The New Abridgment," vol. vii. p. 41, there is "An account of a human body found two years before in the copper-mine at Fahlun; by Adam Leyel, Coll. Reg. Metal. Assessor. From the Acta Literaria of Sweden, for 1722." "An abstract from the Latin."

"In this account it is stated, that, in the month of December, 1719, there was found, in one of the copper-mines of Fahlun, in an uncorrupted state, and converted into a horny consistence, the body of a man, who had been killed by the falling in of a part of the mine, in the autumn of 1670, that is, upwards of forty-nine years before. Both his legs, with his right arm and

texture of animal substances, and, thus, are successfully used as *antiseptics*, or preventives of putrefaction. The same may be said of ardent *spirits*; while *oils* and *gum* of various kinds prove antiseptic by keeping out the air. Many vegetables, also, by the *astringent*, or hardening qualities they possess, are used, as *oak* and other *barks* in tanning. *Sugar* is one of the most effectual means of preventing putrefaction, which arises from its great tendency to run into what is called the *vinous fermentation*, or the *fermentation* which *wine* undergoes. Hence sugar is used with salt in curing hams.

The substances which prevent putrefaction by *dissolving* the body, are *quick-lime*, *chalk*, and the fixed alkaline salts, as *potash* (or the salt obtained from wood-ashes) and *soda*, (or the salt from the ashes of seaweeds,) and caustic volatile alkali, or *ammonia*, or *harts-horn*.

The late Sir John Pringle* made some experiments

head, were fractured; but his face, and the rest of his body, were unhurt. His flesh and skin felt rough and hard; they were not, however, in a petrified state, but only of the hardness of horn or hoof, for they could be cut with a knife.

"When the body was exposed to view, it was recognised (for the features still remained perfect) not only by several of the miners, but also by an old woman to whom the unfortunate man had been married, to be the body of Matthew Israel, called, on account of his height, Big or Tall Matthew, who, it was well remembered, had gone down into the mine, at the date before mentioned, and had been missing ever since.

"The preservation of this dead body from putrefaction for so many years, and the conversion of the skin and flesh into a substance as hard as horn, is attributed by the author of this account to the *vitriol* dissolved in the water of the mine, in which *vitriolic* water the body was found."

Though the antiseptic liquor here was *vitriolic* copper, yet the same effect would, probably, have taken place, had it been in an *iron* mine, and the mixture *vitriolic iron*, which in a weak state would not have been injurious to the stomach, if taken inwardly, and would probably have acted in the same way as the cloths wrung out in *vinegar*, mentioned in a subsequent article.

* Sir J. Pringle, Baronet, was physician to the king, and president of the Royal Society. He died, 1782, aged 75. He wrote, "Observations on the Diseases of the Army," 8vo. and "Memoirs upon Septic and Antiseptic Substances," 8vo.

to determine the *powers* of certain substances to promote, or to prevent, putrefaction. From these experiments he formed the following *table*, showing the relative antiseptic powers of the salts mentioned. Having found that two drachms of beef put in a phial with two ounces of water, and placed in a heat equal to 90 degrees of Farenheit's thermometer, became putrid in fourteen hours, and that sixty grains of sea-salt preserved a similar mixture of beef and water more than thirty hours, he made the antiseptic power of the *sea-salt* a *standard*, to which he compared the powers of the other salts. The mark + signifies, that the substances to which it is annexed, had a *greater* antiseptic power than is expressed by the numbers only:

Sea-salt, or the standard	1
Sal-gem (or rock or kitchen salt)	1 +
Vitriolated tartar, or sal polychrist (sulphat of potash)	2
Mindererus's spirit (liquor ammonia acetata) .	2
Soluble tartar, or cream of tartar (sub-tartarat)	2
Diuretic salt of potash (acetate of potash) ...	2 +
Crude sal ammoniac (muriate of ammonia) ...	3
Saline mixture	3
Nitre, or salt-petre	4 +
Salt of hartshorn (carbonate of ammonia).....	4 +
Salt of wormwood (sub-carbonate of potash) ...	4 +
Borax (sub-boriate of soda)	12
Salt of amber (acid of amber)	20
Alum (sulphate of alumen)	30

N.B. The quantities of Mindererus's spirit, and of the saline mixture, were such, that each of them contained as much alkaline salt as the other neutral salts.

Myrrh, *aloes*, *asafoetida*, and *terra Japonica*, or (gum catechu,) were found to have an antiseptic power thirty times greater than the standard. Gum ammoniacum and sagapenum, showed little antiseptic power.

Of all resinous substances, *camphor** was found to resist putrefaction most powerfully. Sir J. Pringle believes that its antiseptic power is three hundred times greater than that of sea-salt.

Chamomile flowers, Virginian snake-root, pepper, ginger, saffron, contrayerva root, and galls, were found to be twelve times more antiseptic than sea-salt.

Infusions of large quantities of *mint, angelica, ground-ivy, green tea, red roses, common wormwood, mustard, and horse-radish*, and also decoctions of *poppy heads*, were more antiseptic than sea-salt. Decoctions of *wheat, barley*, and other grains, checked the putrefaction by becoming sour.

One drachm of sea-salt, it has been said, was found to preserve two drachms of fresh beef in two ounces of water, above thirty hours, uncorrupted, in a heat equal to that of the human body, or about twenty hours longer than meat is preserved in water without salt: but half a drachm of salt did not preserve it more than two hours longer than pure water. *Twenty-five* grains had little or no antiseptic quality. *Twenty* grains, *fifteen* grains, but especially *ten* grains only of sea-salt, were found to hasten and heighten the putrefaction of two drachms of flesh. These small quantities of sea-salt did also soften the flesh more than pure water.

Some kinds of *air* are remarkably antiseptic. But this subject has not been so fully inquired into as could be wished. The most powerful of them, in this respect,

* The manner in which *aromatics*, such as camphor, myrrh, &c. and resins, volatile oils, bitumens, (pitch, tar, &c.) and other similar bodies, act, is in part owing to the quickness with which the animal substances to which they are applied lose their moisture; and something may be ascribed likewise to their smell, which keeps insects at a distance, and thus prevents the lodging of their excrements, which always act powerfully in promoting putrefaction.

Is there no *fly-bane*, no plant, to the smell of which flies have an aversion, and which would not hurt the meat, which might be cultivated, and hung up in butchers' shops, larders, &c. to keep them away?

is the *nitrous air*, and, next to it, *fixed air*; but the powers of the other airs are not so well known. Means might, perhaps, be invented, for making the preserving meat in vessels of fixed air, an easy practice.

Charcoal powder is a very powerful antiseptic, and meat may be preserved, or rendered much more palatable, even when considerably tainted, by covering it with charcoal powder, or by burying it for a few hours underground; this is probably owing to the *carbon*, or *charcoal*, contained in the earth.

The writer of this volume has been told an anecdote of a gentleman, who invited a party to dine with him on a haunch of venison. But, when the day came on which it was to be dressed, it was so putrid, that he provided something in its place, and when the company came, made his apology for there being no venison. One of the party begged, notwithstanding, that he might have it. He was asked what he would do with it?—Never mind. Only give it me.—It will be impossible to dress it.—The venison was sent to his house, and, at the end of the evening, when the party broke up, he invited them all to dine with him the next day. The invitation was accepted, and, when the company met, and sate down to dinner, a very fine haunch of venison was on the table, and there was no unpleasant smell. All partook of it, and pronounced it excellent; when the host said it was the same which his friend had forborne to dress the former day.—Oh, impossible!—It was very true.—Then, what had he done to it?—Covered it with *charcoal powder*.—Such are the powers of this antiseptic; and very useful may it be in many cases, and especially to persons who have venison sent them from a distance, and, perhaps, delayed upon the road.

