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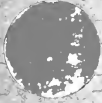
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ILLUSTRATIONS OF EATING;

DISPLAYING THE

OMNIVOROUS CHARACTER OF MAN;

AND EXHIBITING THE

NATIVES OF VARIOUS COUNTRIES AT FEEDING TIME.



By A Beef-Eater.

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

LONDON:

JOHN RUSSELL SMITH,

4, OLD COMPTON STREET, SOHO SQUARE.

MDCCCXLVII.

PRICE TWO SHILLINGS.



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TABLE OF CONTENTS.

CHAP. I.—Interest and importance of the subject—Three grand methods of procuring food, the <i>simple</i> , the <i>adventurous</i> , and the <i>ingenious</i> —Paley's Pigeons	7
CHAP. II.—Brief account of the process of digestion	13
CHAP. III.—Grand constitutional distinction between Man and Brute—Comparative view of some structural differences in the Tiger, in the Sheep, and in Man—The crude regimen considered—The question, "Have we a reasonable claim to destroy animal life?" considered—Philosophical inference	17
CHAP. IV.—Description of the food of the Greenlanders—Their extraordinary politeness—The food of the Laplanders, and their singular burial customs	26
CHAP. V.—The immense quantity of animal food required by the inhabitants of high latitudes—The reason for this—Religious fastings modified to suit different climates—Dispensation in favour of several kinds of water-birds	31
CHAP. VI.—The food of the Calmuk Tartars—Extreme hospitality of the Cochinchinese—Description of a Chinese entertainment in high life—Food of the lower orders—Indiscriminate feeding of the natives of Siam, Pegu, and Aracan—Healthy regimen of the Ladrone Islanders	34

- CHAP. VII.—Legalized cannibalism of the Battas of Sumatra—
Odd proof of filial affection in the Cingalese—Habits of
the Hindoos—Fruit-eating in Persia 40
- CHAP. VIII.—Gluttony of the Australians, and their promiscuous bill of fare 44
- CHAP. IX.—Cannibal feasts of the New Zealanders 48
- CHAP. X.—Habits and customs of the Hottentots—Reptiles,
Insects, and Monkeys used by the Mexicans—Expedients
to subdue hunger—Horseflesh, Vipers, Snails, Frogs,
Toads 50
- CHAP. XI.—Curious description of an Abyssinian feast 56
- CHAP. XII.—The Geophagists, or Earth-eaters—The wood and
bark of trees used as food 61
- CHAP. XIII.—Man becomes more fastidious in his diet as he
advances in civilization—Impossibility of enumerating the
substances used as food by civilized nations—Adulterations—Doings of the Parisian restaurateurs—Refined method of adulterating animal food—Foie gras—Brawn 65
- CHAP. XIV.—Food used under the influence of starvation—
Siege of Paris—Horrible Fate of Mons. Foscue 73
- CHAP. XV.—What is nutrition?—The doctors at fault—Milk
the most important aliment—Its constituents—Universality and predominance of water in the economy of Nature—Relative proportion of fluids and solids in the human body—Unsatisfactory results of analyses—Oil or fat in every vegetable substance—Interesting experiment of Liebig 76
- CHAP. XVI.—Rationale of Roasting and Boiling—Curious methods of preparing food in vogue among the Ancients—The *bonne bouche* 83

THE BEEF-EATER TO HIS FRIENDS.

IN dishing up the gallimaufry which is here presented to the omnivorous reader, no pains have been spared to render it savoury as well as wholesome, and to adapt it to every variety of taste. The ingredients have been collected from all parts of the globe, and it is hoped that the condiments will be found both piquant and spicy. The Beef-Eater also trusts that it will not be found deficient in salt.

But man is a carnivorous production,
And must have meals—at least one meal a day :
He cannot live, like woodcocks, upon suction ;
But, like the shark and tiger, must have prey.
And though his anatomical construction
Bears vegetables in a grumbling way,
Your labouring people think, beyond all question,
Beef, veal, and mutton, better for digestion.

BYRON.



ON THE
OMNIVOROUS CHARACTER OF MAN.

CHAPTER I.

Interest and Importance of the Subject—Three Grand Methods of procuring Food—the *simple*, the *adventurous*, and the *ingenious*—Paley's Pigeons.

IN a 'Treatise on Diet,' composed by Hippocrates, he endeavours to make it appear that all men are born with the same mental capacity, and that the difference which, in after life, is discoverable in the minds of different individuals is to be attributed entirely to the quantity and quality of the food they have eaten. The amount of truth in this proposition we will not pretend to determine; but it is an ac-

known fact that the metaphysical depends upon the physical; or, in other words, that the mind takes its tone, in a great measure, if not entirely from the sluggishness or energy of the physical organs of which it forms a part, and of which it is, in fact, the most important manifestation. These physical organs, as we are perfectly aware, are formed of a modification of those substances which we use as food; consequently, our eating and drinking constitute the groundwork, not only of our bodies, but of our minds also—fashioning the one, and giving temper to the other.

This being the case, we may readily imagine that, when this subject shall be investigated with that attention which it so well merits, we may be able to ascertain the disposition and bias of an individual from a knowledge of the quantity and quality of the aliment which he devours, as unerringly as can now be done by the more refined systems of physiognomy and phrenology.

In fact, the grand outline of this principle is already acknowledged. It is plain that the national food forms the national character; in proof of which we have only to look, on the one hand, at the smooth, slippery, and volatile character of the soup-, snail-, and frog-eating Frenchmen; and on the other, at the heavy, dull, and imperturbable character of our own beef-and-pudding-eating countrymen. There is

evidently a mysterious cause-and-effect connexion between the food and the character; when the nature of this connexion shall be discovered, the subject will at once be elevated to the dignity of a science, and form an important chapter in the history of mankind.

Having thus, we hope, satisfactorily established the interest and great importance of our theme, let us proceed to our "Illustrations."

But, before entering into the pith of our subject, it may not be uninteresting, briefly to describe the process of digestion; and notice a few other particulars which appear relevant to our main object.

Mrs. Glass, of culinary celebrity, in commencing her instructions to prepare a certain fish for the table, very pertinently observes, "first catch your fish." This is a very necessary preliminary: the food, before it can possibly be subjected to the action of the digestive apparatus, must first be procured. Now, there are different methods, in different countries, of procuring the food. In countries inhabited by savages the general method seems to be that of hunting; but in civilized countries the methods are extremely various. They may all, however, be grouped into three grand orders, namely,—

1. The Simple Order.
2. The Adventurous Order.
3. The Ingenious Order.

To the first of these categories belong those straightforward and single-minded individuals, who procure their food by the sweat of their brows; to the second, those who, inflated with magnanimous ideas of liberty and independence, prefer the more adventurous mode of appropriating the food of others; to the third (and this is by far the most limited order of the three), those who contrive to secure a superabundance of the very best materials for the exercise of their digestive organs by the dexterous application of a machine, which we cannot better designate than by calling it the Corn-law Mill.* The machinery of this mill is so ingeniously contrived, that it conveys nearly all the fat of the land into the possession of the inventors of the machine, and throws out merely the husks and the refuse to the poor devils who constitute the first order, and who are obliged, nevertheless, to keep the wheels of this master-piece continually going round.

The members of the third order, might, perhaps, without much impropriety, have been classed with those of the second; the principles of the third, or Ingenious Order, appear to be merely a refined modification of those of the second, or Adventurous Order.

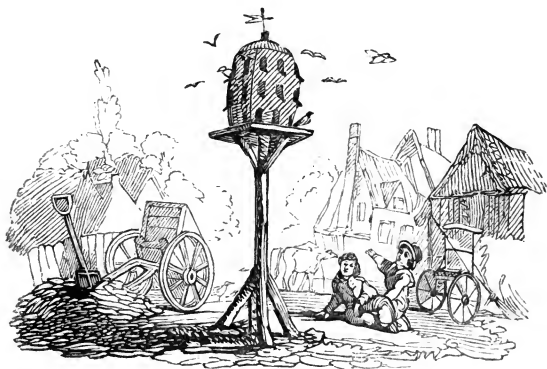
* This mill is, at present (1846), considerably out of repair, and there is a probability that it will speedily fall to pieces.

The highly unnatural state of our social arrangements, on the subject of food-procuring, cannot be more correctly described than in the language of the clear-sighted Paley.

“If,” says he, “you should see a flock of pigeons in a field of corn, and if (instead of each picking where and what it liked—taking just as much as it wanted, and no more) you should see ninety-nine of them gathering all they got, into a heap, reserving nothing for themselves but the chaff and the refuse; keeping this heap for one, and that the weakest, perhaps worst, pigeon of the flock; sitting round, and looking on, all the winter, whilst this one was devouring, throwing about, and wasting it; and if a pigeon, more hardy or hungry than the rest, touched a grain of the hoard, all the others instantly flying upon it, and tearing it to pieces: if you should see this, you would see nothing more than what is every day practised and established among men. Among men, you see the ninety-and-nine, toiling and scraping together a heap of superfluities for one (and this one, too, oftentimes the feeblest and worst of the whole set,—a child, a woman, a madman, or a fool); getting nothing for themselves all the while, but a little of the coarsest of the provision, which their own industry produces; looking quietly on, while they see the fruits of all their labour spent or spoiled; and if one of the number take or touch a

particle of the hoard, the others joining against him, and hanging him for the theft.”

A three-hours' speech, from Lord Brougham himself, could not place the fact in a clearer light.



CHAPTER II.

Brief Account of the Process of Digestion.

WE will now suppose the food to have been procured by one or other of the aforesaid methods (*n'importe laquelle*), and duly introduced to the mouth, where it is cut to pieces, and ground by the action of the teeth, and, at the same time, is reduced to a moist and soft mass by its admixture with the saliva.

Thus prepared, it passes slowly down the œsophagus or gullet, into the stomach, where the process of digestion commences; the first stage of which is effected by means of the gastric juice, aided by the unceasing action of the sides of the stomach.

Various and conflicting are the opinions of anatomists upon the nature and functions of this important organ. To use the words of the celebrated John Hunter,—“Some physiologists will have it that the stomach is a mill; others, that it is a fermenting-vat; others again, that it is a stewpan: but, in my opinion, gentlemen, it is neither a mill, nor a fermenting-vat, nor a stewpan; but a *stomach*, gentlemen—a STOMACH.”

To resume. The gastric juice is a peculiar fluid,

which is secreted and given out by the inner coat of the stomach, and which not only exerts a very powerful action in chemically dissolving the food, but also produces some changes in it that have, as yet, defied explanation upon any known principles of chemistry.

The solvent power of the gastric juice is, indeed, very great. Besides the ordinary substances which it acts upon, it will dissolve cartilage, bone, wood, and even iron; but it will not reduce the least bit of cork, nor the smallest fibre of cotton-wool; and it is important to recollect that it will not dissolve the membranous skins of any kind of fruit.

We have a familiar instance of the operation of gastric juice in the formation of curds and whey. Rennet, which is the fluid used to curdle the milk, is, in fact, the gastric juice (diluted) from the stomach of the calf. Cheese is likewise made from milk by means of the same fluid.

The gastric juice performs a very important part in the process of digestion; and, in acting upon the substances introduced into the stomach, it is aided by a peculiar action of the sides of the stomach, by which every portion of the food is brought into contact with the gastric juice. The result of this is, that the mutton, and the turnips, and the pudding, and the cheese, are all converted into a soft, uniform, pulpy mass—each article of food having completely

lost its individual character. This mass is called *chyme*; which word merely means certain ingredients softened and incorporated.

