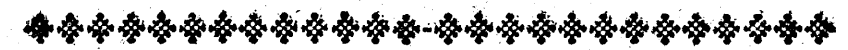


87-19



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THE  
GREAT ADVANTAGE  
OF EATING  
PURE and GENUINE  
B R E A D.



[Price One Shilling.]

THE  
GREAT ADVANTAGE  
OF EATING  
PURE and GENUINE  
B R E A D,  
COMPREHENDING THE  
HEART OF THE WHEAT,  
WITH ALL ITS FLOUR.

## S H E W I N G

*how this may be a Means of promoting Health and Plenty,  
preserving Infants from the Grave, by destroying the Tempta-  
tion to the Use of Allum and other Ingredients in our pre-  
sent Wheaten Bread: Recommending to Magistrates, parti-  
cularly in London, such an impartial Distribution of Justice  
in the Execution of the Act regulating the Assize of Standard  
Wheaten Bread, as may prove equally beneficial to the Miller,  
the Baker, and the Consumer of the Bread.*

---

*By an Advocate for Trade.*

---

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Pamphlet Shops.

MDCCLXXIII,



THE  
 GREAT ADVANTAGE  
 OF  
 Eating PURE and GENUINE  
 B R E A D.

THE question hath been often asked, "*What occasion is there for any assize on bread? Why should it not be left free, like any other necessary of life?*"—The answer given hath as constantly been, "Bread is more necessary to life than any other article; and in vast cities, where great numbers of people are congregated, if it were not for a public regulation, respecting the price of bread, according to the quality and weight of the loaf, there might be times in which bakers would make exorbitant demands, and drive the labourer and mechanic to some fatal resentment, and breed confusion: Therefore it  
 A 2 hath

[ 4 ]

hath been the wisdom of our ancestors, for the greater security of peace and good order, to fix a price upon bread, according to the market price of wheat, with a due regard to the manufactory of it."

Our forefathers perhaps never *refined* so much: they never preyed so much on each other; nor, I presume, made so many laws necessary for their restraint, as we do.

In looking back, for some hundred years, it appears that they adopted a certain plan, supposing that nature had given nothing in vain, and that every part of the wheat which may be called flour, was not only intended to be eaten by *men*, but that it really made the best bread; as That might be called the *best*, which is best adapted to general use, and in itself so fine, as to contain no parts of the coat, or husks of the grain.

At the same time it is obvious that the *poor*, being less able to pay, may introduce a portion of the coat or husk, ground into a powder, whilst some eat the *whole wheat* ground and made into *bread*. The populace in Holland, in many parts, at this time, eat the whole wheat so made:

and

[ 5 ]

and we know that horses find nutrition in bran; it is sometimes given them medicinally, at others as part of their food; the *horse bran* being as well known as hay or oats. The infusion of bran is also given in some disorders to human creatures.

The inference which I mean to draw from what is premised, is to remind my fellow citizens of the unfortunate delusion of thinking that even the *whole flour* of the wheat, is not good enough for *them*: that part of it must be taken away, and sent into the country to others at least as useful as themselves; or given to *birds* or *beasts*. By this decision, supposing a certain quantity of wheat appropriated to their use, (and this is the view they should see it in,) they lose one third part of the flour, and consequently have so much the less bread to supply their wants. Is it not then monstrous to hear them complain of scarcity? Is it not absurd to talk of poverty, and yet pay a *seventh* or *eighth part* more than they need, to gratify a fantastic appetite? Had it not been from the custom of eating whiter bread than the whole flour of the wheat

## [ 6 ]

wheat will make, should we have thus imposed on ourselves? Would the Miller or Baker employ all his art to make the bread as *white* as possible, and oblige us to pay for this *artificial* whiteness? They tell the consumer, the whiter it is, the finer; and the finer, the more nutritive. Thus we become *dupes*, so far as to overlook the essential good properties of genuine bread, made of all the flour of the wheat, and likewise the difference in the price.

We are taught to favour a gross delusion at the suggestion of interested persons, against our own substantial welfare. It is the interest of every one to be *honest*, and say nothing contrary to his real sentiments, as it is the duty of those who have knowledge, to inform such as are ignorant. Those who have never eaten bread of all the flour in a pure state, with the native taste of wheat, and the moisture which it preserves, can know nothing of the comparative excellence of it with respect to the whitened city bread which they have been accustomed to eat all their lives.

Bread

## [ 7 ]

Bread, considered *practically* or *speculatively*, though interesting to the heart, is insipid to the fancy. The dictates of the understanding will ever yield to the pleasures of the imagination; and the provident will be attentive to take the advantage of the extravagant. Thus it happens that the poor have been bewildered, and deprived of the object they sought.

As the Act of Parliament now takes place; let us see if the *Miller*, *Flour-merchant*, *Mealman*, or *Baker*, will bring to market the whole produce of the wheat in flour. I will call these Tradesmen by the general name of *Miller* and *Baker*; for if we are to go to the Mill to know what we eat, if any undue mixtures are introduced, the Mealman is generally the Miller also; the Baker may mix and compound his flour, but this is more rare,

It is computed that *three-fourths* of the finest part of the wheat, is flour. If justice is done, it is supposed such produce will be genuine flour, without any quantity of the *finest pollard* or *bran*, worthy the least consideration.

Let

[ 8 ]

Let the flour be produced, and the Baker will give us *standard wheaten bread*. Knowing that we do not expect it to be so white as the present affixed bread called *wheaten*, he will cease to play *tricks* injurious to the health of the consumer.

The event depends on the good sense of masters and mistresses of families, and their right understanding of what they mean to eat, *that is*, of what parts of the wheat the bread they consume is made. If they are satisfied that the bread is more pure than what they used to eat, and *sufficiently fine*, we may presume, if they are in their right minds, they will prefer it for domestic use. Every family of fourteen or fifteen persons, consuming at the rate of one pound each in a day, pays near 16s. a week: if they can save 2s. 6d. or 1s. 6d. it is an object: To a poor man who spends 5s. in bread, if he can save eight or tenpence, it may purchase 2 or 3lb. of animal substance towards making one feast in a week.

In

[ 9 ]

In one view, a farthing a day on a pound of bread for an individual, is a trifle; but for a poor family of five, in a week it comes to 8½d. and in the year to 36s. 10d. call it, as it well may be, 40s. He might, perhaps, smile if I were to tell him that this annual saving with compound Interest, in 20 years, would amount to near 50l. from whence he may learn how frugality in small matters produces comfort and wealth. And if the time should come, in which extravagance in the use of bread should create a famine, he might then look back and say, "Had it pleased heaven to give me common prudence, I might have preserved my life!"