It is well known, that charcoal powder is now used to clean the teeth, as a sweetener of the breath, and applied to offensive wounds to purify them. In this case, the charcoal is made of *cork*, and sifted through a piece of fine muslin, that there may be no coarse particles to hurt the wound.

The following fact is related by Dr. Metzler, an eminent physician in Germany. The corpse of a person that had been murdered *twelve days*, was brought before a coroner's inquest; and, contrary to the expectation of the court, there was not the least mark of putrefaction, nor any offensive smell. The cause of this unusual circumstance was soon discovered; for it appeared in the course of examination, that the body had been kept for the whole time buried in dry coals coarsely pounded, at least twelve inches deep. (Domestic Encyclopædia, Vol. I. p. 494.)

In February, 1793, a patent was granted to the late Mr. *John Donaldson*, for a new method of preserving animal and vegetable substances from putrefaction. This *preservative* is composed of *wheat* or *barley-meal*, and a solution of common *gum*, or vegetable mucilage. These ingredients are made into a paste, which is to be baked in the moderate heat of an oven contrived for that purpose; so as to prevent it either burning or forming a crust: the dry mass is again reduced to a powder, which is now fit for use. The flesh, vegetables, &c. may be either raw, or dressed in such a manner as may be found necessary: they are to be packed in wooden boxes, surrounded with the powder, and kept from the outward air. By this method, it is stated, both animal and vegetable matters may be kept free from corruption, for any length of time. (Ditto, Vol. III. p. 456.)

Meat, and even game, may be preserved, by wrapping it in a clean linen cloth, and buried in a box filled with dry sand, where it will remain sweet for three weeks, if deposited in an airy, dry, and cool chamber. A joint of meat is frequently kept for some time in the tub, box, or heap of *salt*, belonging to a grocer, being merely put in and well covered with salt.

Veal and lamb (and indeed other meats) are preserved in Germany by immersing them in skimmed *milk*, so as to cover the whole joint. In warm weather the milk should be changed twice the first day, and

once in twenty-four hours afterwards; but, in a cool temperature, it is sufficient to renew it every two or three days. Thus, the meat may be kept in a sweet state for several weeks; but it ought to be washed in spring water before it is dressed. (DITTO, Vol. II. p. 305.)

A joint of meat may be preserved for several days, even in summer, by wrapping it in a clean linen cloth, previously moistened with good vinegar, placing it in an earthen pan, or hanging it up, and changing the cloth, or wringing it out afresh in vinegar, once or twice a day, if the weather be very warm. (DITTO, p. 316.)

If it is feared, or evident, that meat will not keep till the day on which it is wanted, it may be put into water and par-boiled, and then taken out and put by, and boiled again or roasted the next day.

The following method of destroying the smell and effects of putrid meat, is given in Flindall's "Complete Family Assistant," p. 79, a very useful and entertaining little volume.

Put the meat, if intended for making soup, into a saucepan of water, scum it when it boils; and then throw into the saucepan a burning coal, very compact and free from smoke. Leave it there for two or three minutes, and it will have contracted all the smell of the meat and the soup. If the meat is to be roasted, put it first into water till it boils, and, after having scummed it, throw a burning coal into the boiling water as before. At the end of two minutes, take out the meat, and having wiped it well, in order to dry it, put it upon the spit.

Should some of these methods, or receipts, be thought to belong to the *cook*, rather than to the *butcher*, let it be considered, that they may be useful to the butcher in his own house, or as valuable information to impart to his customers, as well as on account of this volume being intended as a *family book*. For the same reasons the following information will be given.

The best meat for keeping is *mutton*, and the best joint of that a *leg*, which, with care, if the weather be

only moderately hot, in summer, will keep about a week. In winter, if the weather be open, a fortnight. A *shoulder* is the next best joint. The scrag end of a *neck* keeps the worst, and, in warm weather, will not keep above two days: if very warm, it is bad the second day.

The kernel in the fat on the thick part of the leg, should be taken out by the butcher, for it taints first there. The chine and rib-bones should be wiped every day; and the bloody part of the neck should be cut off to preserve it. The brisket changes first in the breast; and, if it is to be kept, it is best to rub it with a little salt, should the weather be hot. The pipe that runs along the bone of the inside of a chine of mutton, should be taken away; and, if to be kept a great time, the part close round the tail, should be rubbed with salt, after first cutting out the kernel. Every kernel, of all sorts of meat, if not taken out by the butcher, should be taken out by the cook, as soon as brought in: then wipe it dry. Mutton for boiling will not look of a good colour if it has hung long.

In *beef*, the *ribs* will keep the best, and, with care, will keep five or six days in summer, and in winter ten. The middle of the *loin* is the next best, and the *rump* the next. The *round* will not keep long, unless salted. The brisket is the worst, and will not keep longer than three days in summer, and a week in winter.

The butcher should take out the kernels in the neck pieces, where the shoulder-clod is taken off, two from each round of beef; one in the middle, which is called the pope's-eye; the other from the flap: there is also one in the thick flank, in the middle of the fat. If these are not taken out, especially in the summer, salt will be of no use for keeping the meat sweet. There is another kernel between the rump and the edge-bone. When these are taken out, the beef intended for roasting should be slightly sprinkled with salt.

Lamb is the next in order for keeping, though it is considered best to eat it soon, or even the day it is killed.

If it is not very young, a leg will keep three or four days in summer.

Veal and *pork* are about the same. A *leg* will keep three or four days in summer, and a week in winter. The scrag end of the neck will not keep above a day in summer, and three or four days in winter.

The first part that turns bad of a leg of veal, is where the udder is skewered back. The skewer should be taken out, and both that, and the part under it, wiped every day, by which means it will keep good three or four days in hot weather. The pipe that runs along the chine of a loin of veal, should be taken out as you do of mutton and beef, to prevent its tainting. The skirt of a breast of veal is likewise to be taken off; and the inside of the breast wiped and scraped, and sprinkled with a little salt. (See "Domestic Cookery.")

But, there is a *medium* in all things; animal food, as Dr. Buchan says, "may be rendered unwholesome, by being kept too long. All animal substances have a constant tendency to putrefaction; and, when that has proceeded too far, they not only become offensive to the senses, but hurtful to health. Diseased animals, and such as die of themselves, ought never to be eaten. It is a common practice, however, in some grazing countries, for servants and poor people to eat such animals as die of any disease, or are killed by accident. Poverty, indeed, may oblige people to do this; but they had better eat a smaller quantity of what is sound and wholesome: it would both afford a better nourishment, and be attended with less danger."

"The injunction given to the Jews, not to eat any creature which had died of itself, seems to have a strict regard to health; and ought to be observed by Christians as well as Jews. Animals never die themselves, without some previous disease; but how a diseased animal should be wholesome food, is inconceivable: even those which die by accident must be hurtful, as their blood is mixed with the flesh, and soon turns putrid." (Chap. III. p. 58.)

CHAPTER IX.

On Markets: History—The Clerk of the Market—Weights and Measures: The Steel-yard—The Balance—Contracts—Forestalling, Ingrossing, and Regrating—Butchers—London Markets—Smithfield—Leaden-hall—Packing Meat—Meat when carried home—Thawing frozen Meat—Hides—Destroying Meat.

MARKETS have, probably, existed ever since men collected into large societies, for the mutual accommodation of the buyer and the seller, that, on a fixed day, and, at a fixed place, he who had goods, of which he wanted to dispose, and he who wished to purchase, might meet, and each be obliged in his own way.