When the food has been properly reduced to chyme, the action of the stomach forces it into the first portion of the intestinal canal, called the duodenum, which is, in every respect, a second stomach where it mixes with fresh secretions, and undergoes another change. These fresh secretions are, first, the bile, secreted by the liver; and, second, the pancreatic juice, secreted by the pancreas.

The effect of this admixture is the separation of the chyme into two parts. The first and important part is called *chyle* (which simply means juice, or extract). It is a milky fluid, and constitutes the nutritious matter. The second is the refuse, or that part which is either indigestible, or unfit for being converted into chyle.

The chyle, thus elaborated, is drawn in or absorbed by the lacteal vessels, as it passes along the succeeding parts of the alimentary canal. From the intestine the chyle is conveyed by the lacteals to a vessel called the thoracic duct, which ascends in the back part of the chest, and pours its contents into a large vein near the heart, from whence it is sent to the lungs, there to be still further purified, before it contributes to the general nourishment of the body.

This, although a very meagre outline of the process

of digestion, must be sufficient for our present purpose. In fact, to give but a very limited view of all the organs connected with digestion, would occupy the whole of our space, and be inconsistent with our present object.



CHAPTER III.

Grand constitutional distinction between Man and Brute—
Comparative view of some structural differences in the Tiger,
in the Sheep, and in Man—The crude regimen considered—
The question, “Have we a reasonable claim to destroy animal
life?” considered—Philosophical inference.

ONE considerable distinction between mankind and the brute creation is manifest in this,—that whereas the various species of animals are, for the most part, restricted to particular regions or localities, man is spread over every portion of the earth’s surface.

As an exemplification of this, the lion is found only in the warm countries of Asia and Africa, and the tiger is peculiar to the south-eastern portions of Asia. The species of apes which most nearly approach the human form are all limited to small districts in hot regions; and when carefully removed to cold climates, cannot be preserved against those diseases which arise from great sensibility to cold. The various tribes are confined within very narrow limits: the orang-outang is found only in the island of Borneo, and the chimpanzee in the west of Africa. The same may be said of the camel, which thrives

only in hot sandy countries; and of the elephant, one species of which is confined to Asia, the other to Africa. The animals of North and South America are, with very few exceptions, peculiar to those continents; and the animals of New Holland are altogether peculiar.

Man, on the contrary, is not restricted to any particular locality. His constitution is of the most accommodating kind; and, accordingly, we find him existing in almost every part of the world.

The extremes of heat and cold which a human being is able to bear with impunity seem almost incredible to those who, like ourselves, inhabit a comparatively temperate climate.

In many parts of North America the mercury freezes in the thermometer; and on the shores of Hudson's Bay brandy freezes in rooms in which fires are kept: yet the inhabitants go about hunting in those latitudes. On the other hand, the most populous parts of Asia are the hottest, and the islands immediately under the equator are fully peopled.

The sultry interior of Africa swarms with a negro population. In Senegal, in Sierra Leone, in the deserts of South America, in South Carolina,—the thermometer, during the seasons of heat, ranges from 100 to 115 degrees. And not only does man thus

establish himself in almost every degree of latitude, his ingenuity procuring food, clothing, and a place to lay his head, but he thrives, and increases and multiplies.

The same capability for occupying all situations is observable in his being placed on plains and on mountains—in the lowest situations, and on positions so high, that the pressure of the atmosphere is reduced to two thirds of what it is on the medium surface of the globe.

It is evident, therefore, that to a being so extensively distributed every kind of food must be congenial, as it would be utterly impossible for him to find the same description of produce in climates so dissimilar.

In those extreme latitudes, where the cold precludes the possibility of the least vegetation from springing up during the far greater portion of the year, the inhabitants find it both necessary and wholesome to live on a diet composed of animal food.

As we approach the temperate zone we find that vegetables are used in conjunction with animal food—the consumption of vegetables gradually increasing as we draw nearer the equator, where we find that the *principal* part of human sustenance is derived from the vegetable kingdom. Rice, mullet, maize, the plaintain, the yam, the cassava, the banana, nuts of various kinds, spices, and cooling fruits—these are

the substances upon which the natives of tropical climates chiefly subsist.

The principal reason (independent of climate) why the different species of animals are confined to limited localities is, that the nature of their physical organs restricts them to a particular kind of food.

If we examine the skull of a tiger, we find that the upper and under jaws are connected by a simple hinge-joint, which allows of only one kind of motion, namely, a motion precisely similar to that of a pair of pincers when they are opened and shut.

If we examine, in the same manner, the skull of a sheep, we there see a hinge-joint of a very different construction. It not only allows of a motion to open and shut the mouth in a perpendicular direction, though not to so great an extent as in the tiger, but it also admits of a considerable degree of motion from side to side.

On an examination of the human skull, it is evident that the jaws have a power of motion of an intermediate character, possessing the vertical motion of the tiger, and the lateral motion of the sheep; but neither of those motions to so great an extent as by those animals. Look at the teeth in the jaws of the tiger; there we see them pointed, and jagged, and sharp, and of three distinct kinds. (See Fig. 1.)

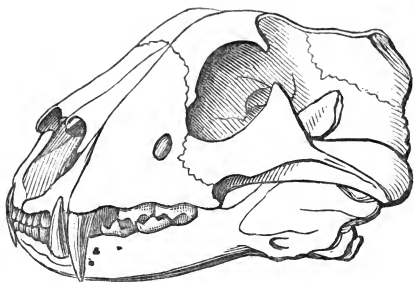


Fig. 1.

But it will be seen, by a glance at the following figure, that the teeth of the sheep are only of two kinds; that in the upper jaw there are no front teeth, and that the back teeth are broad and rough, and altogether different from those of the tiger.

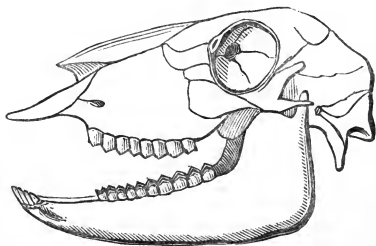


Fig. 2.

Compare the teeth of these two animals with those in the jaws of the human skull. (See Fig. 3.) Here

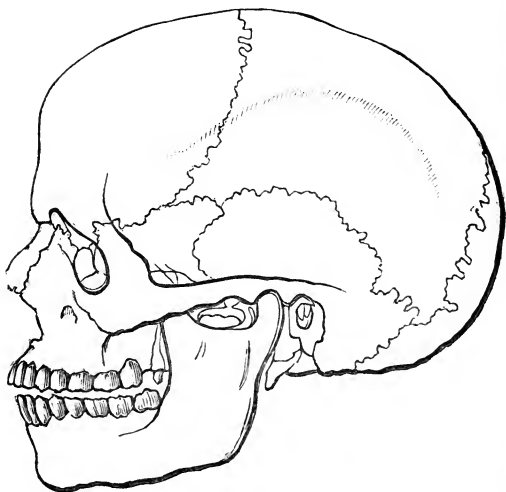


Fig. 3.

we find the teeth of three kinds, as in the tiger, but in shape there is a slight approximation to those of the sheep. The intermediate structure prevails as well in the teeth as in the articulation of the jaws; neither so broad and rough as those of the sheep, nor so sharp and jagged as those of the tiger.

Besides these varieties in the teeth and jaws, we find equally remarkable varieties in the length of the intestinal canal. Compared with the length of the body, it is as

- 3 to 1 in the tiger ;
- 26 to 1 in the sheep ; and
- 6 to 1 in man.

Thus it is obvious that, in comparing the masticatory and digestive organs of these two animals with those of the human subject, the organization of the latter occupies an intermediate position, partaking, to a limited extent, of the nature of both the carnivorous and the herbivorous; and, consequently, capable of digesting animal as well as vegetable food.

This being the case, it will be unnecessary to enter into a formal refutation of the doctrine of those who contend that vegetables alone form the natural diet of man. This antediluvian notion is completely set aside by the appeal we have just made to comparative anatomy.

With respect to those eccentric wise-acres who maintain that cooking is an unnatural process, and that we ought to eat our various articles of food without any preparation,—to those it is only necessary to say, that if our judgment and ingenuity are not to be exercised in relation to our food, the same principle must, of course, be extended to all our articles of dress; and this will at once restore us to the delightful simplicity of the age of innocence, before even fig-leaves were thought of. In the article of clothing, Nature has been more niggardly to man than to any other animal. She sends him into the world in a truly unsophisticated state; and those who act upon the principle of taking nothing but what is presented to them by Dame Nature, must be content to *remain* in that state:—

“Chacun à son petit vilain goût.”

There is yet another class of fine-spinning theorists which must not be left unnoticed, and that is the ultra-sentimental anti-cruelty to animals' class, who, with great pomp and gravity, declare that we have no right to deprive anything of life which God has created. A startling proposition, truly! But on what foundation does it rest? According to these innocents man must not eat a beefsteak, but a lion or a tiger may riot on a hecatomb; man must not regale himself with a leg of lamb, but a wolf may revel on the firstlings of the flock; man must not adorn his table with hare, or partridge, or fowl,—oh no,—but a fox may worry and devour them at his leisure. And thus it is throughout all nature—the strong feeding on the weak, and often the weak feeding on the strong.

“Fleas there are that live on men,
Whilst other fleas bite them again,
And they have other fleas that bite 'em.
Thus flea bites flea *ad infinitum!*”

Now if animals are thus permitted to eat each other, surely man, who is the chief of animals, may be allowed to eat his mutton without laying himself under the imputation of violating the order of nature, or of being accused of possessing a depraved and sanguinary appetite.

Besides, we have already shown that the human organization is expressly adapted to the assimilation of animal substances; and if man's stomach was made for mutton, it is by no means unphilosophical to infer that mutton was made for man's stomach.



CHAPTER IV.

Description of the Food of the Greenlanders—Their extraordinary Politeness—The Food of the Laplanders, and their singular Burial Customs.

HAVING, we hope, satisfactorily proved that man is a carnivorous animal, as well as a vegetable feeder, we will now take a peep at the various countries in which he has established himself, and see what he eats, and how he eats it; whereby we shall discover that his capacity for eating, and his instinctive desire for particular kinds of food, are wonderfully modified to suit the varying circumstances by which he may be surrounded.

GREENLAND.—If we turn our attention to the native inhabitants of Greenland, we there find them living exclusively on animal substances. Sometimes, indeed, they find a few berries, which, for a treat, they preserve in blubber; and sometimes they make a meal of the sea-weed which they pick up from the shore; but these are merely exceptions to the general rule.

They have advanced so far in the arts of civilized life as to receive parties and provide entertainments.

These usually consist of three or four dishes, and it is considered polite in a stranger to require great pressing before he partakes of anything. When we consider what these dishes are composed of, we would be apt to imagine that great pressing would be absolutely necessary. The greatest delicacy, in many cases, is part of a whale's tail, rendered soft and easy of digestion by being half putrid, or, perhaps, a seal's carcase in the same delicious state. By way of dainties, they sometimes present the flesh of bears, belugas, sharks, dogs, gulls, and bull-heads.

When they wish to treat a European with extraordinary politeness, before offering him a piece of meat, they lick off the blood and dirt with their tongues; and, moreover, it is considered a gross insult to decline the gift.