In regard to the patriotic Miller, he does not pretend to consult our good in preference to his own; nor has he yet tried to make the wheat go so far for our city expence, as the parliament have judged it might go, not for his good alone, but for the good of the people in general, and the safety, plenty, and riches of the land. On the contrary, he reasons very deeply, as if it were best for us to live on the essence of a leg of mutton, brought within the compass of a  
B pint,

[ 10 ]

pint, than feed on such porterly food as the mutton prepared in the ordinary way of roasting or boiling. Being deeply read in nature, and knowledge of the human body, he maintains, that, the *finer* the bread, though the quantity be smaller, the more nutritive. His opponents, in support of the main question, urge that the grosser parts of aliment, are necessary as a vehicle, in bread as in other kinds of common food.

That the finest flour is most cohesive and nutritive, I grant; but it is obvious, that a mixture of the less finer parts (being real flour) keeps the body cool, and opens the passages for circulation, from whence health, nutrition, and *strength* flow. It must be also granted, that to waste so much wheat; or give it to brutes; or condemn the peasant, who labours hardest, to eat the offal (or coarsest parts) of his own wheat, and ours also, and at the same time, plead for *fine bread* for common use, as best for *strength*, is as repugnant to common sense, as it is to common honesty and national œconomy.

The

[ 11 ]

The source of this evil arises from confounding *coarse bread* (viz. *brown bread*, with a considerable portion of the bran in it) which is purgative to people not used to it, and *genuine bread* made of the whole pure flour of the wheat; thus puzzling the question, and giving a sanction to tyranny over our poor.

The wheaten bread, of the London Baker, is acknowledged to be whitened by a mixture of allum, which also serves to keep the loaf in better shape. They also introduce old petrified flour which renders it the whiter, and causes it to *imbibe* the more water and increases the quantity of the bread. Thus he consults *his* interest, without regard to the *consumer*: the whiter it is, the more adulterated; and, as *constant experience* proves, such bread, after it is two days old, becomes dry and husky.

If bread, made in a private family, of the same flour as the Baker uses, will not be so white, we must suppose that there is an art of whitening; and that this would be no secret, if it were not pernicious.

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[ 12 ]

The bread recommended, made of all the flour of the wheat, retains all the good properties of bread: it is eatable at the distance of *eight* or *ten* days; is it not on this account the most eligible?

Take a loaf of the *wheaten* London bread, made by the Baker in his usual way: let the same Baker make another with all the flour of the wheat, without any attempt to whiten or otherwise adulterate it. Let him keep both in the same temperature of air, and produce a specimen of each at any reasonable distance of time, and it will be easily seen what the difference is. This arises not only from *mixtures*, but the peculiar manner of raising the *sponge*.

In regard to the difference of consuming new bread of the first day, and that which has been made for three, four, or five days, it is computed to be at least a fourth part. If our present *wheaten* bread cannot be eaten with pleasure beyond the second day, it is not wonderful to discover at last that we are lighting our candle at both ends, and bringing on the scarcity we complain of,  
by

[ 13 ]

by the mere force of an unnecessary consumption.

That the vitiated bread agrees with some people, whether by the force of habit, or the mixtures it contains, is not disputed; but in general it is very hurtful.

It is agreed on all sides, that the common *wheaten* bread now in use is hurtful to the tender bowels of infants; and to people of *costive habits*: if the evil were searched to the bottom, it may perhaps be found, that some hundreds of the 8000 who die annually under two years of age (when only 16000 are christened) is owing to the adulteration of bread.

Great numbers of our fellow-subjects eat their bread much coarser than the Londoners: are they weaker? they are generally stronger. Some part of the advantage must be carried to this account.

Let us have time to subdue our prejudices, and we shall find that bread of all the flour of the wheat, for the general use, is better both in quality and price than the present affixed *wheaten* bread.



[ 14 ]

In regard to the *London Baker*, ask him of what parts of the wheat his bread is made, and he frankly acknowledges he cannot tell; and how should he? He can buy only what is to be sold; and the quality is not ascertained with any such precision as to enable him to answer the question. He, *poor man*, does the best he can, not to give a sweet wholesome aliment, but something which is *white*. He knows that bread made of a proper proportion of the wheat, not only, differs in colour, but is moister at the end of eight days than *his* the third day; he likewise knows that it is sweeter, and has the native grateful flavour of the wheat, as the God of Nature hath given it, and not as it hath been adulterated.

The assize on bread, as far as appears, for some hundred years, did not vary; in the reign of Queen Anne, it was thought proper that *there* should be a *new assize*, and that *three* sorts of bread should be assized. This was easy in speculation, but not in practice. If the parliament had required us to eat plumb-cake, seed-cake, or sugared-cake, we should have known that currants, seed, and

[ 15 ]

and sugar, constituted the difference; but from the moment the law made distinctions in the division of the flour for three different kinds of bread for common use, we were exposed to the mercy of the Miller to give the Baker what he pleased, and call it by what name he pleased: we could only judge whether the bread pleased us or not.

The honest Mealman, who meant to bring good flour to market, found it almost impossible to divide it so as to make three kinds of good bread: the Baker as well as the consumer also found, that he could not make such a considerable difference in price, as the law required, unless the *first* sort had all the heart of the wheat, and the *third*, a large portion of bran. However, the law took place, and the Miller, and the Baker, divided and subdivided; and instead of flour for bread, and the bran that remained, according to ancient practice, whereby the beggar as well as the prince was pleased, *assized bread* became a mystery, and we no longer knew what we were eating. The attempt to prepare one part for *white*, another for

[ 16 ]

for *wheaten*, and a third for *household* bread, was found impracticable as the inferior kind could have no portion of the best parts of the wheat; and the Baker could not live by making it.

The household being rejected; in great towns the consumption of white bread became general.

If 4 bushels of wheat, of a medium weight of 57lb. produce 3 bushels of flour of 56lb. to the bushel, then the weight of 1 quarter of wheat is - - - lb. 456  
and the flour it produces, 6 bushels at 56 lb. per bushel, it is - - - lb. 336  
But three *fourths* of the wheat is - lb. 342  
If the Miller is right, he must include 6lb. of fine pollard. This difficulty is of no moment in the computation, as it must depend on the quality of the wheat, the season, the breakage, and such circumstances.