So early as in the year 1898 before Christ, in the walled city of Sodom, which had a gate, which was, probably, both the seat of justice and the market-place, we are told, that they “bought and sold.” (Genesis, xix. 1.; Luke, xvii. 28.) In the time of Jacob we hear of a company of Ishmaelitish merchantmen, travelling from Midian into Egypt, bearing their spicery, and balm, and myrrh, and trafficking with money. (Gen. xxxvii. 25—28.) In 2 Kings, vii. 1. (892 years before Christ,) we hear of fine flour and barley sold in the gate of Samaria; and, in Ezekiel, xxvii. the *fairs* of *Tyre* are mentioned as being supplied with “silver, iron, tin, and lead,” and “vessels of brass,”—“horns of ivory and ebony,”—“emeralds, purple and brodered work, and fine linen, and coral, and agate,”—“wheat of Minnith, and Pannag, and honey, and oil, and balm,”—“wine of Helbon, and white wool,”—“bright iron, cassia, and calamus,”—“precious cloths for chariots,”—“*lambs* and *rams*, and *goats*,”—&c. &c. &c. In the time of our Saviour, the

outer court of the temple was made one of the great markets, where "oxen, and sheep, and doves," were sold; and in such numbers, that Josephus informs us, that, at one passover, no less than 256,000 victims were offered. (See John, ii. 14. and Doddridge's Note on the place.) But we hear, likewise, of a "sheep market;" (John, v. 2.) and, at Corinth, we hear particularly of the *shambles*, where *flesh* was sold. (1 Cor. x. 25.) That the market was a place of great resort, even for the principal persons among the Jews, we learn from several passages in the New Testament, particularly Matt. xxiii. 7.; Mark, xii. 38.; and Luke, xi. 43. and xx. 46.

A market, in modern times, is a public place in a city or town, in which live cattle, provisions, or other goods, are set to sale, by a privilege, either by grant or prescription, by which a town is enabled to keep a market. Bracton, in his book on "The Laws and Customs of England," observes, that one market ought to be distant from all others, at least, six miles and a half, and a third of a half.

In former times, it was customary to have most fairs and markets kept on Sundays, and in the church-yard; so that matters of business and devotion were transacted all under one; which custom, though prohibited by several kings, was yet held up till the reign of King Henry the Sixth, when it was effectually suppressed, and rightly so, as it was a practice too much like the *buyers and sellers in the temple*, turning the *day* and *place of prayer*, into at least a day and place of worldly business, if not into a meeting of thieves. Chambers, in his "Cyclopædia," says, that "in many places they are still kept in the church-yard." But he does not mention any particular place.

There is a custom, too much like this, prevailing in many places, at country *feasts* and *wakes*, to have stalls, for the purposes of selling fruits, cakes, &c. on a Sunday. It is much to be wished that magistrates, the clergy, and parish-officers, would exert themselves to stop this profanation of the Sabbath.

Every fair and market in the kingdom has a *Clerk of*

the Market, who holds a *Court*, to punish misdemeanours; and a *court* of what is called *pie poudre**, to determine all disputes relating to private or civil property. The object of this jurisdiction (See Stat. 17 Char. II. chap. 10.; 22 Char. II. ch. 8.; 23 Char. II. ch. 12.) is principally the cognizance of weights and measures, to try whether they be according to the true standard of all weights and measures, which he himself keeps, agreeing with the King's standard kept in the exchequer. This standard was anciently committed to the custody of the bishop, who appointed some *clerk* under him to inspect the abuse of them more narrowly; and, hence, this officer, though now usually a layman, is called the *Clerk of the Market*. If they be not according to the standard, then, besides the punishment of the party by fine, the weights and measures themselves ought to be burnt.

The *steel-yard*, or *stil-yard*, is one of the most ancient machines for ascertaining the weight of bodies, by its

* "The lowest, and at the same time the most expeditious Court of Justice known to the law of England. It is called *piepoudre*, (*curia pedis pulverizati*.) from the dusty feet of the suitors, or, according to Sir Edward Coke, because justice is there done as speedily as dust can fall from the foot; upon the same principle that justice among the Jews was administered in the gate of the city, that the proceedings might be the more speedy, as well as public. But the etymology given us by a learned modern writer is much more ingenious and satisfactory; it being derived, according to him, from *pied puldreux*, a pedlar, in old French, and therefore signifying the court of such petty chapmen as resort to fairs or markets. It is a court of record, incident to every fair and market, of which the steward of him who owns, or has the toll of the market, is the judge. It was instituted to administer justice for all commercial injuries done in that very fair or market, and not in any previous one. So that the injury must be done, complained of, heard, and determined, within the compass of one and the same day, unless the fair continues longer. The court hath cognizance of all matters of contract that can possibly arise within the precinct of that fair or market; and the plaintiff must make oath that the cause of an action arose there. From this court a writ of error lies, in the nature of an appeal, to the courts at Westminster."

(PANTALOGIA, Art. *Pie-poudre*.)

counterpoise. It is mentioned in Leviticus, xix. 35.; and to this day is used by the Arabs, and all the nations of Asia. The Greek and Roman goldsmiths preferred it to the *balance*, which was the instrument used by the people.

The *steel-yard* consists of a lever of unequal arms; and, in its most perfect form, is constructed on the principles of the usual balance; to which, however, it is greatly inferior, in point of minute accuracy. On the other hand, the *steel-yard* is more compendious and convenient; nor does it admit of those subtle frauds which may be, and often are, practised with a pair of scales.

There is another species of *patent steel-yard*, consisting of an elastic spring, which is confined in a tube; thus serving, by its expansion, as a substitute for the long arm, and pointing out the weight of substances, by marks made on the movable upright bar in its centre. It is not necessary to enter into a particular description of these *portable* machines; but it should be observed, that such contrivance is not sufficiently accurate to determine the difference of *ounces*, or *drachms*; though it may answer the purpose of weighing larger quantities; provided it be properly handled, and preserved from moisture or rust. ("Domestic Encyclopedia.")

The *balance* consists of a lever, or beam, suspended exactly in the middle, having scales or basins attached to each extremity. If the arms of the balance be of equal length, and similar weights placed in the scales, the balance will, of course, be equal. But, if one of the arms be in length to the other as ten to nine, the balance may still be so constructed, that both the arms, with their scales, will be even. This vile contrivance, however, justly deserves to be branded with infamy; because a weight of nine pounds put into the longer arm, will equal in weight another of ten pounds placed in the shorter one; but the fraud may be instantly discovered, by changing the weight from the one scale to the other, in which case the balance will lose its equality. (Ditto.)

By the 1 James I. chap. 21, all contracts for any article sold in markets are binding; and sales *alter* or

transfer the property, provided they be made in conformity to the following rules; namely, 1. The sale must be in an open place, appointed for the disposal of such goods, so that any person passing by may see it. 2. It must be *actual*, that is, for a valuable consideration. 3. The buyer is not obliged to know that the vendor has a wrong title to the commodities sold. 4. Such sale ought not to be fraudulent between two persons, with a view to deprive a third of his right or property. 5. There must be a sale and contract, by persons who are legally qualified to execute the same. 6. Such contract should be made in open market. 7. Toll ought to be paid, wherever it is made payable by any statute. 8. The sale ought to be made between sun-rise and sun-set; though, if it be in the night, it is equally binding on the parties. Lastly, If goods, stolen in London, be sold to brokers, &c. the property of the original proprietor remains unaltered.