The seal, being generally abundant and easily caught, constitutes nearly the whole of their food; the most important additions being fish and sea-fowl. Train oil is used for preserving their food, and blubber is principally eaten to the dried smelt.

Their great time for feasting is when they happen to kill a whale, or find one dead on the shore; in which case every one runs to the prize, cutting off and carrying away as much blubber as he can obtain.

Their cooking is performed in vessels of pot-stone, suspended over lamps, or in metal cauldrons in the open air, and is in accordance with the disgusting

dirtiness of their other habits. The vessels in which they cook are never cleaned, except in being licked by the dogs; and the meat, when taken out, is simply laid on the ground, or perhaps on an old skin, not much cleaner.

In the interior of Greenland there exists a horde of savages, who are, perhaps, the most indiscriminate feeders of all. Every animal which falls into their clutches is made food of, from the bodies of their enemies down to those delicate zoological specimens which they find on each others' heads. In times of scarcity they wander to the coast, and subsist upon sea-weed.

As might naturally be supposed, there is not much variety in the food used by all the barbarous tribes inhabiting north of sixty degrees. Vegetables in those high latitudes scarcely exist, and of animals there are not many. The few differences which are observable between the various countries in this respect, consist chiefly in the preparation of their scanty bill of fare, though they are very often content to take it in its simplest form, namely, without any preparation at all.

LAPLAND.—The Laplanders live principally upon dried fish, and the flesh of the reindeer and bear. They make a kind of bread which is composed of the pounded bones of fishes, mixed with the tender are left as the priest's perquisites,—a sort of post-

bark of the pine or birch tree. Their usual drink is whale-oil, or water in which juniper berries have been infused.

Their burial customs are not a little singular, and as they involve the interesting subject of eatables, they are *apropos* of our present subject. When they bury a corpse, they put into the coffin an axe, a flint and steel, a flask of brandy, some venison, and dried fish. With the axe the deceased is supposed to hew down the bushes or boughs that may obstruct his passage in the other world; the provisions are for him to subsist on during the journey; and the flint and steel are designed for striking a light, should he find himself in the dark at the day of judgment.

The Muscovite Laplanders observe other ceremonies still more gross. They not only supply the defunct with money on his own account, but likewise provide him with money for the porter of Paradise, and a certificate from the priest, directed to St. Peter, specifying that the bearer has lived like a good Christian, and deserves to be admitted into heaven. They walk in procession several times round the body, demanding in a whining tone the reason of his leaving them. After several other equally important mummeries, the body is conveyed to the place of interment on a sledge, drawn by a reindeer, and this, together with the clothes of the deceased, mortem offering. Three days after the funeral, the

kinsmen and friends of the departed are invited to an entertainment, where they eat the flesh of the reindeer which had the honour to drag the corpse to the burying-ground.



CHAPTER V.

The immense quantity of Animal Food required by the inhabitants of high latitudes—The reason for this—Religious Fastings modified to suit different Climates—Dispensation in favour of several kinds of water-birds.

ONE striking peculiarity of those countries within and bordering the arctic circle is, that the inhabitants require four or five times more food than the inhabitants of temperate climates. Even Englishmen who are stationed at the Fur Companies' factories find it necessary to eat nearly as much as the natives in order to keep up their health and strength. The ordinary allowance of buffalo beef, or other animal food, at those establishments, is from ten to twelve pounds a-day for each man.

From which it seems obvious that the intense cold of these regions gives greater tone and activity to the digestive organs, and at the same time takes away that disgust to certain gross and oily articles of food which appears to be so natural to the inhabitants of a milder atmosphere. It is well known that Europeans, who spend the winter at Nova Zembla, are obliged to follow the example of the natives, by drinking the blood of the reindeer and eating raw flesh.

This change of the quality and increase of the quantity seems to be absolutely necessary to support the great expenditure of animal heat, occasioned by the lowness of the temperature.

On the other hand, the Brahmins of India, the inhabitants of the Canary Islands, and of the Brazils, &c., who live almost exclusively on herbs, grains, and roots, inhabit a climate, against the excessive heat of which they have to seek means of protection; now, the digestion of vegetables is attended with less heat and irritation. The philosophical or religious sects, by which the abstinence from animal food was considered as a meritorious act, were all instituted in warm climates. The school of Pythagoras flourished in Greece, and the Anchorets, who in the beginning of the Christian religion peopled the solitude of Thebais, could not have endured such long fastings, or supported themselves on dates and water, in a more severe climate. In proof of this, the monks who removed into different parts of Europe, were obliged to relax the excessive severity of such a regimen, and yield to the irresistible influence of the climate. The most austere came to add to vegetables, which formed the base of their food, eggs, butter, fish, and even water-fowl. In books of casuistry, it may be seen on what ridiculous grounds there was granted a dispensation in favour of plovers, water-hens, wild ducks, snipes, scoters,—birds whose brown flesh, more

animalized and more heating, ought to have been proscribed from the kitchens of the monasteries much more strictly than that of common poultry.

To the inhabitants of warm countries temperance, or even occasional abstinence, is no very difficult virtue; northern nations, on the contrary, are voracious from instinct and necessity.

They swallow enormous quantities of food, and prefer those substances which in digestion produce the most heat. Obligated to struggle incessantly against the action of cold, which tends to benumb the vital powers, to suspend every organic motion, their life is but a continued act of resistance to external influences. Those nations that occupy the confines of the habitable globe, in which man is scarcely able to withstand the severity of the climate, the inhabitants of Kamschatka, the Samoiedes, and Esquimaux, live on the rank and stimulating flesh of whales, walruses, bears, beavers, otters, and foxes; and on fish that, in the heaps in which they are piled up, have already undergone a certain degree of putrefactive fermentation. The abuse of spirituous liquors is fatal to the European transported to the burning climate of the West Indies; the Russian drinks spirituous liquors with a sort of impunity, and lives to an advanced age amidst excesses under which an inhabitant of the south of Europe would sink.

CHAPTER VI.

The Food of the Calmuc Tartars—Extreme hospitality of the Cochin-Chinese—Description of a Chinese Entertainment in high life—Food of the lower orders—Indiscriminate feeding of the Natives of Siam, Pegu, and Aracan—Healthy regimen of the Ladrone Islanders.

TARTARY.—The wandering Calmuc Tartars eat the flesh of horses, wild asses, and other animals, either raw, or with a slight degree of preparation which it very often undergoes by putrefying under their saddles. Their common drink is mare's milk, fermented with the flour of millet.

COCHIN-CHINA.—The Cochin-Chinese are represented as frugal, and hospitable to the following degree: A Cochin-Chinese traveller, who has not money sufficient to defray his expenses at an inn, enters the first house of the town or village he arrives at, where he waits for the hour of dinner, takes part with the family, and goes away when he thinks proper, without speaking a word, or any person asking him a single question. If such a summary method of obtaining the great meal were established in England, there is every reason to believe that it would meet with general encouragement.

In most countries eggs are considered best when

new-laid, but in Cochin-China putrid and half-hatched eggs are reckoned delicacies, and are sold for thirty per cent. more than fresh ones.

CHINA.—The Chinese are famous for the richness and variety of their entertainments, although some of their viands are rather peculiar.

Captain Laplace attended one of their feasts, which he describes. He says, “The first course was laid out in a great number of saucers, and consisted of various relishes in a cold state, among which were salted earthworms, prepared and dried, but so cut up that I fortunately did not know what they were until I had swallowed them; smoked fish and ham, both of them cut up into extremely small slices; besides which there was what they call Japan leather, a sort of darkish skin, hard and tough, with a strong and far from agreeable taste, and which seemed to have been macerated for some time in water. All these dishes, without exception, swam in soup. On one side figured pigeons’ eggs cooked in gravy, together with ducks and fowls cut very small, and immersed in a dark-coloured sauce; on the other, little balls made of sharks’ fins, pounded shrimps, and maggots of an immense size.

“I had great difficulty in seizing my prey in the midst of these several bowls filled with gravy. In vain I tried, in imitation of my host, to hold their wretched substitute for a fork between the thumb and

the first two fingers of the right hand, for the cursed chop-sticks slipped aside every moment, leaving behind them the unhappy little morsel which I coveted. It is true that the master of the house came to my relief with his two instruments, which, a few moments before, had been in contact with lips tolerably imbued with snuff and tobacco. I could very well have dispensed with such assistance, for my stomach had already much ado to support the various ragouts, each one more surprising than another, which I had been obliged to taste of, *nolens volens*. However, I contrived to eat, with tolerable propriety, a soup prepared with the famous birds' nests, in which the Chinese are such epicures. The substance thus served up is reduced into very thin filaments, transparent as isinglass, and resembling vermicelli, with little or no taste." This is generally accompanied with pigeons' eggs boiled hard, and eaten with soy.

A Chinese host is not satisfied that his guests have done justice to his fare until they begin to emit those sonorous eructations which usually proceed from an overloaded stomach; not squeamishly stifled, but boldly sent forth, indisputable evidence of the greatness of their entertainer's hospitality! And this is actually considered a mark of politeness.

Animals that in England would be looked on with disgust and destroyed, are by the Chinese regarded as delicacies. Among others, a grub which breeds

in the sugarcane, the caterpillar of the sphinx-moth, and the common earthworm are much relished. And, moreover, their dishes are frequently cooked with castor oil.



Amongst the poorer class of Chinese the feeding is almost as indiscriminate as amongst the northern savages. Cats and dogs, especially when they have been well fed, are considered capital eating; and they can make a tolerable dinner of a drowned rat. The rich, themselves, consider the wild cat, when in good condition, a dainty dish.

There is scarcely an object of commerce that is not hawked about in the streets of Pekin by the

itinerant merchants. Among the most extraordinary of these may be reckoned the travelling cook: he carries about with him the necessary apparatus and utensils for cooking, a portable fire to fry, roast, or boil, together with meats ready prepared, and a varied stock of the raw material. These itinerant cooks dress up and prepare an astonishing variety of dishes, such as chesnuts cooked in honey, sheep's head and trotters, pig meat of all kinds, and even the flesh of that quadruped which Buffon wished to avenge for the disdain with which he was treated, in spite of his good qualities, of which patience, docility and sobriety are not the least. Such is the *penchant* of the common people for the flesh of animals, that every kind of animal substance (which is not absolutely poisonous) is bought and devoured.*

• In the eating of dogs and cats, however, the Chinese are not peculiar; hundreds of dogs and cats are annually consumed by the inhabitants of the French capital. There is certainly one trifling difference in the two cases: the pig-tailed disciple of

* "Tout ce qui est viande," disent les Missionnaires, "se vende et se mange. La police, qui est si sage, si humaine, et si admirable dans tant de choses, a plié, sur cet article, jusqu'à tolérer de vrais abus, et jusqu'à conniver à des espèces de boucheries et de ventes que nous n'oserions nommer."

"La chair," dit le P. Amiot, "de la plupart des animaux domestiques morts de vieillesse, de maladie, ou tout couverts d'ulcères, font leurs délices."

Confucius is fully aware of the specific nature of the animal which he is devouring, while the poor victimized Parisian fondly imagines he is feasting upon a hare—or a rabbit at the least.*

PEGU, — ARACAN, — SIAM.—The inhabitants of these countries are not more delicate in their eating than the lower class of Chinese; they eat, without distinction, rats, mice, serpents, putrefied fish, and all sorts of garbage.

LADRONE ISLANDS.—The inhabitants of the Ladrone Islands subsist solely on roots, fruits, and fish; they are, nevertheless, muscular and healthy, and live to an extreme old age.