I have seen wheat of 59 lb. to the bushel, (which they say is 2 lb. better than the medium weight) produce in flour *per* quarter of wheat - - - lb. 358

Whatever depends upon the quality of wheat, and the manner in which it is ground  
and

[ 17 ]

and bolted. In the last case, the breakage was not above *half a pound in a bushel*; whereas in the common run of wheats, dust, grinding, and bolting, some Millers estimate at  $1\frac{1}{2}$  lb. *per* bushel. This I take for granted, on the comparison of  $\frac{1}{2}$  lb. to be a large perquisite; tho' it must be observed that particular wheat, compared to the general run, makes a vast difference.

One and half pound breakage is supposed, when the Miller says that 8 bushels of wheat produce 6 bushels of flour: or - - - lb. 336  
a quarter of wheat (of 57lb. to the bushel, considered as the medium weight) consequently produces flour, - - - lb. 336  
tho' *three fourths* of the wheat is - lb. 342  
What would we wish for less than 336?  
Whatever part of *such flour* any community rejects, must appear as rebellion against Providence. If we sow foolishness, we must reap poverty! What then shall we say, when we are told that only *two thirds* of the flour (understood to be the finest parts of it) is used in our *wheaten* bread? If this be *true*, we reject, as not good enough  
C  
for

for us, in every quarter of wheat,  
 flour - - - - lb. 108  
 using only - - - - lb. 228  
 But if the fact were, that they make  
 the bread, as far as *five* parts in *six*  
 of the flour, or - - - - lb. 285  
 respecting our particular consump-  
 tion we should still reject - lb. 51

I have heard it doubted whether in some fine wheats, Millers do not send the whole flour to market, and sell it for the best affixed bread. If this were true, or nearly true, it is no wonder the *present act* should offend them. The Baker or Blancher of bread is ingenious; but it can hardly be imagined possible that he should be so much imposed on, or able to whiten bread so much as to make us pay, as if he used only *two thirds* of the finest parts.

As to the apprehensions that arise in the minds of those who are *too* suspicious, let us be careful not to lay a great stress upon any false surmise, lest under a notion of *public good* we should do a *private injury*: this cannot possibly be a *public advantage*, more than

than cutting down the tree to get at the fruit.

Our misfortune, in regard to bread, is, that we eat it too fine; we decline the use of barley in bread, having hardly enough for beer. Oats and pease are rejected: at length we reject even *wheaten flour*,—unless we are supplied with the finest parts only!—What will befall us in the end!

Let the proportion of the flour actually employed in the *wheaten bread* now affixed, be greater or less, it is certain that it must differ 2 or 3 s. in a quarter, according to the skill of the Miller in the purchase of the wheat. It is also evident that the higher the price of the bread, the greater the latitude for the acquisition of profit, and the stronger the temptation to falsify the quality from that which they pretend to give us: and from hence it is no less obvious, that neither the *Miller* nor the *Baker* will *chuse* to supply the bread now required. But when we consider, that the difference of the price proposed is so great as 7 d. compared to what I call a *worse* kind of bread now sold at 8 d. (as if it were a medium between 6 d. for

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houf-

household and 8 d. for wheaten, agreeable to the Act of 31 Geo. II.) it will be found that the matter hath been mistaken: we aspire at too much, at least whilst the necessaries of life continue at a high price. Perhaps a further inspection will set this matter right; and the prudence of the magistrate supply the defect of the act, if it is found to be a defect; for it seems to be left in the hands of the magistrate, rather as a matter of *police*, than a statute law.

In the mean while the populace may open their eyes. Let a living profit be allowed, and it becomes of no consequence either to the Miller or to the Baker what we eat, provided it be a good commodity, that they may eat of their own bread. I have conversed with many Bakers, who very candidly acknowledge the bread proposed, is the true kind for an *assize*.

The great object, I say, is the price; and it is necessary to consider of this in the calmest and most dispassionate manner. As a community, we have but one interest. If we consider the vast numbers employed in the manufactory of bread, whether it regards the Trade or the Consumer, a *farthing* on

on every quartern loaf, on the quantity of bread consumed in these cities amounts to £. 60,000: If we save any considerable part of £. 180,000 *per ann.* (a), by rejecting the absurd practice of whitening our bread, and the unnecessary fineness of the flour, it will redound to our honour as well as profit. The labour and expence of manufactory will be exactly the same, except in the division of the flour from the bran, as it must be more easy to take *one* kind only, than to make a subdivision of *four* sorts.

The expence of living in these cities, being greater than in many other parts, regard is accordingly had to the *assize* of the bread; and this in a great measure regulates the price of flour; they act mutually on each other. Without much refinement, we may say that the price of bread hath great affinity with that of the elegancies and ornamental parts of life: it is from the land our riches flow; and bread would be cheaper if the land that produces it were cheaper.

Wherever an *assize* is necessary, it is judiciously vested in the hand of the magistrate; and

(a) One penny per quartern loaf on 600,000 quarters of wheat, is £. 240,000.

and however salutary his interposition may be, in certain places, perhaps not a fifth part of the bread eaten in the kingdom is under any regulation, beyond That which the freedom of trade gives it (a).

*Custom* often makes a law more forcible than *Law-givers*; and we have now to contend with *custom*.—The first consideration should be, that the *flour* which represents *three fourths of the wheat* shall be really such, and brought to market in sacks marked *Standard*: the value of it may be more easily ascertained, than That of which is made the wheaten bread we now eat.

The Baker may be a little the more reluctant to come into this salutary proposal, as knowing that if he is to decline the use of allum, flour that is in any degree musty, or made of wheat that has grown or vegetated before gathered in, as sometimes happens, he cannot work it up so advantageously in the bread now proposed to be made, as in the wheaten bread.—Be this as it may, as soon as the Baker finds this *standard* flour is vendable in bread, he will buy it; and know-

(a) About *three-fourths* of the consumption in these cities is *assized bread*.

knowing what part of the wheat it ought to be, he will work it into bread with so much the more satisfaction; and being sensible that we mean to eat *genuine* bread, he will cease to *whiten* it by any hurtful art. We shall all understand what we eat, and the trade will be familiar to us: we shall be so much happier as we become so much the more honest, and more healthy than we were before. Such is the serious light, in which I see the subject before me.