FORESTALLING, *Ingrossing*, and *Regrating*, are all words which mean pretty much the same thing; namely, the buying or bargaining for any corn, cattle, victuals, or merchandise, in the way as they come to fairs or markets to be sold, before they get thither, with an intent to sell the same again at a higher price. The punishment for this offence, upon conviction at the Quarter Sessions, by two or more witnesses, is, for the first time, two months' imprisonment and the loss of the goods, or the value; for the second offence the offender shall be imprisoned six months, and lose double the value of the goods; for the third offence he shall suffer imprisonment during the king's pleasure, forfeit all his goods and chattels, and stand on the pillory.

Also, all endeavours whatsoever to enhance the common price of any merchandise, and all kinds of practices, which have an apparent tendency thereto, whether by spreading false rumours, or by buying things in a market before the accustomed hour, or by buying and selling again the same thing in the same market, or by any other such like devices, are highly criminal, and punishable by fine and imprisonment.

And the bare ingrossing of a whole commodity, with an intent to sell it at an unreasonable price, is an offence indictable at common law, whether any part thereof be sold by the ingrosser or not.

These regulations have appeared to many to be very severe; but, to such as have leisure and inclination to peruse some tracts on this important subject, the following are recommended: *Mr. Girdler's* "Observations on the pernicious Consequences of Regrating, Forestalling, and Ingrossing," &c. (8vo. 6s. Seeley, 1800,) where they will find considerable information, blended with reflections animated by benevolence and public spirit. The same author has published an abridgment of his work, in 12mo. price 2s. *Mr. Morris's* "Short Inquiry into the Nature of Monopoly and Forestalling," (8vo. 1s. Cadell, 1800,) contains a temperate discussion of this interesting topic. *Mr. Illingworth's* "Inquiry into the Laws, ancient and modern, respecting Forestalling, Regrating, and Ingrossing," &c. (8vo. 7s. Brooke, 1800,) comprehends a full investigation of the subject, according to the laws of this country; and is calculated to inform all those who are in search of truth. ("Domestic Encyclopedia," Vol. II. p. 326.) For the *Laws* more particularly relating to *Butchers*, see Chap. IV. of this work.

In the country, each article sold in markets must be deposited in the usual place appointed for its sale; but, in London, every shop is a kind of open market.

In London, the furnishing of the markets with butchers' meat is divided into several offices. There are carcass butchers, who kill the meat in great quantities, and sell it out to another sort, called retail butchers, dispersed in all out-parts, villages, and towns near the city. There are, besides, cow-jobbers, or salesmen, who buy and sell cattle, acting between the butchers and the breeders, or feeders. Something like this obtains also at Paris.

There are in London fifteen flesh markets, and the one great market for live cattle in *Smithfield*. A few years ago, there was an idea of removing this market to *Islington*, as a more commodious spot, but the salu-

tary measure fell to the ground. Some excellent observations on this subject appeared in the "Morning Chronicle," which are quoted by Mr. Pratt, in the Notes at the end of his Poem, "The Lower World," p. 104.

"The cruelties inflicted on thousands of animals, by being cooped up in a space not one-sixth of the necessary size, is a matter of serious moment to feeling hearts. The value of the cattle sold at Smithfield exceeds £5,000,000. per annum. The present place, cut and intersected as it is with roads, will not contain more than 2400 beasts at a time; whereas this great metropolis demands 4000 to be brought up at a time for its consumption. There is an imperious necessity, therefore, for a removal. It is, besides, a serious evil to have a beast market close to an hospital, to which wounded and sick persons are to be conveyed, frequently through droves of cattle; and in the vicinity, also, of two great seminaries, where thoughtless boys must be often in the way of infuriated animals, Smithfield being near their necessary thoroughfare. The place designed for the new market is liable to no such objection. It is in the outskirts. It will be enclosed on all sides; and the beasts, instead of having to traverse the streets twice to and from the same place, will pass through them but once to the different slaughtering-houses*."

Leadenhall-market is the greatest place for country higlers in London. It consists of three courts, the first

* In "The European Magazine for March, 1810," Vol. 57 p. 218, is the following article:

"QUERY respecting the PRACTICABILITY of SUPPLYING the CATTLE brought to SMITHFIELD with WATER.

"To the Editor of the European Magazine.

"SIR,

"Some few years ago, Mr. De Lolme (who wrote on the English Constitution) published in some of the magazines or newspapers, an interesting letter on the propriety and practicability of affording water, &c. to the cattle that are brought to

of which has a great number of stalls for butchers, and is called The Beef Market.

Meat which is carried to market by butchers from the country should be cleanly and carefully packed, as well to preserve it from dust and dirt, as to defend it from heat in summer, and from the frost in winter. The *flats* and *peds* in which they are put should be kept constantly cleaned, as well as the cloths, and there should be fresh cloths to lay the meat upon at market. *Flannel*, or *woollen-cloth*, is frequently used to defend bodies from the *warm* air of summer, as well as the cold air of winter; and it might be worthy of trial, whether woollen might not be used to advantage by butchers for this purpose. Cloth, however, must, at any rate, be put next to the meat, and the woollen be kept particularly clean. When butchers send calves to London in winter, they sometimes wet the cloths, especially if the meat be not very white, as they think it makes it whiter, and prevents its losing weight.

When meat is carried home from market to a distance, it is desirable, especially in summer, to put it into cold water, to cleanse and cool it; and then to wipe it thoroughly dry before it is hung up to keep. When meat is frozen in winter, it should be thawed, by putting it into cold water, some hours previous to dressing it, in a moderately warm place, when the ice *flows* out of it, as it were, and incrusts it over, till it is at length wholly dissolved in the water.

The *hides* brought by butchers to market are frequently a great nuisance to the inhabitants of the place, and to marketers, especially if they are left out in the

Smithfield Market. I should feel myself obliged if any of your intelligent readers would say in what publication this letter alluded to appeared *.

“A FRIEND TO HUMANITY.

* *We do not recollect the letter. The humane intention of the querist is obvious. It is on a subject which has not escaped our attention. If water was properly supplied, both at Smithfield and Islington, it would prevent many accidents from infuriated animals.—EDITOR.*”

foot-path, or the middle of the street. It would be desirable, if there could be a separate place, as a *hide-market*, in every town.

Butchers have frequently been accused of destroying meat, in order to keep up the price, rather than sell it at a cheaper rate to the poor. It is hoped that a measure so wasteful and wicked is not often practised. "Gather up the fragments that remain, THAT NOTHING BE LOST," (John, vi. 12.) was the command of Christ to his disciples, after feeding the multitude with food miraculously multiplied by himself. And, if "he who withholdeth *corn*," (Proverbs, xi. 26.) is subject to a curse, surely, no less can be due to him who withholdeth food of another kind. Let us hope that it is rarely practised. May this serve as a warning, to those who shall read it, and have ever practised it, never to do it again. The example of Robert Pocklington, of Newgate Market, whose epitaph is given, (Chapter II. p. 31,) it is hoped, will ever be respected and followed.

APPENDIX.

No. I.

THE HINDU AND THE MICROSCOPE.

A TALE.

Founded on the Story mentioned p. 21, Chap. II.

THE Hindus do not think it good
An animal to slay for food:
And, so, on vegetables feed,
That neither bird nor beast should bleed.

A Briton to an ag'd Hindu
A Microscope expos'd to view,
And in its crystal full display'd
The smaller wonders God hath made;
The fly, the mite, the louse, the flea;
Sections of many a curious tree;
The salts, as they in crystals shoot;
The down of birds, the hair of brute.
With admiration all he saw,
Express'd his wonder and his awe,
And, offering its utmost price,
Was the possessor in a trice.
Within its focus straight was plac'd
A peach he was about to taste;
But, scarce had held it to his eyes,
Than—back he started with surprise,
And dashing it against the ground,
The broken fragments flew around.