* Query—Are there no dogs or cats served up at the eating-houses in our own metropolis?



CHAPTER VII.

Legalized cannibalism of the Battas of Sumatra.—Odd proof of filial affection in the Cingalese.—Habits of the Hindoos.—Fruit-eating in Persia.

SUMATRA.—The most extraordinary, and at the same time the most revolting eating customs that are to be found in any country, however barbarous, are those practised by the Battas, a numerous nation in the island of Sumatra, who are habitual and systematic cannibals. What makes this appear the more extraordinary is, that they are, in general, tolerably educated, the majority of them being able to read and write. They acknowledge a Supreme Being, are fair and honorable in their dealings, and their country is highly cultivated. Yet these people, so far advanced in civilization, actually have laws to regulate the eating of criminals and prisoners of war.

Sir Stamford Raffles, who investigated this subject with the greatest zeal, gives the following as the result of his researches.

“It is the universal and standing law of the Battas, that death by eating shall be inflicted on the following crimes:—Adultery; midnight robbery;

treacherous attacks on a house, village, or person ; and on all prisoners of war.

“ In all these cases it is lawful for the victims to be eaten ; and they are eaten alive, that is to say, they are not previously put to death. The criminal or prisoner, as the case may be, is tied to a stake, with his arms extended : the chief enemy, when it is a prisoner, or the chief party injured, in other cases, has the first selection ; and after he has cut off his slice, others cut off pieces, according to their taste or fancy, until all the flesh is devoured. It is eaten either raw or grilled, with a mixed condiment of Chili pepper and salt. When the party is a prisoner of war, he is eaten immediately, and on the spot.”

From the clear and concurring testimony of all parties, it is certain that it is the practice NOT to kill the victim till the whole of the flesh cut off by the party is eaten, should he live so long. The chief, or injured party, then comes forward and cuts off the head, which he carries home as a trophy.

When a criminal is sentenced to be eaten, he is secured and kept for two or three days, till every person is assembled. He is then eaten quietly, and in cold blood, with as much ceremony, or perhaps more, than attends the execution of a capital sentence in Europe.

The brains belong to the chief captor, or to the injured party, who usually preserves them in a

bottle, for purposes of witchcraft. The palms of the hands and soles of the feet are the favorite delicacies; and many drink the blood. Formerly they ate their parents when too old for work.

Sir Stamford Raffles concludes his account by saying, "I have also a great deal to say on the other side, for these people have many virtues. I prize them highly."

CEYLON.—It is affirmed by historians of the last century that the natives of Ceylon were in the habit of feeding on human flesh, and that they even ate the dead bodies of their parents, instead of burying them, imagining that no other sepulchre could be so fit for them as their own bowels, since thereby they are changed into their own substance, and live again in themselves.

This custom of giving so excessive a proof of filial affection is likewise related of the ancient Scythians, and possibly it might have been practised by the inhabitants of Ceylon; but in both countries it is now entirely abolished.

HINDOSTAN.—As an extreme contrast to the carnivorous tribes, we may mention the Brahmins of India, who religiously abstain from every kind of animal food, and even think it a crime to destroy the gnats, fleas, or other vermin by which they are annoyed. They throw rice and beans into the rivers to nourish the fishes, and grain upon the ground to

feed the birds. When they meet a hunter or a fisherman, they earnestly beg of him to desist; and if he be deaf to their entreaties, they offer him money for his gun or net; and if he be still obstinate they trouble the waters to frighten away the fishes, and set up hideous cries to scare away the birds and other game. The food of these people consists of milk and vegetables.

PERSIA.—Although the use of animal food is by no means rare in Persia, and the flesh of the wild ass is esteemed a luxury, yet their favorite food is drawn from the vegetable kingdom. It is said to be no uncommon thing for a Persian to eat ten or twelve pounds of melons; and, of course, it is not surprising to learn that many of them fall a sacrifice to this excessive appetite for fruit.



CHAPTER VIII.

Gluttony of the Australians, and their promiscuous bill of fare.

AUSTRALIA.—Let us now direct our attention to that extraordinary land Australia, and there we shall find the native barbarians almost entirely carnivorous. Their food consists of kangaroos, kangaroo-rats, opossums, bandacoots, which are animals resembling rabbits, various sorts of insects, and wild honey.

A recent traveller, who spent several years in that country, and frequently accompanied the savages in their hunting excursions, was an eyewitness to many of their singular habits. On one occasion he saw a native cutting away with his tomahawk into the bark of a tree, from which he soon extracted about seven or eight grubs, thick, fat, yellow insects, which he put into his mouth—head, legs, and all, one after another, and pronounced them—tapping his chest—capital!

He continues—“As we proceeded, I observed another digging away at the trunk of a rotten tree, from which he soon brought to light a nest of small ants, which were completely covered with little white eggs. As soon as he had dug them out in a mass, he cut a piece of bark from the elbow of a

gum tree, which formed an oblong concave vessel, in which he placed the nest of ants with their eggs, and conveyed them to the encampment. I inquired what he was going to do with them; he replied—“Good food—good food.”

The manner of eating these insects is as curious as the repast itself. “The black, having procured some stringy bark, commenced pulling it apart, until he had converted it into a sort of tow. With a parcel of this he took up as many ants and eggs as the tow could hold, and then, carefully putting them in his mouth, he chewed them very composedly. After throwing out the quid, he took another supply; and so on, until he had finished the whole. He described them to be very sweet.”

All eatable insects they swallow while alive. Even the common bee they put into their mouths whole, for the sake of the honey contained in it. Almost all the quadrupeds, as well as reptiles, that are found in the country, are eaten by them; but the opossum, which is the most numerous, and most easily procured, is their principal food.

They appear to have but one method of cooking their meat: whether it be quadruped, reptile, or fish, it is carelessly thrown on the fire, and devoured piecemeal, as it becomes cooked.

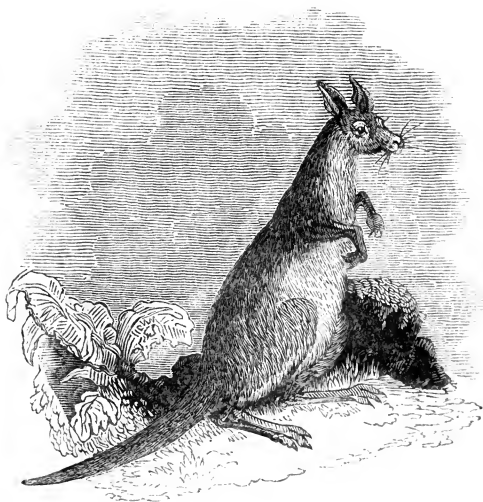
The quantity they can eat is truly astonishing, and scarcely credible. “On one occasion” says the

narrator, "four natives came to the tent late in the evening, each having a large kangaroo slung over his shoulder. As they were very hungry, cooking operations immediately commenced. They began by extracting the sinews from the tail; then placing the animals on the fire, until all the hair was singed off, they held them by the tails and rubbed the singed and crumpled parts smooth with the soles of their feet. Afterwards, that part of the kangaroo to be eaten first (which is generally the tail) was again placed over the fire, and constantly turned, so as to become thoroughly heated; they then divided the joints of the tail with the tomahawk, and ate them separately. Next an incision was made from the chest, through the abdomen, the entrails taken out and thrown aside, after which they took out from the fire several heated stones, which they pushed with their tomahawks into the carcase. The blood hissed, and the steam issued forth, bringing with it a savoury smell. They then tore out the heart, liver, and lungs, which they instantly devoured, and licked their hands, reeking with the blood.

"Thus they continued, roasting and devouring, with gluttonous appetites, for several hours, until they became so crammed, that they were unable to go to the stream near at hand for water, and begged me to send for some. I sent for a large bucket-full, which I sweetened with sugar; and when they had

fairly emptied its contents, they faintly chanted a sort of tune, and fell asleep. In the morning they consumed the remaining fragments of their kangaroos. I do not exaggerate in stating, that within a space of eighteen hours, these four natives devoured from twenty-five to thirty pounds of flesh each, besides no very small portion of bread.”

The eggs of a large species of snake found in Australia, which in size resemble pigeons' eggs, are eaten both by natives and Europeans, and are said to be delicious when roasted in wood ashes.



CHAPTER IX.

Cannibal Feasts of the New Zealanders.

NEW ZEALAND.—Here we find the same revolting feasts of cannibalism, which we have already described, in speaking of the Battas of Sumatra. In New Zealand, however, they do not devour their victims in a living state.

The method they adopt to cook the flesh has been very accurately described by an English sailor, who was a compulsory resident on the island during a period of twelve years. This description relates to the cooking of several of his companions, who were captured at the same time with himself.

“After they were killed” he says, “some of the natives proceeded to dig eight large holes, about a foot deep, into which they put a quantity of dry wood, and covered it over with a number of stones. They then set fire to the wood, which continued burning till the stones became red hot. In the mean time some of them were employed in stripping the bodies of my slaughtered shipmates, which they afterwards cut up.

“The stones being red hot, the largest pieces of the burning wood were pulled from under them and thrown away, and some green bushes, having been first dipped in water, were laid round the edges of

the stones, while they were at the same time covered over with some green leaves. The mangled bodies were then laid upon the top of the leaves, with a quantity of leaves also strewed over them; and after this a straw mat was spread over the top of each hole. About three pints of water were poured upon each mat, which, running through the stones, caused a great steam; and then the whole was instantly covered over with earth. The whole of this preparation took place in the evening.

“We got up the next morning, as soon as it was daylight, and went and sat down outside the house. Here we found a number of women busy making baskets of green flax, into which the bodies of our messmates, that had been cooking all night, were put. A quantity of potatoes had also been prepared by a similar process.

“I observed some of the children tearing the flesh from the bones of our comrades, before they were taken from the fires. A short time after this the chiefs assembled, and the baskets being placed before them, they proceeded to divide the flesh amongst the people. They also sent us a basket of potatoes, and some of the flesh, which had the appearance of pork; but instead of partaking of it, we shuddered at the very idea of such an unnatural and horrid custom, and made a present of it to one of the natives.”

CHAPTER X.

Habits and customs of the Hottentots—Reptiles, Insects, and Monkeys used by the Mexicans—Expedients to subdue hunger—Horseflesh, Vipers, Snails, Frogs, Toads.

We must now traverse the broad Atlantic, and pay our respects to the good people of Africa.

CAFFRARIA.—The culinary arrangements of the Hottentots and Caffres are at once simple and expeditious: their unfastidious palates are easily pleased. So long as the quantity is satisfactory, the manner of its preparation is a matter of very minor importance. Buffalo-beef, which is their staple article of consumption, is merely cut into slices, and held over the fire till it is half-broiled: this is eaten without bread, and often in the first stage of putrefaction. Grease or tallow is the great dainty of the Hottentots, which they are not only fond of eating, but, when melted, they also drink, without feeling the least inconvenience therefrom.

Idleness is the predominant vice of the Hottentots. Some of them sleep nearly the whole of their time, and are only roused to activity by the urgent call of hunger, which forces them at length to rise and seek for food. When they have killed a buffalo, they lay themselves around a fire to broil their meat, and eat

and sleep by turns, as long as there is anything left to eat, and till hunger again drives them to hunt for more.

It is a custom among the Hottentots, that when a cow is barren she must be killed; but in this case the flesh must be eaten by married people only, and not by those who are single.