Every occupation hath its mystery; and the professors are gratified in thinking themselves wiser than the rest of the world, in their own way. Every professed *cook* of the first rate can melt down a large ham into the contents of half a pint. The confectioner uses bitter almonds, which are poisonous; the oil-man colours his pickles with *copper*, to render them green; and the baker uses allum, and petrified flour, to *whiten* his bread, and make his flour imbibe the more water, by which he makes the more bread out of the same quantity of flour. This, and other *occasional* mixtures of the flour of different grains, renders his bread  
husky,

[ 24 ]

husky, dry, and disagreeable the third day—  
Are we the *better* for any such mysteries?

Whether the wheat, according to the present act, be all of one kind, or *married*, (which is the phrase for mixing of wheats of different kinds,) it will be easy for people of condition, by experiment, or by the comparison with genuine bread made in their families, to know whether justice be done: tho' we may easily discover that the Baker for the *public*, is generally a better master of his trade than most housewives are. The *mystery* may be thus developed; our health and pleasure promoted; and our bread be as much cheaper, than it is now, as the gain on the *flour* will make it, by using *all* that the wheat produces.

Whilst we talk of flour, it is not a question foreign to the purpose to ask, how we are to separate it? The Miller tells us we may find it by using, as a sieve, a certain cloth which he calls a *thirteen shilling cloth*, thro' which all that is properly flour will pass: but such cloth will be affected by the weather, and the mode of grinding the wheat, and consequently the rule becomes

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fallacious;

[ 25 ]

fallacious; however, not to enter into a nice investigation of the nature of the grain, or the grinding, he may separate the flour as he pleases, provided he brings the whole in a pure state to market.

Our *Legislators* have been as guarded: knowing that *theory* and *practice* often differ, in a case of so *complicated* a nature as this, which law can hardly reach, they could do no better.

In forming the affize, in these cities, the *Magistrate* supposes the medium price of wheat to be *one ninth* below the highest price; so that when the wheat is at 49 shillings the quarter, the highest price, and 40 shillings the lowest, he sets it at 44s. which is *per bushel*, — — : 5 : 6  
And the *Baker*, supposed to be the *sole manufacturer*, the allowance made to him by the magistrate, is : 1 : 6

7 : 0

How often the magistrate is deceived by false information, is hard to say. I believe that to once he errs by going against the interest of the trade, he is mistaken five times in giving the turn of the scale to the trade;

D

and

[ 26 ]

and it is right it should be so, as by this means the defect of the mode is in some measure rectified; and a consideration made for more than barely the 12s. *per* quarter of wheat, the antient allowance when the baker was really the only manufacturer concerned in bread.

The medium weight of wheat being set at 57 lb. *per* bushel, produces 42 lb. of flour, equal in quality to 336 lb. of the flour which I understand to be required by the Act, from a quarter of wheat. Upon this we compute as follows: 14 lb. of flour make a peck loaf of 17 lb. 6 oz. consequently 3 peck loaves require 42 lb. (a) equal to the produce of such bushel of wheat. To investigate our object, we must compare the different kinds of bread: the *Wheaten* now in use: the *Houshold*, which the baker cannot live by: and the *Standard Wheaten*, which is to make us all easy, if we have a little common sense to support us, and bring it into use upon reasonable conditions.

The

(a) i. e. 24 peck loaves (or 96 quartern loaves) out of a quarter of wheat: 3 times 8 is 24 loaves; and 8 times 42 is 336 lb. of flour.

[ 27 ]

The 42 lb. of flour I have just mentioned, making as the Act of 31 Geo. II. required, *three peck loaves*, half part *wheaten*, and half *houshold*, viz.

1 $\frac{1}{2}$ peck, or 6 quartern loaves <i>wheaten</i> , at			
8 pence (a)	—	—	: 4 : 0
1 $\frac{1}{2}$ peck, or 6 quartern loaves			
<i>houshold</i> , at 6 pence	—	—	: 3 : 0

which answers to the regulation of : 7 : 0 supposing the abovementioned 12 loaves at 7d: and so far it seems to be a consistent plan. But it must be considered that the miller knowing that the *houshold* bread turns to no account, shews little or no regard to it. If some bold young baker, by the force of quantity and hard labour, will essay to make *houshold bread*, he must be contented with a very small profit, as I shall attempt to demonstrate—If the whole 12 quartern loaves were sold at 8d. they would render : 8 : 0.

If 57 lb. is the medium weight of wheat, and complete three-fourths of the wheat comes out as flour, how many quartern loaves

(a) The common affixed price, when the highest price of the wheat is considered at 50s.

D 2

can

can be made out of 342 lb? we find that they are  $97\frac{5}{7}$ . But the baker says, he can make but 96. I believe he generally makes more than 97: but the tender side of the question is to suppose that he can make but 96 out of *genuine* flour. Let us then compute upon the 96, and put the cost of the wheat *per* quarter — — — £. 2 : 4 : 0

Meetage, portorage, grinding and dressing — 0 : 3 : 6  
 Salt, yeast, (a) coals, wood, journeyman-baker, and labourage, — 0 : 5 : 6  
 —————  
 0 : 9 : 0  
 Deduct for the pollard and bran sold, — — 0 : 3 : 6  
 —————  
 0 : 5 : 6

Absolute cost — — — 2 : 9 : 6

If he sold all his bread (96 loaves) at 7 d. it amounts to — — — 2 : 16 : 0

Difference in favour of the baker 0 : 6 : 6

With the computation for salt, &c. — — — 0 : 5 : 6

—————  
 0 : 12 : 0

being

(a) Upon some occasions even the price of yeast makes much against the baker's profits.

being exactly what is granted by the magistrate, according to antient practice. Millers agree as to the proportion of the household (a) or finest flour, though methods differ in the other three sorts. We must take *two* quarters of wheat to find household flour sufficient for the produce of one quarter for the avowed *wheaten bread*.

Housholds, or best flour,	} lb. 448 at 39s.	} 3 : 2 : 4
Seconds, - - -		
Thirds, or fine Middlings,	} (b) 60 at 34s.	} 7 : 4
Coarse Middlings,		
Fractions - - -	- - -	6
	672 (c)	4 : 8 : 0
		I sup-

(a) This word *Houshold*, applied to the finest flour, misleads the unskilful, the inferior bread being called *Houshold Bread*, which is made of the worst flour.

(b) One of the objections made to the bread proposed, is, that the fine and coarse middlings are employed in gingerbread and sea-biscuit: they might with as much propriety add, that the *Housholds* and *Seconds* are wanted for puddings and pyes; and then the whole flour of the quarter of wheat is appropriated, and this demand need not interfere with the gross quantity



[ 30 ]

I suppose 4l. 8s. to be the value of 2 quarters of wheat, and the charge of grinding and dressing paid for in the sale of the pollard and bran.