Astonish'd at so strange a sight,
The Briton ask'd—as well he might—
What motive could have urg'd him thus
To serve an instrument of use?
The Hindu, then, the Briton eyed,
And, fill'd with horror, thus replied:
“ That ne'er my eyes may more behold

That herd of creatures, young and old,
 Such monsters, both in size and shape,
 More hideous e'en than sloth or ape,
 Than bison, or the fiery horse,
 Than tiger, or rhinoceros.
 Is it, alas! without a heed,
 That, thus, on *life* we Hindus feed?
 If, thus, we ev'ry mouthful try,
 We must abjure all food, and die.
 I've seen them once, and ne'er again
 I'll brave the sight of such a train.
 Blest in my ignorance, I'll live,
 Nor like offence to others give.

You smile, my friend:—and in your mind,
 Condemn at once *the wilful blind*.
 But, ere you final sentence pass,
 Consider well how stands the case.
A Microscope there is of ours,
 Of wondrous magnifying powers,
 Which, if, with care, we will apply,
 With that rare grace, *a single eye*,
 Against “the naked human heart,”
 Most fearful truths will it impart,
 It will exhibit, with much ease,
 A train more hideous far than these;
 Not “hydras and chimeras dire,”
 But *sins* which set the world on fire.
 SCRIPTURE'S the MICROSCOPE I mean,
 Disclosing such a fearful scene
 To many, who the truth have found,
 Dash'd it indignant on the ground,
 And on the instrument have dealt
 The anger a gall'd conscience felt;
 And, when Truth loudly cries “*Abstain*,”
 Avert their eyes—and sin again.

The Hindu was indeed convinc'd,
 His conscience saw,—but only winc'd:
 And, ere his conduct thou shalt blame,
 Pause—HAST NOT THOU TOO DONE THE SAME?

No. II.

THE TURKEY AND ANT.

A Fable, mentioned page 24, Chap. II.

IN other men we faults can spy,
And blame the mote that dims their eye,
Each little speck and blemish find,
To our own stronger errors blind.

A Turkey, tir'd of common food,
Forsook the barn, and sought the wood,
Behind her ran her infant train,
Collecting here and there a grain.
"Draw near, my birds," the mother cries,
"This hill delicious fare supplies;
Behold the busy *negro* race,
See, millions blacken all the place!
Fear not. Like me with freedom eat;
An ant is most delightful meat.
How blest, how envy'd were our life,
Could we but 'scape the poulterer's knife!
But man, curst man, on turkeys preys,
And *Christmas* shortens all our days:
Sometimes with oysters we combine,
Sometimes assist the sav'ry chine.
From the low peasant to the lord,
The turkey smokes on ev'ry board.
Sure men for gluttony are curst,
Of sev'n deadly sins the worst."

An Ant, who climb'd beyond her reach,
Thus answer'd from the neighb'ring beach:
"Ere you remark another's sin,
Bid thy own conscience look within.
Control thy more voracious bill,
Nor for a breakfast nations kill."

THE FOX AND THE CAT.

A Fable, mentioned page 24, Chap. II.

THE Fox and the Cat, as they travell'd one day,
With moral discourses cut shorter the way:
" 'Tis great," said the Fox, "to make *justice* our guide!"
" How godlike is *mercy*!" Grimalkin reply'd.

While thus they proceeded, a Wolf from the wood,
Impatient of hunger, and thirsting for blood,
Rush'd forth, as he saw the dull shepherd asleep,
And seiz'd for his supper an innocent sheep.
" In vain, wretched victim, for mercy you bleat;
When mutton's at hand," says the Wolf, "I must eat."
Grimalkin's astonish'd—the Fox stood aghast,
To see the fell beast at his bloody repast.

" What a wretch!" says the Cat; "'Tis the vilest of
brutes:

Does he feed upon flesh, when there's herbage and roots?"
Cried the Fox, "While our oaks give us acorns so good:
What a tyrant is this to spill innocent blood!"

Well, onward they march'd, and they moraliz'd still,
Till they came where some poultry pick'd chaff by a mill:
Sly Reynard survey'd them with gluttonous eyes,
And made (spite of morals) a pullet his prize:
A mouse, too, that chanc'd from her covert to stray,
The greedy Grimalkin secur'd as her prey.

A Spider, that sat in her web on the wall,
Perceiv'd the poor victims, and *pitied* their fall;
She cry'd, "Of such *murders* how guiltless am I!"
So ran to regale on a new-taken fly.

MORAL.

The faults of our neighbours with freedom we blame,
But tax not ourselves, tho' we practise *the same*.

No. III.

ADVICE TO YOUNG TRADESMEN.

From Dr. Benjamin Franklin.

Spare not, nor spend too much; be this thy care,
Spare not to spend, and only spend to spare.

REMEMBER, that *Time is Money*. He that can earn ten shillings a-day by his labour, and goes abroad, or sits idle, one half of that day, though he spends but six-pence during his diversion or idleness, ought not to reckon *that* the *only* expense; he has really spent, or rather thrown away, *five shillings* besides.

Remember, that the *use* of money is all the advantage there is in having money. For five pounds a year you may have the use of one hundred pounds, provided you are a man of known prudence and honesty. He that spends idly a groat a day, spends idly above six pounds a year, which is more than the price for the use of one hundred pounds. He that wastes idly a groat's worth of his time a day, one day with another, each day wastes the privilege of using one hundred pounds.

Remember, that *Credit is Money*. If a man lets his money lie in my hands after it is due, he gives me the interest, or so much as I can make of it during that time. This amounts to a considerable sum where a man has good and large credit, and makes good use of it.

Remember, that *Money is of a prolific, generating nature*. Money can beget money, and its offspring can beget more, and so on. Five shillings turned is six; turned again, it is seven and three-pence; and so on, till it becomes an hundred pounds. The more there is of it, the more it produces every turning, so that the profits rise quicker and quicker. He that loses five shillings, not only loses that sum, but all the *advantages* that might be made by turning it in dealing, which, by the time that a young man becomes old, will amount to

a considerable sum of money. He that kills a breeding sow, destroys all her offspring to the thousandth generation. He that murders a crown, destroys all that it might have produced, even scores of pounds.

Remember, that he that sells on credit, asks a price for what he sells, at least, equivalent to the principal and interest of the money for the time he is to be kept out of it; therefore, he that buys on credit, pays interest for what he buys; and he that pays ready money, might let that money out to use; so, he that possesses any thing he has bought, pays interest for the use of it. Yet, in buying goods, it is best to pay ready money, because, he that sells upon credit, expects to lose five per cent. by bad debts; therefore he charges on all he sells on credit, an advance that shall make up that deficiency. Those who pay for what they buy upon credit, pay their share of this advance. He that pays ready money, escapes, or may escape, that charge.

A penny sav'd is two pence clear;
A pin a day's a groat a year.

Remember this saying: "The good paymaster is lord of another man's purse." He that is known to pay punctually and exactly to the time he promises, may, at any time, and, on any occasion, raise all the money his friends can spare. This is sometimes of great use. After industry and frugality, nothing contributes more to the raising of a young man in the world, than *punctuality* and *justice* in all his dealings: therefore, never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse for ever.

Remember, that the most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at five in the morning, or nine at night, heard by a creditor, makes him easy six months longer: but, if he sees you at a skittle-ground, or hears your voice at a public-house, when you should be at work, he sends for his money the next day. Finer clothes than he or his wife wears, or greater expence in any particular than he

affords himself, shocks his pride, and he duns you, to humble you. Creditors are a kind of people that have the sharpest eyes and ears, as well as the best memories of any in the world.