The Hottentots, in common with several other nations which we have already noticed, are in the habit of feeding on various kinds of insects, particularly those large caterpillars from which butterflies and moths are produced; also white ants, grasshoppers, snakes, and some sorts of spiders.

The Caffres eat lions; but Bruce, the celebrated traveller, was listened to with incredulous ears when he related that he had dined on the flesh of a lion in the North of Africa.

The Moors in WEST BARBARY, before they kill a hedgehog, which with them is esteemed a princely dish, rub his back against the ground, by holding his feet betwixt two (as men do a saw when they are sawing stones), till it has done squeaking, and then cut its throat. They are also remarkably fond of honey-comb, with the young bees in it, while they still resemble gentles.

AMERICA AND THE WEST INDIES.—In Mexico, the banana forms the principal food of the inhabitants. When gathered green, they cut it into slices, and lay them in the sun to dry. When sufficiently dry,

they pound them into meal, which they use for the same purposes that flour is generally used for.

The cassava, though not so abundant, is extremely nutritive, forming, when smoked and grated, a substance which is not subject to the attacks of insects; and this constitutes one of their chief articles of provision on long journeys.

Frogs, of which they have three very large species, are much in request, as an article of diet, in Mexico, and are considered as good as turtle.

A large fly, which is produced near the Mexican Lake, lays innumerable eggs on the rushes which border the shores. These eggs are collected by the natives, who make them into a sort of paste, for sale in the markets, where it is eagerly purchased for food, and is said to resemble caviare. Moreover, many kinds of insects, even in the mature state, are dried, reduced to powder, and made into paste, for the same purpose.

But the most remarkable food used in Mexico, as also in many of the West India Islands, is the flesh of the monkeys with which most of their forests are plentifully stocked. To prepare this dish, the body is scalded in order to remove the hair, and after this operation has been neatly performed, the creature has the exact appearance of a dead child; and, of course, would be rather ornamental than useful on the table of an Englishman.

It is not at all improbable that many savage nations may have been accused of cannibalism merely from the circumstance of their indulging in this sort of food ; for, according to Ulloa, the appearance of the monkey of Panama, when being cooked, is precisely that of a human body.

The American Indians are very fond of rattlesnakes, boiled or stewed. The anaconda and other boas afford a wholesome diet to the natives of the countries they inhabit. Crocodiles, iguanas, and other lizards, are eaten in South America and the Bahama Islands.

The sloth is also a common article of diet in South America, and is said to have the flavour of boiled mutton. The tapir and the armadillo are eaten by the Brazilian and West Indian ; and the opossum is eaten in Peru.

Humboldt says the children in some parts of America may be seen dragging enormous centipedes from their holes, and crunching them between their teeth without compunction.

A peculiar expedient resorted to by the American Indians, when they undertake a long journey, and are like to be destitute of provision, is to mix the juice of tobacco with powdered shells, in the form of little balls, which they keep in their mouths, and the gradual solution serves to counteract the uneasy craving of the stomach.

Upon the same principle a glass of gin will take away the appetite of such as are not accustomed to it. Lord Byron, in order to keep his figure thin and genteel, used frequently to fast for two or three days, at which times he subdued the sensation of hunger by an occasional glass of brandy.

In various countries of civilized Europe the inhabitants use, as food, many substances, the very idea of which would cause disgust and loathing in the more fastidious Englishman.

In Denmark and Sweden, horseflesh is publicly exposed for sale in the markets; and Duchâtelet asserts that a very large quantity is consumed by the inhabitants of Paris. The knackers and their families, who live principally on it, have a remarkably robust and healthy appearance.

Vipers, both stewed and made into soup, constituted, in former times, an important item in the *Materia Medica*; and at the present time they are said to be eaten in many parts of France and Italy.

Snails are taken for food in many parts of Europe, and are reckoned both pleasant and nourishing. With the Romans, snails were in great esteem. Fulvius Hilpinus, not long before the civil war between Cæsar and Pompey, made in his garden several inclosures, for the feeding of snails, keeping every species by itself: there might be seen the white snails of Reate, the gray and great snails of

Illyricum, the fruitful snails of Africa, and the Solitan snails, most famous and excellent of all others ; which he suffered not to feed upon shrubs and plants, but gave them a kind of pap made of sweet wine, honey, and flour, by which they were fed so fat, and became so wholesome and delicious, that they were much sought after, and sold for eighty quadrants a dishful.

The esculent or edible frog is considered quite a delicacy in France, Germany, and Italy. Toads are also eaten by the French, although in blissful ignorance. The frogs brought to the markets in Paris are caught in the stagnant waters round Montmorency, in the Bois de Vincennes, Bois de Boulogne &c. The people who collect them separate the hind-quarters and legs from the body ; after carefully skinning them, they arrange them on skewers, as larks are done in this country, and bring them in that state to market. In seeking for frogs, these dealers often meet with toads, which they prepare and skewer along with the frogs : now, as it is impossible, except by a scientific eye, to determine whether these denuded hind quarters belong to frogs or toads, it continually happens that great numbers of the supposed frogs, sold in Paris for food, are actually toads : thus the Parisian is, (literally and without a figure of speech) a “toad-eater.”

CHAPTER XI.

Curious description of an Abyssinian feast.

ABYSSINIA.—Perhaps the most extraordinary mode of procuring a dinner, of which we have any record, is that employed by the inhabitants of a district in Abyssinia.

Bruce, the Abyssinian traveller, relates that when he was at no great distance from Axum, the ancient capital of Abyssinia, he fell in with three of the natives driving a cow. They halted near a brook, and the drivers suddenly tripped up the cow, and gave the poor animal a very rude fall upon the ground. One of them then got across her neck, holding down her head by the horns, the other twisted the halter about her forefeet, while the third, who had a knife in his hand, to Mr. Bruce's very great surprise, instead of taking her by the throat, got astride upon her belly before her hind legs, and cut two pieces, thicker and longer than our ordinary beefsteaks, out of the upper part of the buttock.

One of them still continued holding the head, while the other two were busied in dressing the wound. This was not done in an ordinary manner: the skin, which had covered the flesh that was taken

away, had been left entire; this was carefully laid over the wound, and fastened to the corresponding part by two or three small skewers or pins. At the river side where they were, they had prepared a cataplasm of clay, with which they covered the suture. After regaling themselves on the flesh, raw and yet quivering with life, they forced the animal to rise, and drove it on gently as before.

On convenient occasions, the Abyssinians of the best fashion in the villages, courtiers in the palace, or citizens in the town, of both sexes, meet together to dine between twelve and one o'clock. A long table is set in the middle of a large room, and benches beside it for the number of guests who are invited. A cow or bull (one or more, as the company is numerous) is brought close to the door, and his feet strongly tied. The skin that hangs down under his chin and throat is cut only so deep as to arrive at the fat, and, by the separation of a few small blood-vessels, six or seven drops of blood fall upon the ground. Having satisfied the Mosaical law, according to their conception, by pouring these six or seven drops upon the ground, two or more of them fall to work. On the back of the beast, and on each side of the spine, they cut skin-deep; then putting their fingers between the flesh and the skin, they strip the hide of the animal half way down his ribs, and so on to the buttock, cutting the

skin wherever it presents any impediment to their operations. All the flesh of the buttocks is then cut off, and in solid square pieces, without bones, or much effusion of blood; and the prodigious noise the animal makes is a signal for the company to sit down to table.

There are then laid before every guest, instead of plates, round cakes, about twice as big as a pancake, and somewhat thicker and tougher. They are made of a grain called teff; and though of a sourish taste they are far from being disagreeable, and are very easily digested. Three or four of these cakes are generally laid upon each other for the food of the person opposite to whose seat they are placed; and beneath these four or five others of the ordinary bread, which is of a blackish kind. These serve the master to wipe his fingers upon, and afterwards the servant for bread to his dinner.

Two or three servants then come in with square pieces of beef in their bare hands, and lay them upon the cakes of teff. By this time all the guests have knives in their hands; the men have the large crooked ones which they put to all sorts of uses during the time of war, and the women have small clasp knives, such as the worst of the kind made at Birmingham. The company are so arranged that one man sits between two women. The man first cuts a thin piece off the large square, while you yet

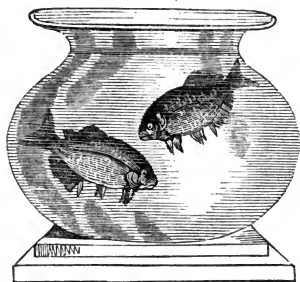
see the motion of the fibres ; the women then cut it lengthwise into strips, about the thickness of a finger, and crosswise into square pieces, something smaller than dice. This they lay upon a piece of the teff bread, strongly powdered with Cayenne, or black pepper, and fossil salt ; they then wrap it up in teff bread like a cartridge.

In the mean time the man, having put up his knife, with a hand resting on each woman's knee, his body stooping, his head low and forward, and mouth open very like an idiot, turns to the one whose cartridge is first ready, who stuffs the whole of it into his mouth, which so fills it that he is in constant danger of being choked. The greater the man would seem to be, the larger piece he takes in his mouth ; and the more noise he makes in chewing it, the more polite he is thought to be. They have, indeed, a proverb to this effect :—“ Beggars and thieves only eat small pieces, or without making a noise.” Having dispatched the first mouthful, his next female neighbour holds forth another cartridge, which goes the same way ; and so on till he is satisfied. He never drinks till he has finished eating, and before he begins, in gratitude to the fair ones who fed him, he makes up two small rolls of the beef and teff bread ; each of his neighbours then opens her mouth at the same time, while with each hand he puts in the roll. He then falls to drinking

out of a large handsome horn ; the ladies eat till they are satisfied, and then they all drink together. A great deal of mirth and joke goes round, rarely with any mixture of acrimony or ill-humour.

During the whole of this time the victim at the door still lives. As long as they can cut off flesh from the other parts they do not meddle with the thighs, or the parts where the great arteries are. At last, they fall upon these also ; and the animal, bleeding to death, becomes so tough, that the servants, who have the rest of it to eat, are obliged to gnaw it from the bones like dogs.

In the mean time, those within are very much elevated ; love lights all its fires, and everything is permitted with absolute freedom. There is no coyness, no delays, no need of appointments or retirement to gratify their wishes : the temple of Bacchus becomes the temple of Venus.



CHAPTER XII.

The Geophagists, or Earth-eaters—The Wood and Bark of Trees used as Food.

THE substances used as food, which we have spoken of hitherto, although numerous and very dissimilar, have, nevertheless, all been immediately derived from the animal or vegetable kingdoms. We must now descend to the mineral kingdom, for even there substances exist, from which the human organs of digestion appear to be able to extract considerable nutriment.

THE OTTOMAQUES.—We learn from Humboldt, that “the Ottomaques on the banks of the Meta and the Orinoco, feed on a fat unctuous earth, or a species of pipeclay, tinged with a little oxide of iron. They collect this clay very carefully, distinguishing it by the taste; they knead it into balls of four or five inches in diameter, which they bake slightly before a slow fire. Whole stacks of such provision are seen piled up in their huts. These balls are soaked in water when about to be used, and each individual eats about a pound of the material every day. The only addition which they make to this unnatural fare consists of small fish, lizards, and fern roots.

The quantity of clay that the Ottamaques consume, and the greediness with which they devour it, seem to prove that it does more than distend their hungry stomachs, and that the organs of digestion have the power of extracting from it something convertible into animal substance.”