Now to make *wheaten* bread upon their own principles; upon *one* quarter, we must take 336 lb. of the *household flour* (of which alone they say our bread is made) at 39s. *per* sack of 280 lb. is — £. 2 : 6 : 9  
Magistrate's allowance to the baker of 1 s. 6d. *per* bushel, 12 : 0

2 : 18 : 9

96 quar-

quantity for bread. The greatest stress is laid upon the biscuit stuff. If this biscuit were made in the merchant's service as it is in the king's, the whole flour would be included: I do not imagine that all the *Biscuit-makers* provide for so many as 2 in 100 of the inhabitants of this town; and if a ready supply of the *Stuff* is brought to market, it need not interfere with the flour intended for bread.

(c) Here it may be observed, that skill in mixing wheats, and in grinding them, must necessarily render the greater quantity of flour: and by the manner of bolting, and mixing flour, 1 s. or 2 s. are often gained, i. e. by making a greater quantity of *seconds* or *thirds*, and a less of the coarse middlings; but we must compute from a general principle.

[ 31 ]

96 quartern loaves sold at 8d.  
produce — — 3 : 4 : 3  
Consequently here is a *gain* or  
advantage of — — 0 : 5 : 3  
above the 12 s: the whole ma-  
nufactory being — — 17 : 3  
But how does it fare with the *household bread*,  
made of the remainder of the quarter of  
wheat? This cost — \* 2 : 1 : 3  
Baker's allowance — 12 : 0

2 : 13 : 3

96 loaves at 6 d. amount to — 2 : 8 : 0

Consequently the baker, instead of clearing as much as he can from his charges, out of his 12 s. allowance, he falls short of his 12 s. — — : 5 : 3

If the manufactory costs him as in page 28, for salt, &c. — : 5 : 6  
He will have for his own profit but — — : 1 : 3

This explains what I have already said, that only by force of labour, and large quantity sold, can any baker make such bread.

Now

\* £. 2 1 s. 3 d. with the 2 l. 6 s. 9 d. (page 30) make the 4 l. 8 s. cost of the 2 quarters.

Now let us see how the *Standard* wheaten bread in question will turn to account, supposing it to be sold at 7d. the quarter loaf.

The two quarters of wheat cost	4 : 8 : 0
Baker's allowance of 1s. 6d. <i>per</i> bushel	1 : 4 : 0
	<hr/>
	5 : 12 : 0

Made into standard wheaten bread, viz.

192 quarter loaves at 7d.      5 : 12 : 0

This is a round computation : but where, says the miller and baker, is the advance which we gained on the 2 quarters made into wheaten bread? viz.      — : 5 : 3

Here the contest begins. The baker argues thus: " We beg to be excused making this bread, whilst we can gain so much more by the *wheaten* bread.---You think we gain too much, and oppress the poor. Gentlemen, do you take us to be rich? You may perhaps find a rich mealman, here and there; but what conclusions can you reasonably draw from hence? Do you consider on what ground we stand?

What numbers of people live by bread! We grant the merit of your present act for a middle sort of bread; but you mean that we should live; and the purity of your bread will depend on the honesty of the Miller. If he brings to market under the denomination of *standard wheaten flour*, That from which he hath taken any of the fine parts, he trespasses against law. Can we help it?

In regard to the weight of wheats, on which the produce in flour depends, there are as low as 50lb. *per* bushel, fit for bread, and as high as 62lb. *per* bushel. Few gentlemen farmers will allow the medium to be so low as 57; but they have not so much experience as the Miller, who buys up corn for grinding. But whether the corn be lighter or heavier, three-fourths of the wheat is required: if it is heavy, it will leave more than three-fourths in flour; if it is light, three-fourths will not be flour. They will therefore mix the wheats, according to constant practice; and it is to be hoped, that every Mealman will bring as good standard flour to market as he can, that he may not lose our custom; for it is not pos-

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sible that every one should have the same kind of goods, as you daily see in the bread you eat; but you may observe, that the least white of the wheaten bread, sold by us London Bakers, has most of the taste of genuine bread. In the mean while, the consumer will keep pace with nature. In a bad season, bread will be a little the worse, in a good one, a little the better; the difference will hardly be perceived, for it is evident, that we now frequently consume bread, that, independant of our art which we profess to practice, is not made out of wheat in a pure state. In this respect we shall be much upon the same level.

But do you consider, gentlemen, that supposing the writer of this pamphlet, who assumes the part of a mediator, to be nearer the mark than most of you gentlemen Millers and Bakers generally are, you mistake one material circumstance, which is, that the price of manufacturing is the same upon your proposed bread of 7d. as it is upon That which you now eat at 8d. We Bakers have the laborious part. Do you expect that we should live cheaper than we

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we do? You depend upon us as much as we do upon you. Do you consider how a Baker is to live, when perhaps he does not sell above the produce of one quarter of wheat in the day, and some not half so much? We must live, and pay our house-rent and taxes, and support our wives and children, as good and useful members of the commonwealth.

Those who are not versed in the subject, may be induced to think, that the Miller being paid for grinding, as we are for baking, nothing more need be thought of; but this is not the case.

You, who know the world, cannot believe that we could furnish bread for 700,000 people, if there were not repositories of flour prepared for a rainy day; and how many of us are so poor, that we must have credit to carry on our trade. It is true, the greatest part of our business is for ready money; but some *great* people will run in our debt.

Do you mean that the 12s. *per* quarter of wheat should be appropriated to us only? We are not Millers nor Mealmen, as in

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days

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days of Yore; the Miller, considered separately, is paid a certain rate *per* quarter; the Mealman, who represents him, may have mills of his own, and pay himself; but he hath a profit on the purchase of the wheat, with which we are totally unacquainted. We suppose that he may buy wheat fit for bread, from 38s. to 48s. *per* quarter. He may make flour of wheat of 43s. when, by his contrivance, or our own, the price at the London market shall be set at 45 or 46s. In these, and similar circumstances, he will occasionally find profit, greater or less, and be encouraged to pursue his trade, without which we could not pursue ours. Some of them may grow rich, from the vast quantity which they sell; but the richer they grow, the greater numbers crowd into the trade; and the more emulation there is among them, the cheaper and better goods we find. You do not mean to distress us, nor to have your bread worse than *three-fourths of the wheat*: but you will find, that if you give us but 7d. it will not be so fine as three fourths; and the law will be defeated,

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The most upright part of our trade is convinced that you have hit the right nail upon the head, and determine to try what they can do to introduce the standard bread; if, upon considering the matter maturely, you will give such a price as may enable the Miller to bring the true standard flour to market.