Good-natured creditors (and such one would always choose to deal with, if one could) feel pain when they are obliged to *ask* for money. Spare them that *pain*, and they will love you. When you receive a sum of money, divide it among them in proportion to your debts. Do not be ashamed to pay a small sum because you owe a greater. Money, more or less, is always welcome, and your creditor would rather be at the trouble of receiving ten pounds voluntarily brought to him, though at ten different times, or payments, than be obliged to go ten different times to demand it before he can receive it in the lump. It shews, besides, that you are *mindful* of what you owe; it makes you appear a *careful*, as well as an *honest* man, and that still increases your credit.

Beware of thinking all *your own* that you *possess*, and of living accordingly. It is a mistake that many people who have credit fall into. To prevent this, *keep an exact account*, for some time, both of your expences and your income. If you take the pains at first to mention particulars, it will have this good effect, you will discover how wonderfully small trifling expences amount to large sums, and will discern what might have been, and may for the future, be saved, without occasioning any great inconvenience.

In short, *The Way to Wealth*, if you desire it, is as plain as the way to market. It depends chiefly on two words, *Industry* and *Frugality*; that is, waste neither *time* nor *money*, but make the best use of both. Without industry and frugality nothing will do, and with them every thing. He that gets all he can honestly, and saves all he gets, (necessary expences excepted,) will certainly become *rich*, if that Being who governs the world, to whom all should look for a blessing on their honest endeavours, doth not, in his wise providence, otherwise determine.

RULES
FOR
TRADESMEN IN GENERAL,
BUT MORE ESPECIALLY FOR
BUTCHERS.

Be open in every thing—Have no *secrets of trade*—Truth is not ashamed of the light—Your customers know that you must have a profit,—that you must live by your trade,—and that you are at great expences;—therefore, let your profits be fair, for your own sake, as well as that of your customers,—and do not be ashamed of avowing that you have such.

And, if the draper, the tailor, the shoemaker, the grocer, the butcher, the hardwareman, the cooper, the carpenter, the bricklayer, the smith, the publican, the farmer, and the gentleman, are *all* to have their *secrets*, and to *cheat* one another,—why may they not as well *all* deal *openly* and *honestly*, and say, *We have all one common interest, and must all live by one another?*

Have but *one price* in buying and selling.—Never ask too high a price,—and never bate a farthing.—Bid what is fair,—and never give a farthing more.

Let your weights and measures be just.—Do not set others upon cheating you.—Depend upon it, that *honesty is the best policy*.

Send a bill of the weight and price with every article.

Send in your bills at certain times, whether asked for or not;—and never trust beyond a certain time, unless on proper explanations and grounds.—Do not fear offending a customer by such conduct. You are better *without* the custom of him who will be offended at having his bill sent in at a regular time, or at being asked civilly for money when it has been some time due,—or, if you ask for security, or a promissory note, when it has run beyond a proper sum, and a reasonable time.

Do not make those who pay, pay for those who do not; it is the worst way of injuring your best friends, and who should have from you the best treatment: to fear to offend the unpunctual, and to wrong the punctual, is the strangest inconsistency.

When a tradesman's character is known for honesty and upright dealing, he will have all the custom that is worth having; and his gains, if not so great as those of some others, yet will be more pleasant in the getting, more satisfactory in the using, and alone delightful in the thinking on.

If things go wrong with thee, *stop in time*: it is the greatest *cowardice* to be *afraid to look thy affairs in the face*. And do not borrow of thy friends, without informing them of thy circumstances, in order to involve them with thyself: rather tell them fairly how it is with thee; and, openness on thy part, and generosity on theirs, will induce them to do for thee what they reasonably can. Do not have the tears and complaints of the widow and the orphan to weigh heavy on thee in thy distress.

Cleanliness and *civility*, next to honesty, are the greatest recommendations of tradesmen, and of none more than butchers; the real nature of their business, and the prejudices of the world, make these qualifications more particularly requisite in them. Never disgust those, whom you are bound, both by duty and interest, to oblige.

DO AS YOU WOULD BE DONE BY,

IS

THE GOLDEN RULE:

It will make thy Days golden on Earth;

IT WILL GIVE THEE,

THROUGH CHRIST,

A GOLDEN ETERNITY IN HEAVEN.

FAIR TRADING*.

If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another. Levit. xxv. 14.

As a nail sticketh fast between the joinings of the stones, so doth sin stick close between buying and selling. Eccles. xxvii. 2.

THE SELLER.

Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure. Just balances, just weights, a just ephah (bushel), and a just hin (peck), shall ye have. Levit. xix. 35, 36. Deut. xxv. 15. See also Amos, viii. 4—8.

With the same measure that ye mete withal, it shall be measured to you again, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Luke, vi. 38. Matt. vii. 2.

A false balance is abomination to the Lord, but a just weight is his delight. A just weight and balance are the Lord's. Prov. xi. 1. xvi. 11. xx. 10, 23. Micah, vi. 11. Hosea, xii. 7.

Exact no more than that which is appointed you. Luke, iii. 13.

Extortioners shall not inherit the kingdom of God. 1 Cor. vi. 10.

A faithful man shall abound with blessings: but he that maketh haste to be rich shall scarcely be innocent. Prov. xxviii. 20. xx. 21. Jerem. xvii. 11. xxii. 13.

THE BUYER.

It is naught, it is naught, saith the buyer, but when he is gone his way, then he boasteth. Prov. xx. 14.

* The author has taken this from a paper, printed in a large type, on one side of a half sheet, to be put up in shops.

This is the will of God—that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such. 1 Thess. iv. 3. 6.

If the people of the land bring ware, or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy day. Neh. x. 31.

Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee. Prov. iii. 28.

The ungodly borroweth, and payeth not again. Psalm xxxvii. 21.

Owe no man any thing. Romans, xiii. 8.

If I have done any wrong to any man, I restore him four-fold. Luke, xix. 8.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets. Matt. vii. 12.

No. IV.

A PRAYER.

ALMIGHTY and everlasting God, the Creator and Governor of the Universe, who hast given unto man “dominion over the works of thine hands, all sheep and oxen, and the beasts of the field, the fowls of the air, and the fishes of the sea, and whatsoever walketh through the paths of the sea*,” or creepeth the earth, or wingeth the air,—accept our humble and hearty thanks for this thy great bounty and kindness, and give us grace so to administer the dominion which thou hast committed to our trust, that we may use it to the benefit of them and of ourselves; that we may “so use it, as not to abuse it†;” that, finally, when we shall be

* Genesis, i. 28. Psalm viii. 6—8. † 1 Cor. viii. 31.

called upon before thee to render an account of the trust, we may be found to have been faithful stewards; and, having been merciful to them, may obtain mercy of thee, and be for ever blessed†.

Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord, by whom all things were made, and by whose mediation and redemption, all things shall at length be restored to love, and peace, and blessedness. Amen.

A GRACE BEFORE MEAT.

O GOD, who, on the fall of man, hast given him permission to eat of every moving thing that liveth, and hast appointed, that, by the death of thy creatures, man should maintain an animal life; and, also, that the death of the creature should be a type of the death of the Redeemer of all things,—bless these thy good creatures to us, and grant, that, in feeding upon flesh, we may ever be mindful of our own fallen state, and look to the redemption of Jesus Christ, thy blessed Son, our Lord. Amen.

A GRACE AFTER MEAT.

FOR these, and all thy other mercies, O God, in our creation, preservation, and redemption, we bless and magnify thy glorious name, through Jesus Christ our Saviour, in whose complete and blessed triumph none "shall hurt nor destroy." (Isaiah, xi. 9. lxxv. 25.) Amen.