The banks of the MACKENZIE RIVER, a few miles above the Bear Lake, contain layers of a kind of unctuous mud, which the Indians in that neighbourhood eat occasionally during seasons of scarcity, and also take it even at other times for an amusement. It is said to have a milky taste, and that the flavour is by no means unpleasant.

The inhabitants of CAPUA are said to have formerly paid a tribute to the Neapolitans, for a kind of earth called leucogæum, which they made use of in the preparation of a dish named alica.

ALEPPO.—Russell, in his ‘Natural History of Aleppo,’ relates that a kind of fuller’s earth, called byloon, is brought to that city in great quantities, and carried about on asses to be sold in the streets. This earth is mixed with dried rose-leaves, and made up into balls. Its use as food is chiefly confined to pregnant women and sickly girls.

In INDIA, lime is commonly eaten with the betel-leaf.

In NEW GUINEA, the negroes, it is said, are in the habit of eating a yellowish earth, and are so fond of

it, that when brought to America as slaves, no punishment can induce them to relinquish it, although their health suffers materially in consequence.

In NEW CALEDONIA, the inhabitants make use of a species of oolite as food, sometimes devouring as much as a pound weight at once of this apparently indigestible substance.

In several parts of PERU, the natives buy in the markets a calcareous earth, which they reduce to a fine powder, and mix with their coca.

In JAVA, little rolls of a reddish clay are sold in the market-place, under the name of ampo. Many eat it to become thin, which is reckoned a great beauty among the Javanese.

RUSSIA.—An earthy substance, found on the banks of the river Kamen-da-Maslo, is eaten in various ways, both by the Russians and the Tongousi. It is of a yellowish colour, and not unpleasant in taste; but it is pernicious to the health, producing various disorders, the most frequent of which is the gravel.

In GERMANY it is well known that the workmen in the freestone quarries of Kiffhausen spread upon their bread, instead of butter, a very fine clay, which they term *stein-butter*.

SWEDEN.—A considerable tract on the shores of Lake Lettnaggsjon, near Urnea, in Sweden, is composed of a material, which, from its extreme fineness,

resembles flour. This has long been known to the natives by the name of *bergmehl*, or mountain meal; and it is used by them in considerable quantities, mixed up with flour, as an article of food, experience having taught them that it is highly nutritious. On examination with the microscope, the *bergmehl* is found to consist entirely of the shells of a species of animalcule, which, having been accumulating from age to age at the bottom of the waters in which the living animal is found, form a stratum of considerable thickness.

Recent experiments in Germany have proved that the wood of various trees may be converted into a nutritious substance. The fibres of the birch, fir, lime, beech, poplar, and elm, when dried, ground, and sifted, so as to form a powder like coarse flour, are not only capable of affording wholesome nourishment to man or domestic animals, but with a little culinary skill, constitute very palatable articles of food. Cold water being poured on this wood-flour, inclosed in a fine linen bag, it becomes quite milky.

The bark of trees, also, has been frequently used, when prepared in a similar way, as a substitute for other food. This is the *barke-brod* of the Norwegians.

CHAPTER XIII.

Man becomes more fastidious in his diet as he advances in civilization—Impossibility of enumerating the substances used as food by civilized nations—Adulterations—Doings of the Parisian restaurateurs—Refined method of adulterating animal food—Foie gras—Brawn.

THE principle is by no means evident upon which the inhabitants of civilized countries have agreed to select some substances as edible, and to reject others. That which is regarded as a luxury in one country is by its neighbour abhorred as loathsome. An Englishman is not easily persuaded to dine on snails with an Italian—on frogs with a Frenchman—on horse-flesh with a Tartar—or on monkeys and lizards with a West Indian. On one occasion this capricious taste was carried so far, that the Neapolitans actually refused to eat potatoes during a famine.

The only general principle which seems to prevail is—that in proportion as civilization advances, so does man become more fastidious in his diet; but whether those substances which he selects and retains in his bill of fare are in reality more wholesome and nutritious than those which he discards, it is difficult to determine.

It has not been attempted to enumerate those substances which are used as food by the civilized nations, of which Britain forms a part. The attempt would be rather a speculative one at the best; for, as the generality of articles in ordinary use pass through so many hands before they arrive at the consumers, it would be extremely difficult in the majority of instances to say precisely either what we eat or what we drink.

Take, for example, a few of the things in daily use: bread, milk, tea, coffee, chocolate, beer, wine; we all very well know that the commodities frequently purchased under these names are little better than coarse imitations of the genuine articles. Then, again, there are certain ambiguous eatables known under the various titles of German sausages, polonies, and saveloys; the reader's own imagination will readily suggest the various substitutes which may be profitably employed to save the beef and pork.

The following paragraph, which appeared in the 'British Gazette' a short time ago, will throw some light on this subject:

“Caution to Importers of Sausages.—Bologna sausages seem likely to be at a discount for some time, in consequence of a ham-and-beef shop in the suburbs of Brussels having, for several months past, been purchasing a considerable quantity of horse-flesh, under the pretext of making lamp-black. It

was observed, at the same time, that he was making a great number of Bologna sausages. The attention of the police having been directed to these circumstances, a large quantity of suspicious sausages were seized on the premises, and handed over to competent judges to be analysed." So much for sausages!

Some interesting information relative to the doings of the Parisian eating-house-keepers is given by Sefton Glossmore,* in a letter to his friends.

He says, "Avoid the cheap restaurateurs; I mean those who give you five or six dishes, which you select out of 250, at thirty-two sous *par tête*. The dishes are mysterious excellences, savoury and satisfying to your heart's content; but if you have an inquiring mind, speculations will arise, not calculated altogether to strengthen your digestion. Horseflesh and cat's flesh are reported to be employed as substitutes for beef, and rabbit's, or hare's flesh; and not long ago the police took the liberty of prying into these doubtful points. The result of their inquisition has had the sad effect of shaking the faith of the Parisians in the identity of the dishes with those described in the *cartes*; and which a seizure of 2000 kilogrammes of horseflesh by the octroi officers at the Barrière du Combat last week will not, I fear, tend to re-establish.

* Lloyd's Pilferings from the Calais Post-bag.

“This cargo of carrion was on its road to one of the great dining-houses at thirty-two sous a head ; and the police have since been ordered to visit all these cheap eating-houses forthwith. The discovery of a few score cat-skins on the premises of a *traiteur*, in the Rue Montmartre, has raised a prejudice against these unsuspecting-looking innocents ; and economical bachelors, who had fattened on their maiden friends’ lost pussies, and their rich ones’ cast-off tits, for years past, now (black ingratitude) join in the cry against the *restaurants par tête*.”

A much more refined method of adulterating animal food, and one which is not so liable to detection, is that of fattening the animals to be used as food on substances of a questionable description. As an illustration of this : A lady of Algiers, who some time ago buried one of her children, recently obtained permission from the municipal authorities to have the grave opened for the purpose of placing in the coffin a stillborn infant. The coffin was found entirely empty ; and an inquiry being instituted as to the cause of this, it was clearly ascertained that the grave-digger, who is the owner of an immense number of pigs, and who supplies most of the pork-butchers of Algiers, fed his pigs with the dead bodies from the cemetery. In his house were large quantities of human flesh chopped up ; and on examining the other graves, nearly every coffin was found

empty. A discovery was also made in the house of the grave-digger of jewellery to the value of about 50,000 francs, which had been taken from the bodies. He was immediately arrested, and the prosecution was going on at the time the letter was written containing the account. The use of pork was interdicted for some time; and all the grave-digger's pigs were, by order of the procureur-general, instantly killed and buried. In this rather singular case, it is very probable that many persons had been eating pork actually fed with the flesh of their own relations. But why should this startle us? Hear what Hamlet says :

King. Now, Hamlet, where's Polonius ?

Ham. At supper.

King. At supper? Where?

Ham. Not where he eats, but where he is eaten: a certain convocation of politic worms are e'en at him. Your worm is your only emperor for diet; we fat all creatures else to fat us, and we fat ourselves for maggots: your fat king and your lean beggar is but variable service; two dishes, but to one table—that's the end.

King. Alas, alas !

Ham. A man may fish with the worm that hath eat of a king; and eat of the fish that hath fed of that worm.

King. What dost thou mean by this ?

Ham. Nothing, but to show you how a king may go a progress through the guts of a beggar.

It has been stated, though we will not vouch for the truth of the statement, that in our own metro-

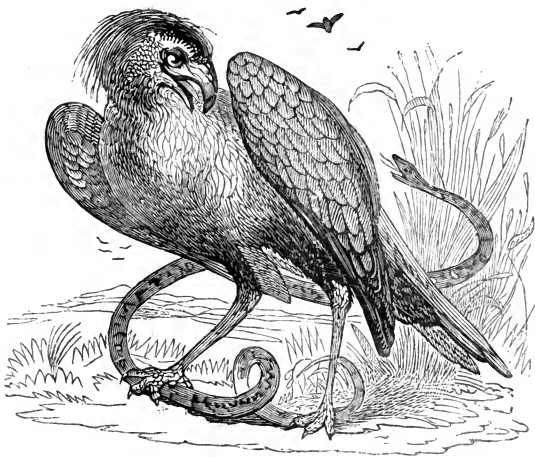
polis, people who keep fowls in the neighbourhood of the hospitals, fatten them with the poultices which they procure from the nurses. It may be presumed that they do not fat them for their own tables.

The celebrated foie gras of the French is nothing more than the liver of the goose preternaturally enlarged. A lean goose is selected, and confined in a deal box, which is so small that the bird cannot turn in it; the bottom is provided with a wide grating for the passage of the dung. A hole is made in the fore part of the box for the head of the goose, under which a vessel is placed full of water, with some pieces of charcoal in it to keep it fresh. The box with its inmate is then placed in a cellar, or other dark place, to prevent distraction or excitement; it is even said that the creature's eyes are sometimes put out to render it more inactive. The food employed is maize soaked in water, considerable quantities of which are crammed down the animal's throat morning and evening, and the rest of the day is spent in drinking and guzzling from time to time the water placed before it. After this process has continued for about three weeks, some poppy oil is mixed with the maize, and by the end of the month the fattening is usually completed. This is ascertained by the difficulty the bird has in breathing, and by the presence of a lump of fat under each wing. It is now necessary to kill it, or otherwise it

would die of fat. Some idea may be formed of the state of obesity produced, when it is known that the liver of a goose, treated in this manner, often weighs from a pound and a half to two pounds, and that the body, which is considered excellent eating, furnishes in roasting from three to five pounds of fat.

The lovers of brawn will, no doubt, be interested in the following description, which is from the quaint pen of Dr. Thomas Moffet: "The best way of brawning a boar is this of all other, which I learned first of Sir Thomas George, and saw practised afterwards to good purpose. Shut up a young boar, of a year and a half old, in a little room, in harvest time, feeding him with nothing but sweet whey, and giving him every morning clean straw to lie upon, but lay it not thick; so before Christmas he will be sufficiently brawned with continual lying, and prove exceedingly fat, wholesome, and sweet. As for the common way of brawning boars, by sty-ing them up in so close a room that they cannot turn themselves round about, and whereby they are forced always to lie on their bellies, it is not worthy of imitation; for they feed in pain, lie in pain, and sleep in pain; neither shall you ever find their flesh so red, their fat so white, nor their liver so sound, as being brawned otherwise accordingly as is before rehearsed. After he is brawned for your turn, thrust

a knife into one of his flanks, and let him run with it till he die; others gently bait him with muzzled dogs. The Roman cooks thrust a hot iron into his side, and then run him to death, thinking thereby that his flesh waxed tenderer and his brawn firmer.