Give us leave, gentlemen, to represent to you fairly how we apprehend this matter to stand. You know very well, that when you find the price of wheat to be 44s. upon which you fix the assize, we are generally charged 39s. *per* sack of 280lb. and sometimes above 41s. Reduce the households of 39s. to the whole flour, and then the price will be 36s. 8d.; and 336lb. at 36s. 8d. *per* sack of 280lb. is - - 2 : 4 : 0  
Salt, yeast, coals, wood, journeyman, and labourer, at least 5 : 6

	2 : 9 : 6
96 loaves at 7d. is - - -	2 : 16 : 0
	6 : 6
which leaves us but - - -	6 : 6
	12 : 0
with the 5s. 6d. above, is - - -	12 : 0
	but

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but where is the 2s. 7½d. (a) which you see by this pamphlet have been usually received upon wheaten bread? And in regard to the Mealman, if you mean that he should be under no temptation to supply flour less fine than three-fourths of the wheat, he will tell you, that this pamphlet allows too little for breakage; for instead of ¾lb. *per* bushel, or 6lb. *per* quarter, it should be 12lb. This is more than we believe, tho' it may be true of some kinds of wheat. In short, gentlemen, if you will give us your permission to sell at the proportion of 7¼d. instead of 7d. we will try what we can do to accomplish this work.

In this case we shall proceed, hoping we shall get the flour, and the Mealman makes us pay for it no more than it costs upon this computation: for though he says, that what he gave us for household is really and truly the finest of two-thirds of the flour, yet we have often reason to think it is more than two-thirds. This charm being dissolved, they should demand no more than the proportion of 36s. 8d. compared to the

39s.

(a) Page 31.

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39s. and this business may be conducted on all sides, in a fair and generous manner.

Upon the principle of the computation in this pamphlet, we shall still fall a little short of the advantage we have on wheaten bread. You, gentlemen magistrates, consider us as a very necessary and useful body of people, and as such often attend to our petitions. You may imagine that we sometimes impose upon you; but it is in behalf of our wives and children; and you, in return, are severe by leaving us half an affize short with regard to the price of flour.

*We* are willing to do that which is reasonable, that our children may prosper in the land: but they cannot prosper, if they are starved; nor can we make bricks till straw is brought to us. Reduce the flour of a quarter of wheat, *viz.* 336lb. costing 2l. 4s. to the price *per* sack of 280lb. you will find it, as we have already observed, to be 1l. 16s. 8d. when the fine household flour will cost at least 39s. In this view you may easily perceive the necessity of throwing in some addition to the price of the loaf. It cannot be otherwise brought

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brought into use. Things will have a free course, tho' we Bakers are subject to your pleasure. We really mean to do our best, that you should not be disappointed in your good intentions; as you were in the *household bread*, by the act of 31 Geo. II. Unless you can make Millers as well as us much more virtuous and frugal than our *bettors*, we cannot change our manner of living.

We understand that this act is left in a great measure in your hands: you will ponder in your thoughts what is right to be done, to enable us to execute your politic and humane intentions. We have long beheld with surprize the madness of the people, in running after the colour of bread, instead of the quality; but our support depends upon taking mankind according to their humour. If you were to leave us without any assize, or rule to go by, we should very speedily be in great distress; for the populace would be cutting our throats, or burning our houses, whenever we should be compelled to pay a very high price for our flour: and therefore, all pro-

positions

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positions to leave us without an assize, are very ill digested."

Thus might a Baker harangue, who has as much honesty as his neighbours, who buy and sell. There are no greater difficulties in this undertaking, than the prejudices of the people, and the repugnance of the trade: the first is the effect of want of knowledge; the last, of the natural thirst after the means of living. I will not call it by a harder name; for notwithstanding this *useful* doctrine of *assize*, there is still a *freedom* remains in this trade, as in all others, which no contrivance in behalf of what is vulgarly called the *poor* can counter-balance. Nor are such difficulties near so great as the magistrate labours under by the fluctuating price of wheat, and the numerous prices of the same commodity of different qualities, when mixed and blended together: how can he make any assize? but he doth it; and by the care of providence things hang together wonderfully well. The price of the flour is in some measure set by the price of wheat, and the

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price

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price of wheat again by the price of bread, and the profits of contending individuals.

The Millers do not reign such lords paramount as to starve us; nor do other merchants, who buy as cheap as they can, and sell as dear, deprive us of clothing.

Every one may try by grinding and bolting his own grain, and baking his own bread, what advantages the trade gains. In the mean while, there are numerous checks to prevent high abuses in flour. The magistrate is one; the baker is another; the consumer is a third; the competitors in the trade a fourth; and the populace a fifth: they cannot be supposed to trade in a dangerous combination.

The manufacturers of bread may find nearly as good account in bread of all *the flour*, which can be so easily ascertained; as they do in the wheaten, which is involved in difficulties.

If I differ with gentlemen who are better masters of the subject, I have for once taken up the trade of a politician. The Miller, Mealman, and Baker, and all the army of their dependants, who receive certain emoluments, if they were wise, temperate,

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temperate, chaste and frugal, beyond the rest of mankind, they might possibly live upon less; but do they not act agreeable to the freedom of a trade, which every one may take up as he pleases.\*

And does not the Landlord, as well as the Farmer and the Miller, buy as cheap, and sell as dear as he can? The manufacturers of bread, from the farmer to the baker, constitute a large body of the people: they have it in their own breasts, in spite of laws, to gain upon our food, as all merchants on their commodities. They are more restrainable by the competition of individuals taking up the trade, and fear of resentments were they to exceed certain bounds, than by other means. Unless we reduce the price of other necessaries, we can reduce the price of bread only by the quality of that which we eat; or the increase of the *quantity* of the growth: therefore I would accommodate the price, on *this new affixed* bread, as directed by Parliament, to the ordinary

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\* The Farmer, Miller and Mealman, are free occupations; though it is understood the Baker must serve an apprenticeship.

dinary advantages of those who traffic in bread; and thus leave *trade* to run in its proper channel; having no faith that it will run free, could it be *forced* out of it.

In search of a great public advantage, we must be careful not to militate against private emolument, to the hazard of losing such advantage. We mean to obtain pure bread, and to save upon the price: let us not attempt to save so much as to get neither purity nor price.