ANOTHER.

O GOD, who hast given all thy creatures for our use, give us grace that we may never abuse them, for Jesus Christ's sake, our Lord. Amen.

† Matthew, v. 7.

EPITAPH

ON A BUTCHER,

Whose name was Lamb.

BENEATH this stone lies LAMB asleep,
Who dy'd a LAMB, and liv'd a SHEEP:
Many a LAMB and SHEEP he slaughter'd,
But BUTCHER DEATH the scene hath alter'd.

EPITAPH

ON A BUTCHER.

By this inscription be it understood,
My occupation was in shedding blood;
But now I rest, from sin and sorrow free,
Thro' Christ, my Lord, who shed his blood for me.

(See also Chap. II. p. 31.)

HYMN,

From "Songs in the Night,"

BY SUSANNA HARRISON.

Worthy is the Lamb that was slain.—Rev. v. 12.

1.

ALL glory belongs to Jesus alone,
To Jesus, the Saviour, who sits on the throne;
To Jesus, whom angels and seraphs adore,
To Jesus salvation ascribe evermore.

2.

How worthy the Lamb on Mount Calvary slain,
Who triumph'd o'er death, and is risen again!
How worthy of blessing, and glory, and praise,
The highest ascriptions archangels can raise!

3.

All wisdom and honour to Jesus belongs,
He shall have the plaudits of ten thousand tongues;
Yea, infinite numbers with joy shall proclaim
Thro' ages eternal his excellent name.

4.

His mercies my thanks and astonishment raise,
I cannot be silent in Jesus's praise;
My soul shall adore him who bled on the tree,
Who laid down his life as a ransom for me.

5.

While on earth I remain, I will shew forth his praise,
And aim at his honour the rest of my days;
And when I get home to his mansion above,
All heaven shall ring with the shouts of his love.

HYMN,

From "Letters on Vocal Poetry,"

BY THE REV. JAMES PLUMPTRE.

Isaiah, liii. 7. 5.

1.

WHEN, dumb, beneath the slayer's hand,
The patient sheep extended lies,
The prophet's word I understand,
Who speaks of Christ's blest sacrifice.

2.

As lamb unto the slaughter brought,
From spot and blemish wholly free,
With that dear blood my life was bought,
He died a sacrifice for me.

3.

For our transgressions was he slain,
With his dread stripes we all are heal'd,
For us he died, and rose again,
And thus the gospel-light reveal'd.

4.

All who in him shall righteous prove,
He at the latest day shall raise,
To live with him in endless love,
And join the blest in songs of praise.

HYMN.

Psalm l. 10. viii. 6—9.

1.

ALMIGHTY! thy bounty's divine,
Thy springs feed the murmuring rills,
The beasts of the forest are thine,
And the cattle on thousands of hills.

2.

Man most is the work of thy love,
In him was creation complete;
And for him, all the creatures that move,
In subjection, are under his feet.

3.

Sheep, oxen, and beasts of the field,
The birds too that wing thro' the air,
The fish of the sea to him yield,
All that move thro' the sea whatsoe'er.

4.

To thee be our thanks as we use,
E'en thee will we praise, as we eat;
Shall man such poor tribute refuse,
Or his charge fail with mercy to treat?