CHAPTER XIV.

Food used under the influence of starvation—Siege of Paris—
Horrible fate of Mons. Foscue.

HAVING pointed out most of the articles of food which mankind either adopt by choice, or are restricted to by the nature of the climate which they inhabit, and briefly alluded to some of those mysterious compounds which we daily eat in blissful ignorance, we will now direct our attention to those substances which human beings have been induced to eat under the extreme pressure of starvation. The history of the sufferings of the inhabitants of Paris, during the memorable siege of that city in 1590, will furnish us with ample materials to illustrate this branch of our subject.

By the time the siege had continued about seven weeks, the great mass of the people had consumed every particle of ordinary food.

Horses, mules, and asses first fell under the butcher's knife, and their flesh sold at a high price. After these were consumed, all the cats and dogs were ordered to be delivered up to be killed for food. For the purpose of cooking them, public kitchens were established in the different quarters of the city,

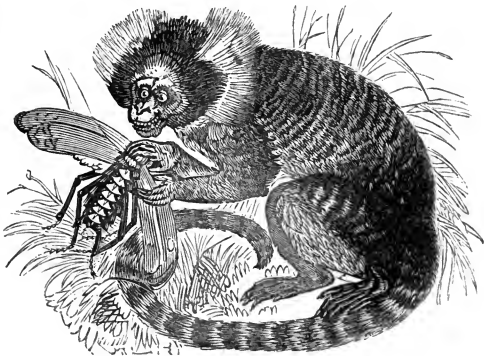
where the meat was boiled in large caldrons, and distributed every day, with an ounce of bread, to each person. In this manner the people were supported for a fortnight. After this the poor ate the skins of all these different animals. These, however, lasted but a very short time; and they were then obliged to resort to still more loathsome food.

Some devoured the raw, half putrid flesh of dogs, which they found dead in the streets; others, entrails which had been thrown into the kennels; others, rats and mice, which had in like manner been cast away; and, moreover, the bones of the heads of dogs, which they bruised into a sort of meal.

But even all these substances were soon exhausted; so that not a dog, or cat, or rat, or offal of any description was to be found within the city. Revolting, therefore, as were the expedients to which their previous necessities had driven them, those to which they were now reduced were still more sad. They actually pounded slates, and baked the dust into a sort of bread. Many, at last, rifled the very graves; and, extracting the bones from the rotten carcasses, ground, and baked, and ate them. A few even became cannibals, and ate human flesh. An account is well authenticated of a mother who, when her two children died, instead of having the bodies buried, salted them, and, together with her female servant, fed on them for several days.

It is important to notice that most of the persons who endeavoured to support life on these unnatural and extraordinary substances soon died.

The remarkable case of Mons. Foscue furnishes another instance of what a human being will eat when driven to the last extremity. This Mons. Foscue, having amassed a large sum of money, to keep it safe placed it in a deep concealed cellar, the door of which was fastened by a self-acting spring lock. On one occasion, being in the cave, the door by some accident closed upon him; and the cellar being too deep for his cries to be heard, he ultimately perished for want of food. A few months afterwards, on making some alterations in the building, the body was found, and the candlestick. He had eaten the candle, and gnawed the flesh off both his arms.



CHAPTER XV.

What is Nutrition?—The Doctors at fault—Milk the most important Aliment—Its Constituents—Universality and predominance of Water in the economy of Nature—Relative proportion of Fluids and Solids in the Human Body—Unsatisfactory results of analyses—Oil or Fat in every vegetable Substance—Interesting experiment of Liebig.

THE subject of nutrition has engaged the pen of almost every physiologist from Hippocrates down to Dr. Kitchener; nevertheless, it must be acknowledged that absolutely nothing has been advanced upon which a sound general principle can be established. One very learned and clever doctor will tell you this kind of food is more nourishing than that, and will give you a very plausible reason for his opinion; another doctor, equally learned and clever, gives you quite a different statement, and quite as plausible a reason for it.

“Who shall decide when doctors disagree?”

The cause of this inconsistency undoubtedly is, that they have not yet ascertained what nutrition is, or what those substances are which afford nourishment to the human body. In fact, upon this subject, as upon that of the nature and treatment of dis-

ease, the learned doctor is not much in advance of the ignorant plebeian.

Gluten and starch are accounted the nutritious principles in the vegetable foods, and gelatine, or animal gravy, in the animal foods. In estimating, therefore, the nutriment contained in any particular substance, the usual method is merely to ascertain the quantity of starch, or gluten, or albumen, or gelatine contained in it; the fluid particles, which have been evaporated during the process, being regarded as nothing. It seems to have been quite forgotten that nourishment is not derived from solid matter merely, but from fluid also. A certain quantity of soup, for instance, will go further in supporting a family, than the whole solid matter would do, of which the soup was formed; and a basin of sago, properly prepared, will afford more nourishment than the grains of sago swallowed dry. The same may be said of the barley or oatmeal-crowdy of the Scotch, which is more nutritious than the same quantity of barley or oatmeal made into bread.

We all very well know how important—how indispensable—the pure element is to the existence of every living thing, and that the demands of thirst are even more imperious than those of hunger; yet in all analyses on this interesting subject, the water is invariably rejected. To show the fallacy of this mode of reasoning, we have only to imagine the case

of an individual living entirely on any, or all, of these so-called nutritious substances, after they have been deprived of their fluid: the result may be easily conceived.

Milk, as has been proved by experiment, is the only known aliment which is capable of supporting life alone. It is, in fact, prepared by nature expressly for food. And what is it composed of? It would naturally be expected that, since milk possesses the nourishing property in so eminent a degree, its constitution must be peculiar, and contain a greater variety of the principles forming alimentary matter than other kinds of food. Such is, indeed, the fact; for every sort of animal milk is composed of albuminous, oily, and saccharine elements, or, in other words, of cheese, butter, and sugar. And are these all? By no means. Nature expressly declares that these ingredients are incomplete without the addition of *a large quantity of water*. The proportions in which these three substances (albumen, oil, and sugar) are united in different kinds of milk vary exceedingly; but they have always been found to exist in the milk of every animal, and invariably blended with a large proportion of water.

Now, if Nature, not only in milk, but in every other nutritious article of food, is so liberal of her supplies of this fluid, surely, it must be, to say the least, as important an element in the composition,

and as necessary to the nourishment of the body, as those substances which are styled nutriment *par excellence*; and, although its operation in the grand process of digestion be imperceptible and mysterious, it is not the less certain and effectual. This must be obvious to every one, when it is considered that by far the greater part of the human body is composed of fluids.

The relative proportion of fluids in the human body (we quote from Southwood Smith) is always much greater than that of the solids; hence, its soft consistence and rounded form. The excess, according to the lowest estimate, is as six to one, according to the highest, as ten to one.

The fluids, which are composed principally of water holding solid matter in solution, are not only more abundant than the solids, but they are also more important, as they afford the immediate material of the organization of the body; the media by which its composition and its decomposition are effected. They bear nourishment from every part, and by them are carried out of the system its noxious and useless matter. In the brain they lay down the soft and delicate cerebral matter; in the bone, the hard and compact osseous matter; and the worn-out particles of both are removed by their instrumentality. Every part of the body is a laboratory in which complicated changes are going on

every instant : the fluids—the all-important fluids—are the materials on which these changes are wrought.

This being the case, it necessarily follows that, although we may analyse with the greatest exactness, it is impossible to determine the nourishing properties of any kind of food, merely by the quantity or predominance of any particular ingredient. Moreover, nourishment does not appear to depend upon any one substance, whatever its nature may be, but upon the harmonious combination of various substances ; and this combination depends, in a great measure, for its virtues, on the particular constitution which it receives ; for what may be beneficial in one case, may prove injurious in another, so true it is, that one man's meat may be another man's poison. In fact, the experience of an observing man, on his own constitutional peculiarities, is worth more than the fine-spun theories of all the chemists and doctors in the world.

We perfectly concur with Dr. Kitchener, when he observes—“To affirm that anything is wholesome or unwholesome—without considering the subject in all the circumstances to which it bears relation and the unaccountable peculiarities of different constitutions—is, with submission, talking nonsense.”

In the assimilation of food, much depends on the state of the mind and the nervous system. During

high excitement, either of joy or grief, the stomach loses its power of digesting, and even, in some cases, of receiving or retaining food. In cold weather, as has already been stated, its power is greater than in hot; and in activity its power is greater than in idleness; consequently the food must vary according to the prevailing state of the individual. Some men will keep in good condition on potatoes and salt, while others are as lean as scarecrows, although living on the fat of the land.

As a fine specimen of the quackery and uncertainty of chemical analysis on the subject of food, we may cite the result of several experiments made to ascertain the relative nutrition in potatoes and wheat; and these by celebrated chemists:

According to Mayer,

Potatoes are to wheat as 15 to 48

According to Black, as 15 to 120

According to Petri, as 15 to 74

What can we observe in these conflicting statements but the ignorance and pretension of the learned doctors who make them?

It may seem surprising, at first sight, that an individual should not only increase in flesh, but actually get fat upon a diet purely vegetable; but our surprise will cease when we consider that there is, in every vegetable substance, a considerable amount of oily or fatty matter.

Liebig, in his celebrated work on Chemistry, quotes the instance of a lean goose, weighing four pounds, which in thirty-six days, gained five pounds weight, by consuming twenty-four pounds of maize, and yielded three pounds and a half of pure fat. Liebig could not account for this quantity of fat, because maize, according to such experiments as had been made upon it before Liebig wrote, did not contain the thousandth part of its weight of fat. Since that time, however, it has been found by repeated experiments that it really contains at least nine per cent. ; so that when a lean goose eats twenty-four pounds of maize, it takes up two pounds and a half of fatty matter, which, with the fat previously existing in the animal, is sufficient to account for the three pounds and a half.

Even dry hay, such as is met with in the trusses eaten by cattle, contains two per cent. of fatty or oily matter.

Animals which live on grain and vegetables are always fatter than those which live exclusively on flesh. Their fat is consistent and firm, while that of carnivorous animals is almost completely fluid.

It is not, therefore, surprising that Paddy should get plump upon his cabbages and praties, or that Sawney should be well-favoured on his brose and oaten bannocks.

CHAPTER XVI.

Rationale of Roasting and Boiling—Curious methods of preparing food in vogue among the Ancients—The *bonne bouche*.

ALTHOUGH in high latitudes it may be convenient, and even necessary, for the inhabitants to eat their food without any preparation, yet, in all temperate and warm climates, the art of cookery prevails to a greater or less extent. The observation of Seneca, that in proportion to the number of cooks so have diseases multiplied, might furnish us with a chapter of interesting and important matter, but, as it does not come within our present scope, we suggest it as a theme to the learned members of the College of Physicians.

The flesh of animals is, in general, either roasted or boiled; although, in an economical point of view, it would certainly be better to eat it in its raw state; for, in the first place, we should most probably be content with a smaller quantity than we usually eat; and, in the second place, it is a well-known fact, that, in whatever way the flesh of animals is cooked, it loses a considerable portion of its substance.

In an extensive public establishment, experiments have been made, on a large scale, to ascertain the

precise amount of loss upon both beef and mutton, in the process of roasting and boiling.