The *Mealman* bringing his flour to market; often *housing* it in warehouses, giving credit for two or three months to the Baker, with other contingent charges, must have a suitable consideration for his risque, disburse, and profit, or such a vast metropolis could not be supplied.

Some Millers are supposed to acquire large fortunes; others only obtain a competency for living. As to grinding the face of the poor, as vulgarly imagined, nothing gives such useful employment to the poor as agriculture. How to fix what the Miller shall gain, seems to be almost as difficult as to give laws to the elements, what the

the earth shall produce; or to the farmer, at what price he shall sell his wheat.

The laws relating to bread have been always founded upon this principle, that the bread of a certain proportion in price, shall be made of a certain proportion of the wheat; but it never hath been thought consistent for the Legislature to fix a price on bread in general, or in particular cases, leaving a latitude of freedom in trade. The public have administered to their own delusion, not only by the defect of laws\*, by which they have been using a bad commodity: but even at this time their eyes are shut to their own advantage. If the wealthy will adopt the use of the bread in question, the labouring part of our fellow-subjects will certainly follow the example; and as to *paupers*, they will as gladly comply.

If the bread proposed is to cost 7 $\frac{1}{4}$ d. (supposing it really what it ought to be,) we shall still have *seven loaves and three quarters of sweet genuine bread*, for the price which we now pay for seven of our *wheaten artful bread*, which so soon becomes dry and husky; and

\* 8 Q. Anne, 31 Geo. II.



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and so much gained, would consequently feed 75,000 people more, i. e. upon a comparison of the quantity of *wheaten* bread which we *Londoners* alone now use, or the money we now pay.

Common sense, in all ages, has atchieved wonders. Magistrates having the power to judge what the true price of wheat is, from thence form their computations with regard to the value of flour, and the price of bread. I have already observed that they can come but imperfectly at the real medium price of wheat, and consequently judge from fallacious reports; yet, as in general they have done well, they will certainly attend to this object.

Things hang together in a chain. Bread is kept within better bounds than many other articles. The source of our grievance, if we may call it a grievance, is common to the race of mankind. With us the high price of land, the luxury of the landlord, and the taxes we pay for the interest of our debt, weigh heavily: but let us not therefore quarrel with our bread, whatever we may do with our *butter*.

Our

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Our present object is the *standard* wheaten bread recommended by the legislature. This is rather more than permitted to be made, for the magistrate is encouraged to give it a preference. Why should we not encourage the Miller and Baker to give it a preference also? It depends entirely upon ourselves. The power seems to be happily vested in the magistrate to affize no other bread, if he thinks proper; and consequently to put such value upon it for the time, as he shall judge most conducive to the common good. The first consideration is, if he thinks it a proper bread, to be encouraged. The next is the *proper time*.

Upon the expence of these cities, supposing all the bread consumed to be of the affized *standard wheaten bread*, one farthing *per* quartern loaf, as I have already observed, amounts to £. 60,000 *per annum*, thrown into the trade, and three farthings or £. 180,000, are gained upon our wheat.

In computations of this kind, we ought farther to consider, that these vast cities, are an empire within an empire, and require peculiar laws and regulations, which  
do

do not so immediately concern the rest of the kingdom; for the constant wonder from day to day is, from whence do we receive so vast a supply? We are happily near the centre; the communication with the sea; and the river which runs up so far within the land, co-operating with the kindness of Providence, and the wealth of individuals, by an amazing concurrence of order, arising from good government, and the spirit of trade, we are supplied not with the necessaries only, but a profusion of the elegancies and ornaments of life. Even a chimney-sweeper, who is intelligent and industrious, acquires a fortune: and whilst we consult our own health and convenience, let us rejoice when we see the Miller, Mealman, and Baker prosper.

We already find that we must *pay for our bread*, let the harvest be better or worse; and that we have for many years lost our staple commodity in the export. If we must give up, our fellow-subjects the *Americans*, who trade with us, will have the benefit. I say, *give up*: for at the rate of expence of *ju.<sup>o</sup> bread*, and the redundant food of horses,

I have

I have no clear conception that we shall soon recover our ability for exportation.

I am persuaded, from what I see, and from the quantity of oats imported, that we keep 60,000 horses *for pleasure*, more than we did forty years ago: and that these consume from a *tenth* to a *fifteenth part* as much grain as all the people of England. A horse's allowance annually is *ten* quarters, and a man's one: but supposing it to be  $7\frac{1}{2}$  quarters, then the whole is 450,000 quarters extraordinary.

In order to obtain our present object, the question is, shall we allow the trade nearly what they have hitherto enjoyed; that if we can moreover benefit *three farthings upon eight pence*, and obtain a *good commodity*, shall we neglect the means of doing it? I have never yet observed that virtue could be taught by compulsion.

It may seem absurd to declaim, when the only question is, whether we shall follow the good designs of parliament in the *bread* we eat: but if we mean to remedy the evil we complain of, we must trace it to its fountain.

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Hear the farmer talk: he tells us, that the more oats are consumed by horses for pleasure, the higher the price will be: the ploughman will add, that he shall be paid the higher wages. The politician will look wise, and say, the more people will be employed, and the poor put in so much the better condition. This is likewise admirable doctrine for the *spendthrift*; for his extravagance is sanctified: it hath the appearance of virtue. It is all very true to a certain degree. Every thing hath its bounds; and where these bounds are fixed, is discoverable by events.

Nothing can be more obvious than that men together with horses may consume faster than the earth produces, and expend in ten months a handsome provision for twelve; and consequently create a famine.

The prodigal son, from riotous living, was reduced to the necessity of feeding on the food of swine, and even to be glad of any thing to eat.

It is not so easy for a whole nation to be distressed by want, as for a private person, because all the people cannot be of the same  
mind

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mind at the same time: but in proportion as the *custom* prevails of consuming a great deal too much, a nation may be so far undone as to suffer continual want and distress.

The force of example is so strong, that the poor often become extravagant as well as the rich; yet each in his respective station complains of the evils of his own making. The difference is, that the poor are the most subject to distress in a scarcity.

If this is as obvious a truth, as that to be righteous and go to heaven, is better than to be unrighteous and go to hell, it may be as wonderful that we do not attend to it: but because it is so very plain, we disdain such *childish* arguments: we see in politics, as in religion, the more obvious the truth, the less it is attended to. Vice blinds the understanding; and what is the remedy but amendment of manners?