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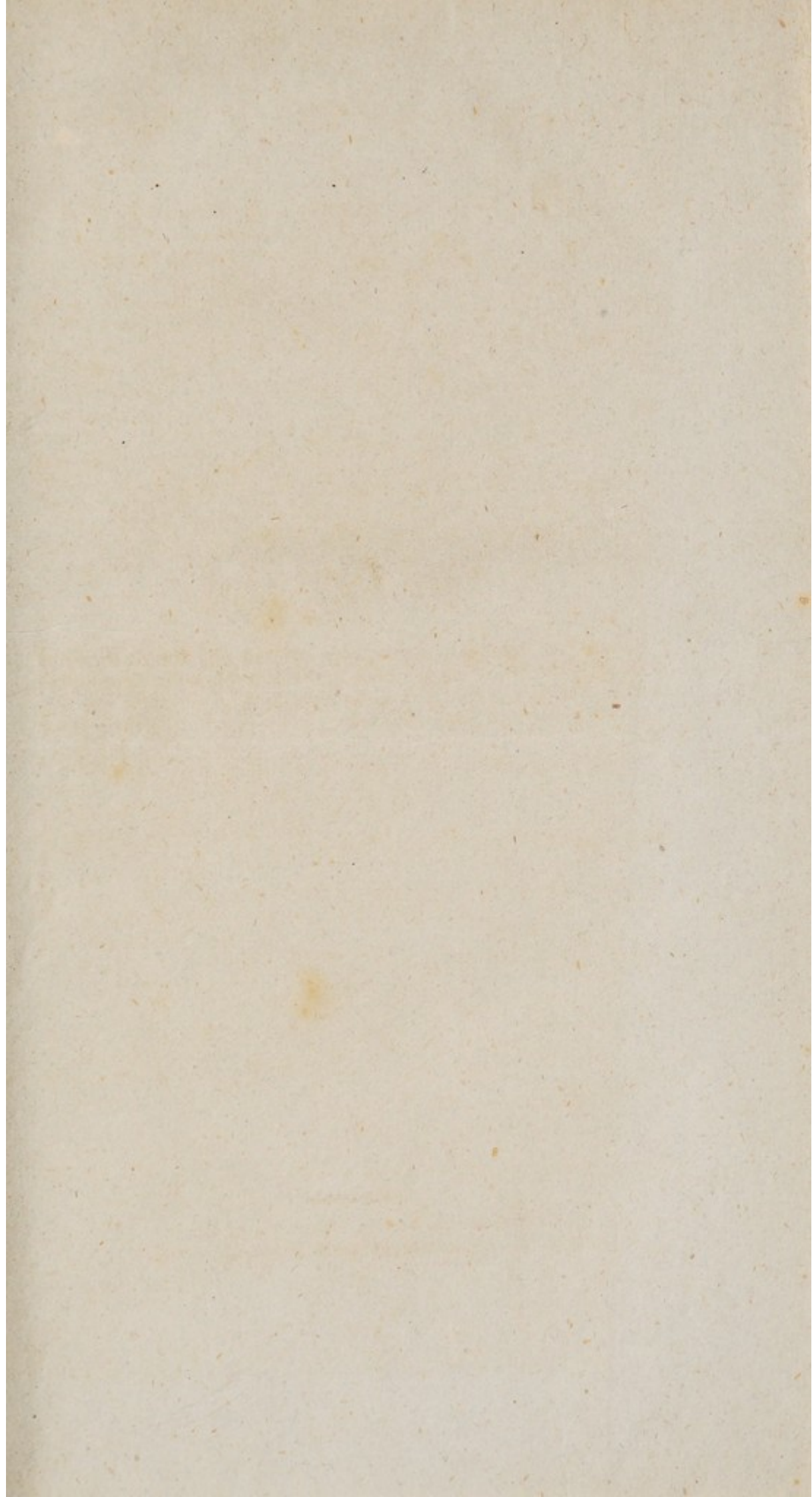
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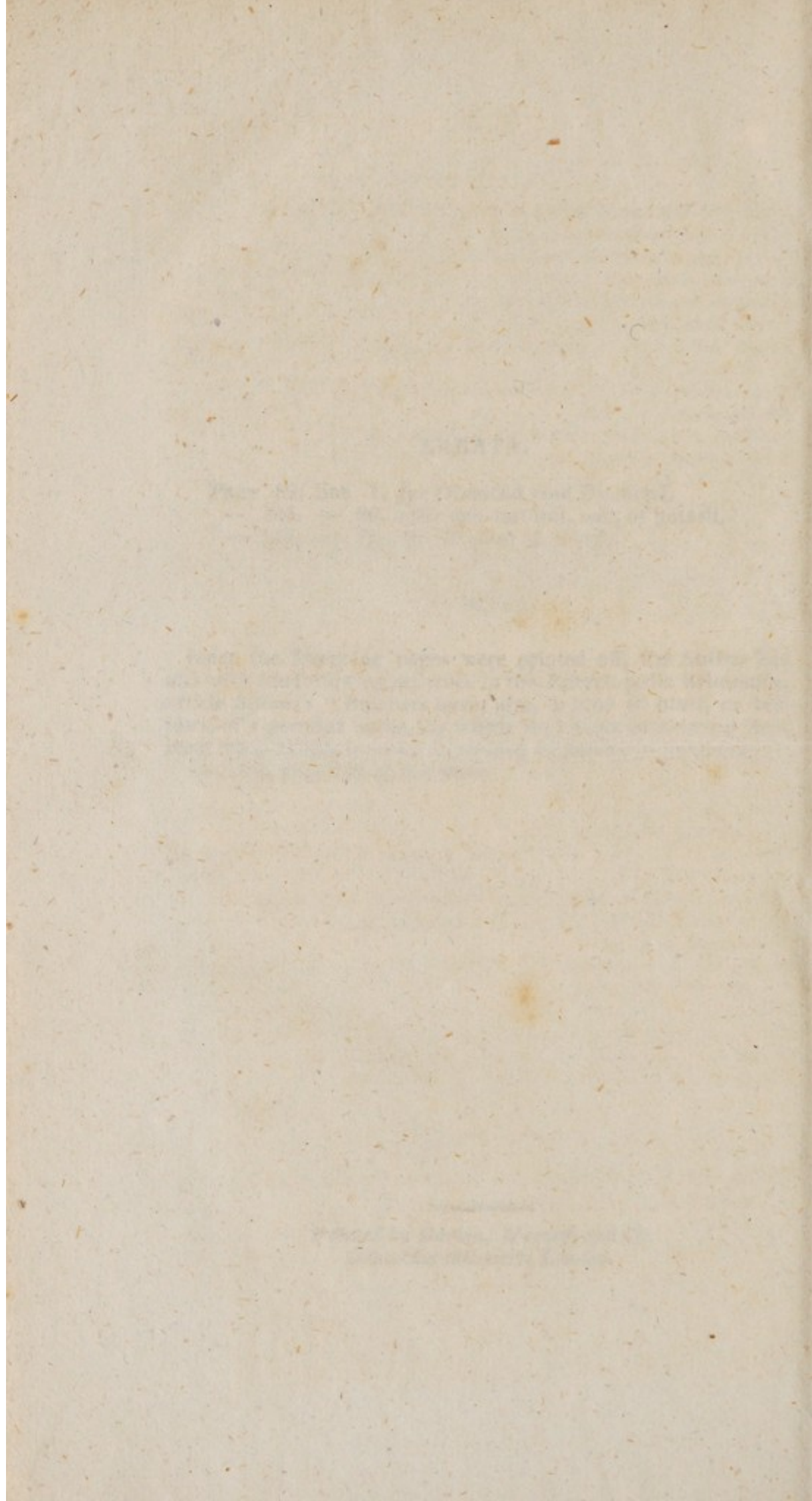
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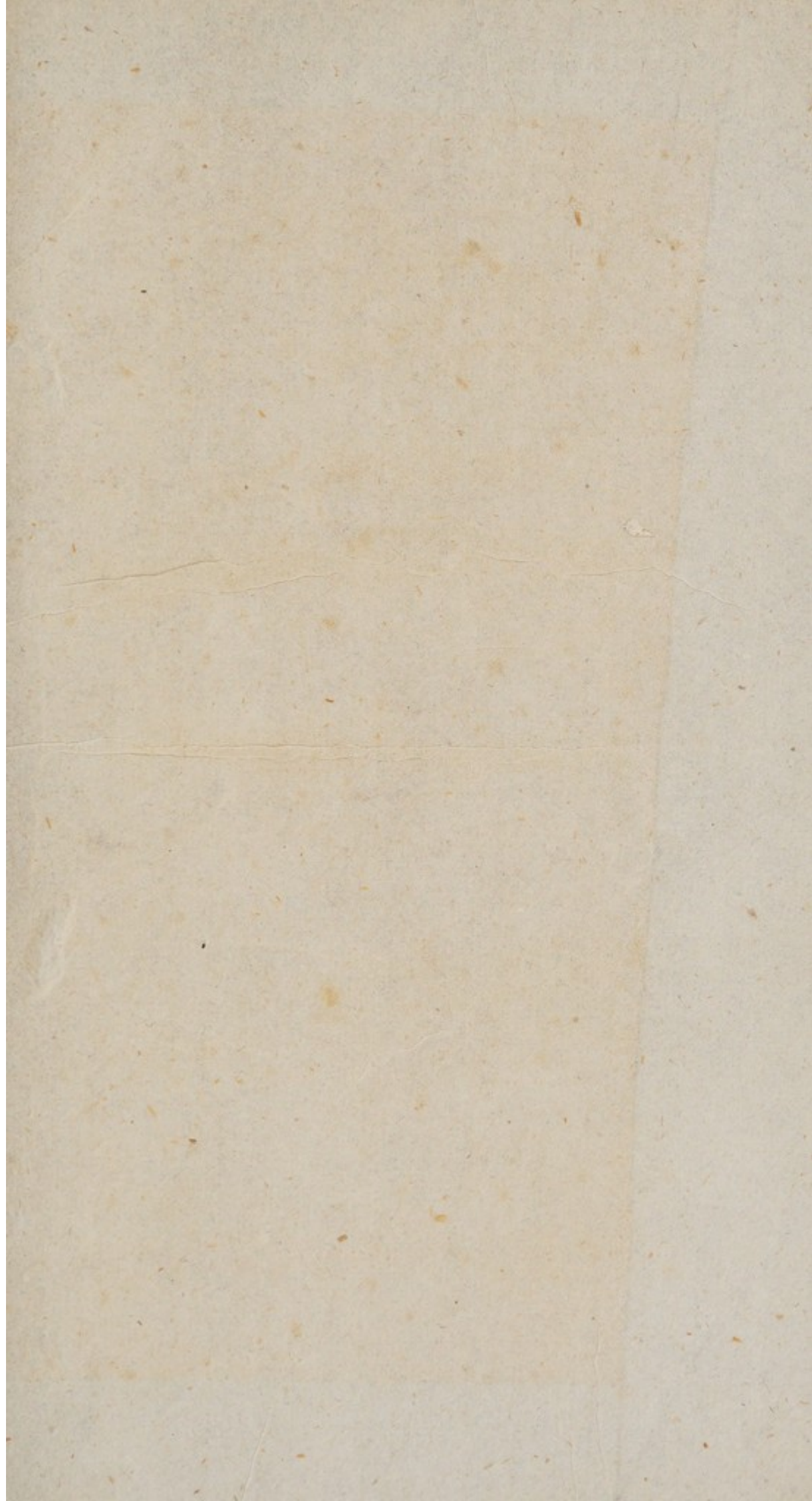
Since the foregoing pages were printed off, the Author has met with the following sentence in the Encyclopedia Britannica, article *Bel lows*: "Butchers have, also, a kind of blast, or bel-lows, of a peculiar make, by which they bloat or blow up their meat when killed, in order to piecing or parting it the better."

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