It was found that twenty-eight pieces of beef, weighing altogether 280 lbs., lost in boiling 73 lbs. 14 oz., being at the rate of 26 lbs. 8 oz. in 100 lbs.

Nineteen pieces of beef weighing 190 lbs., lost in roasting 61 lbs. 2oz., being at the rate of 32 lbs. in each 100.

Nine pieces of beef, weighing 90 lbs., lost in baking 27 lbs., being at the rate of 30 lbs. in each 100.

Twenty-seven legs of mutton, weighing 260 lbs., lost in boiling, and by having the shank-bones taken off, 62 lbs. 4 oz. The shank-bones being estimated at 4 oz. each, the loss in boiling was 55 lbs. 8 oz., being at the rate of 21 lbs. 5 oz. in each 100.

Thirty-five shoulders of mutton, weighing 350 lbs., lost in roasting 109 lbs. 10 oz., or 31 lbs. 5 oz. in each 100.

Sixteen loins of mutton, weighing 141 lbs., lost in roasting 49 lbs. 14 oz., or 35 lbs. 8 oz. in each 100.

Ten necks of mutton, weighing 100 lbs., lost in roasting 32 lbs. 6 oz.

Consequently, a piece of beef which, in the butcher's shop, weighs 9 lbs., when it appears on the dinner-table, after being roasted, only weighs 6 lbs. : mark that, ye domestic economists! Of the

other 3 lbs. part has been converted into kitchen-stuff, and the remainder has vanished up the chimney. By boiling a similar piece you do not lose so much by half a pound.

Shoulders and necks of mutton lose as much as beef; and loins lose rather more.

But if you prefer the leg, why of course you boil it; and by so doing you save a pound of mutton; for, where the roast mutton wastes 3 lbs., the boiled mutton only wasted two, and the virtue of those two will be found in the broth.

The cooks of the ancients appear to have been much more accomplished in their art than our modern practitioners. One of these illustrious ministers of luxury attained such a degree of enviable perfection, that he could serve up a pig boiled on one side, and roasted on the other; and, moreover, stuffed with every possible delicacy, without the incision being perceived through which these dainties had been introduced. On being intreated to divulge this wonderful secret, he swore, by the manes of all the heroes who fell at Marathon, or conquered at Salamis, that he would not reveal this sacred mystery for one year. When the important day arrived, and he was no longer bound by his vows, he condescended to inform his anxious hearers, that the animal had been bled to death by a wound under the shoulder, through which the entrails had

been extracted; and, afterwards, hanging up the victim by the legs, the stuffing was crammed down his throat. One half of the pig was then covered with a thick paste, seasoned with wine and oil. This being done, it was put into a brass oven, and gently and tenderly roasted. When the skin was brown and crisp, our hero proceeded to boil the other moiety; the paste was then removed, and the boiled and roasted grunter was triumphantly served up.

Sometimes pigs were slaughtered with red-hot spits, that the blood might not be lost; and the stuffing consisted of various small animals.

Snails were also a great dainty amongst the Romans. After being fattened on bran and other articles, they were broiled alive on silver gridirons, and served up to table on the same. They were eaten to give a relish to their wine.

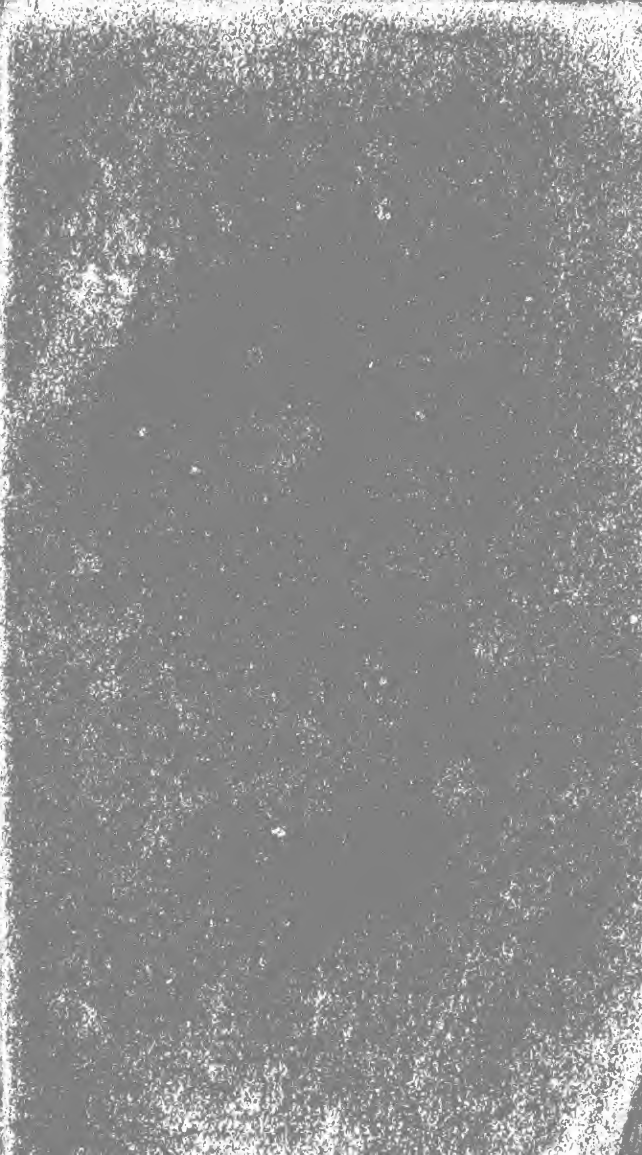
In our own country, and at the present time, in preparing the woodcock for table, the entrails are not drawn, but roasted within the bird, whence they drop out with the gravy upon slices of toasted bread, and are relished as a delicious kind of sauce.

But of all the ingenious methods of cooking that were ever devised, the method of roasting a goose, practised by our good old ancestors, in the good old times, was the most ingenious and re-

fined. The directions are thus set forth:—"Take a goose, or a duck, or some such lively creature (but the goose is best of all for the purpose); pull off all her feathers—only those of the head and the neck must be spared. Then make a fire round about her; not too close to her, that the smoke do not choke her, and that the fire do not burn her too soon; nor too far off, that she may not escape the fire. Within the circle of the fire let there be small cups and pots full of water, wherein salt and honey are mingled; and let there be also set chargers full of sodden apples, cut into small pieces. The goose must be all larded and basted over with butter, to make her the more fit to be eaten, and that she may roast the better. Put the fire about her, but do not make too much haste, when, as you see her begin to roast; for, by walking about, and flying here and there, being cooped in by the fire, that stops her way out, the unscared goose is kept in. She will fall to and drink the water to quench her thirst, and cool her heart, and all her body; and the apple sauce will cleanse her. When she wasteth and consumes inwardly, always wet her head and heart with a wet sponge; and when you see her giddy with running, and begin to stumble, her heart wants moisture, and she is roasted enough. Take her up, and set her before your guest; and she

will cry as you cut off any part from her; and will be almost eaten up before she is dead." The writer concludes by observing—"It is mighty pleasant to behold."





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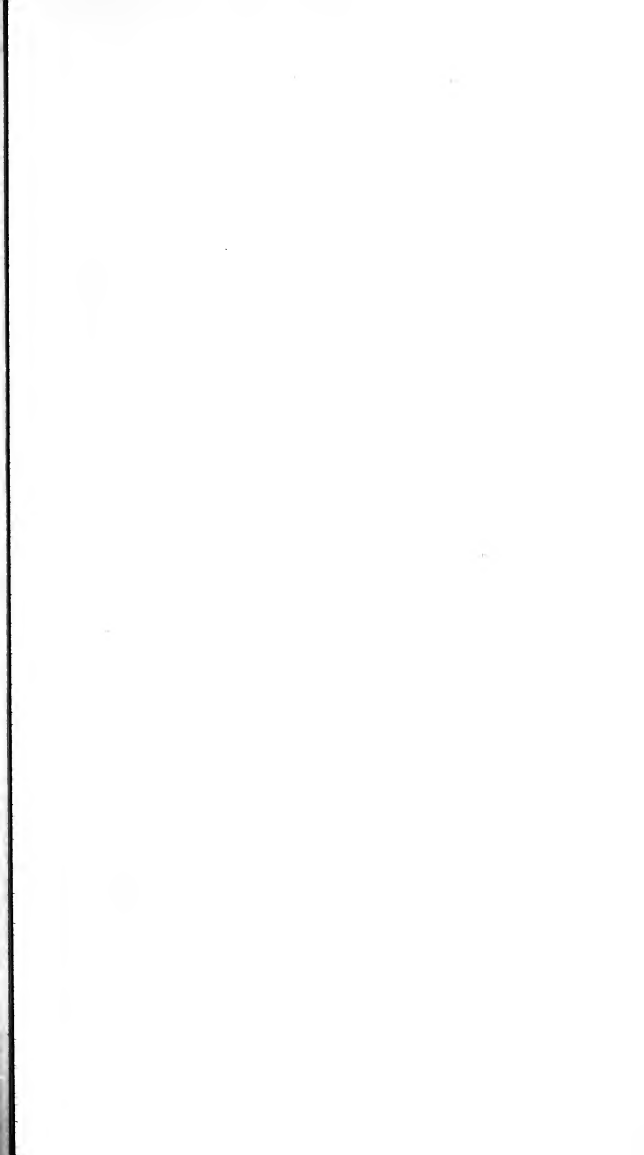
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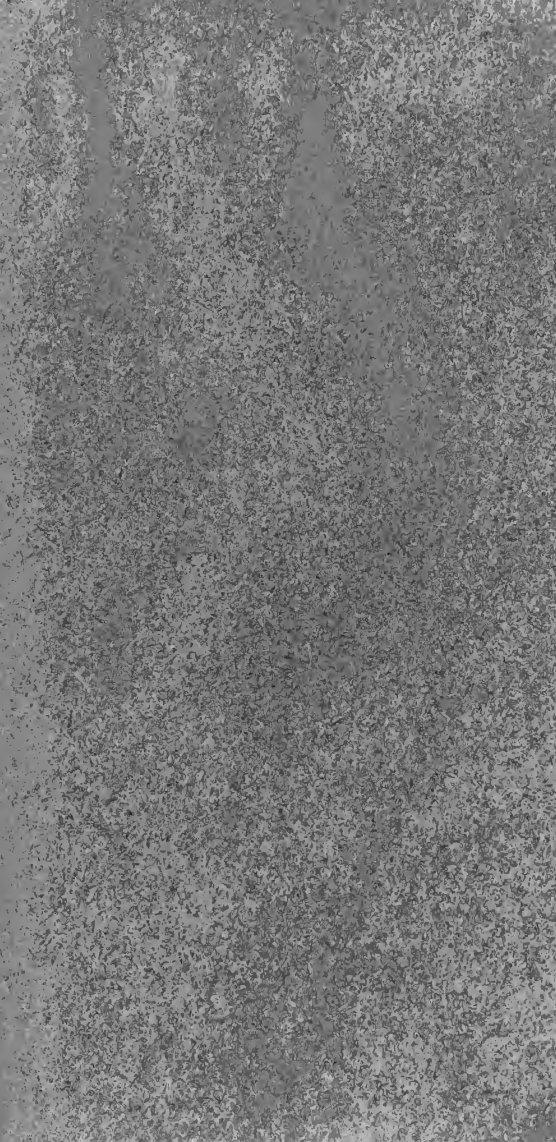
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