With respect to the nourishment of the body, let us be more temperate in eating and drinking: let us feed a smaller number of horses for pleasure. The people will be

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as much richer as their wants will be fewer, and as the land will flow with greater plenty.

If we keep so many unnecessary horses, and feed them so high, we cannot grow oats fast enough; we accordingly buy them of strangers; but how we pay for them is a question not so easily answered.

If we drink up all our *barley*, we cannot have any to eat: our forefathers were wont to mix it in their bread, and some eat barley-bread only: the people did not then consume such prodigious quantities of wheaten bread, or malt liquor.

The importing of any grain into this fertile land, is a monument of reproach, turning the tables on ourselves. We gained half a million annually, for 30 or 40 years, by exporting: how much have we lost or paid for oats and other grain for 10 or 15 years past?—

This matter goes further. *Frugality* is essential to the success of a *trading nation*, particularly among traders. But the trading part of his majesty's subjects are become as luxurious as any others. They are likewise so luxuriant in trade, and attempt to drive  
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on so much, in order that they may *live high*, they become subject to bankruptcy.

The luxury of trade being thus introduced, profits must be high; but the higher they are, the more will the trader necessarily prey upon his fellow subjects.

These are evils which are commonly supposed to cure themselves; and it is true: but like a fever in the blood, they may by the rapid motion, either throw off the morbid humour, or kill the patient.

We may flatter ourselves from year to year, in hopes of a greater increase from the earth; but I see no other way to get at the *plenty* we talk of, except by frugality in our manner of living.

We have been long used to talk of our riches, and to suppose ourselves equal to our expensive manner of living: yet for many years we have heard noblemen and gentlemen, merchants and tradesmen, declaim by the hour upon the wants of the poor, at the very moment that their tables were twice covered. They have had a second dinner, when not half the first was eaten. Of all the follies that ever crept into a well regulated  
regulated

gulated society, this seems to be one of those which is the least consistent with the good sense and dignity of a wise nation.

Magnificence suited to rank is necessary: luxury is a criminal excess. The nobleman who has ten dishes, has a magnificent table. If he will have twenty, the dance will go round; he that should have but one, will have two:—and he that might have a pint of porter will not be contented till he guzzles a quart. Yet the lord, down to the porter, complains of the *wants of the people*: as if nature did not produce meat and drink necessary to the support of life. This is not *said* in so many words, but it is true that they find it difficult to pay for it, because the price is high, compared with the price of labour. This may be true, in some parts of the kingdom; tho' in general I apprehend we never lived in so great abundance: and it is our abundance that threatens the mischief, as it verges not only to imaginary, but real want. If we save so little from year to year, a *very bad harvest* might make us poor indeed!

Sept. 26th.

P. S.

P. S. Since writing this pamphlet, I have seen a specimen of the *standard wheaten bread*, made *as such*, by a London Baker; so *disguised*, that it must have been purposely intended to render the Act abortive. The bread was of a very dark colour, and over-salted; without any native sweetness of wheat; whilst the *narrow bran*, not in the least artfully ground, appeared to the naked eye on the surface of the loaf. I am sure it was not made of flour as marked out by the Act. The maker of this was not one of those, whom I supposed to expostulate with the magistrate, for though he might have resolution to fly in the face of law, he or the Miller who provided the *false flour* had not wit enough to be a *knave*.

*At this time* it happens, that the household flour is run up to 48s. per sack; being 2 or 3 s. above the affize of 8d  $\frac{1}{2}$  per quarter loaf; and instead of leaving the Baker 2s. 7d. above the 12s. per quarter of wheat, (or 10s. per sack of flour) he receives but 8s. 10d. per sack. If he works up but 4 or 5 sacks in a day, paying all his charges in proportion

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portion to the quantity; it would be difficult to prove, under such circumstances, that he would be able to gain more than it is reasonable he should.

The *Farmer* is now employed in *sowing* wheat, not in *threshing* it out; so that the market is thinly supplied with grain; and this induces *Mealmen* to exact beyond due measure.

This is the nature of trade; by trade we are enriched; by trade our morals are injured; we wish for more trade: we trust to the event: *evils* will come, and *woe* to those by whom they come.

By the Act for this *standard* bread, the *magistrate* hath the power of suspending the affize upon any kind of bread, but that of *standard wheaten*; but it appears hitherto that he doth not chuse to exert any such power. Good enterprizes require time: the cure of the blindness of the people may be yet accomplished.

What says the *Miller* in the mean time? He pretends, with some reason, that he cannot bring any standard flour to market, meaning that he cannot *sell* it at such a price

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price as will enable the *Baker* to live, supposing the bread to be sold at the proportion of 7 to 8, with respect to the *wheaten* bread.

My humble opinion appears by these pages. I must add, that if any *Miller* or *Mealman*, of candour and probity, or any *gentleman*, who has mills, will bring *standard flour* to market, the magistrate will set such a price on the bread, which should be made of it, as will enable the *Baker* to do justice to all parties. And every consumer, of the lowest degree of knowledge and humanity, must find out, on a fair experiment, what the *bread really is*; that the act of parliament is in the highest degree salutary, and not inconsistent in any respect, that I know of, except in the suggestion of the proportion of the price of 7 to 8, with regard to wheaten bread; for supposing the 2s. to centre with the *Miller* or *Baker*, it is the same to the *consumer*.

As to *Bakers*, it is evident that they are in a much higher degree dependant on the *Miller*, or *Mealman*, than the authority of

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the magistrate, with respect to the assize, can possibly extend.

In some countries the *police* would regulate such a deficiency; but it is not so with us: we must take the *good* and *bad* together; for while we are tenacious of guarding the *palladium* of virtue, *liberty*, we subject ourselves every day, to pull down on our own heads the beautiful structure of the temple where it is deposited. I hope it will not come to such an issue, not even for the sake of wholesome bread; and whether our lives be a little *longer* or *shorter*, is of no great moment.

The sensible moderate part of the nation, who understand the subject, at least so far that bread of all the flour is good enough for them, will pursue their object, and endeavour to procure this kind of bread, as evidently more salutary, as it ought to be 10 *per cent.* cheaper than the present *wheaten bread*, to which the populace are not so superstitiously attached, as the Miller would have them be. Were the example which the act recommends to prevail over the kingdom, it would as certainly promote a degree of plenty, as, that whatever might

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be saved in the quality of our bread, would be gained in quantity; for as to our eating more of bread less fine, it is not true: we eat *more* when we eat the *wheaten*, because we can eat it with pleasure only when it is new.

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