

contract, that Jacob should receive from Laban, his father-in-law, all the ring streaked and speckled sheep and goats in future, as a reward for his services—the general colour of sheep at that time being *brown* or a *dingy black*. Jacob, from experience, knowing the power of the imagination of the female at the time of her conception, turned it to his advantage, and placing green rods of poplar, hazel, and chestnut, mixed with peeled branches, before the ewes at the rutting time, which usually took place at their watering, in a short time, by these and other like means, he had the majority of the flock “ring-streaked, speckled, and spotted.”—See Gen. xxxi. 8, 9. Michaelis, on this passage, asserts, that white cloths, and pure, white stone troughs, in later times, have been used for a similar purpose, and with a similar result.

From the experiments of Jacob we may date the change in the colour of sheep. After he quit Laban, we may judge that he selected the *whitest*, and placed them together. At length, among his descendants, we learn that in the time of David they were as white as snow.—Psalm cxlvii. 16. Solomon, also, in his Canticles, likens his mistress's teeth to a flock of sheep newly washed.—Cant. iv. 2. See “Luccock's Essay on Wool” pp. 30, 31, where he asserts that this improvement in colour soon progressed as far as Arabia, thence to Persia, Syria, and Egypt. In profane history we find, also, a very early account of the “Golden Fleece” of Colchis, and the Argonautic expedition in quest of it. After Jacob's time there is very little said of sheep in the Holy Scriptures, and profane history that can be credited, does not commence for some centuries later.

That the primitive breed were blackish I have already shown; that they also had large horns, is manifest from several passages in the Bible. We read of the “ram caught by his horns in a thicket.”—Gen. xxii. 13; and of war trumpets made of rams' horns.—Joshua vi. 6. Polled sheep were only an incidental variety.

From very early dates, two breeds of sheep have inhabited the eastern countries—viz., the long-tailed, with an accumulation of fat round it at the rump, and the other, with a quantity of fat beginning at the loins, and swelling gradually towards the rump, where it formed two large, globular masses. These *fat tailed* and *fat-rumped* were known to the patriarchs, as you may see by Levit. viii. 25, 28, and ix. 14.

From divine and profane records, we learn that young women, as well as men, attended sheep. Dogs, also, attended on them in ancient and modern times. See Job xxx. 1, Isaiah lvi. 9, 11, Psalm xvii. 16; and yet, strange to say, the dog is never spoken of but with contempt in the whole of the sacred volume.

The Jews gave names to their sheep, and called them, as we may learn from John x. 3, 4. We read also of Polyphemus, the first whom profane history records as having flocks, speaking to his ram, and telling him what to do.—See Lucian's Dialog. de Polyph.

We read, likewise, of the powerful influence which shepherds have over their flocks by means of music. David was a shepherd, and performed so powerfully on the lyre, or harp, that he chased the evil spirit from Saul.—1 Sam. xvi. 14—23.

Orpheus, Pan, and Apollo tended their flocks and were wonderful musicians. Goldsmith in his Animated Nature, vol. 11, p. 59, gives an interesting account of a shepherd musician of the Alps.—See also Murray's summer in the Pyrenees, where he speaks of the shepherds of mount Perdue and Sago; their sheep followed them like hounds, leaping down rocks and declivities, when called or whistled for.

The tenderness and humanity of shepherds is well known, and often spoken of even in the Bible.—See Gen. xxxiii. 13.

The prophet, speaking of the Messiah says, “he shall feed his flock like a shepherd; he shall gather the lambs with his arm and shall carry them in his bosom, and shall gently lead those that are with young.” Every shepherd should remember this text and fulfil it; he should also follow the advice of Dyer—

“In flowery spring-time when the new-dropped lamb,
Tattling with weakness by its mother's side,
Feels the fresh world about him and each thorn,
Hillock, or furrow, trips his feeble feet—
Oh! guard him carefully!”—Book 1st.

In Nathan's parable, 2 Sam. xii. 1—3, we see the fondness with which the Jews treated their sheep; the poor man's ewe lamb “cut of his own meat, drank of his own cup, and lay in his own bosom and was unto him as a daughter.” Bochart gives several instances of their affection to animals.—Olleron y. 1. L. 11. 43.

The shearing of sheep was very early practised among the Jews; 1800 years before the Christian era, Laban went to shear his sheep.—Gen. xxxi. 9, 22, second Kings x. 13, 14, second Sam. xx. iii. 23, 28, Isaiah liii. 7, and Philo Judeus on Creation, chapter 1.

Embroidery also was very early known, as we may gather from Judges v. 20. Homer, speaking of the Greeks about 70 years after Sisera's time, mentions “painted garments,” and Pliny says the Phrygians wrought with needles “beautiful trees and flowers on their dress.”—Lib. viii., c. 48.

The Babylonish garments were so beautiful in this respect, as to tempt Achan to break the Lord's commandment.—Joshua vii., 21.

CONSUMPTION OF FOOD BY LARGE AND SMALL ANIMALS.

In the last number of the *Journal of the Royal Agricultural Society*, is the following communication from Mr. Geo. Shackel, Reading, on the above subject, with note by the editor, Mr. Pusey:—“I was from home on the arrival of yours, dated 30th September, or I should have answered it earlier.—The lambs which I mentioned to you as having wintered last year were both of the Hampshire breed, 100 in each lot. I will with pleasure repeat what I stated on Wednesday last respecting the feeding and quantity, and also give you an account of the cost of each lot as well as the proceeds of the sale when they were fat. The two lots were fed at the same time on the same food, and penned on the same ground, but were kept separate from the commencement. I allowed each lot when on turnips (because we did not slice the turnips, only the Swedes) the same sized piece per day; and when on Swedes, which we began about Christmas, 33 bushels (sliced) per day, and 18 bushels of excellent clover-chaff to each lot; and on the 20th of February, 1847, we gave them 1lb. of oil-cake a day on an average until they were sold out.

Bought in the last week of October, 1846.

100 very large Hampshire Down lambs cost per head	£2 10
100 Hampshire Down lambs, weighing about 1st less than above, and very much smaller, cost per head	1 15 0
	£0 6 0

The latter was in much better condition than the large ones.

Sold out from 23rd March to 20th May, 1847.

100 lambs which cost 41s., sold at Smithfield and Southall markets, realized on an average, with wool	£3 1 3
100 lambs which cost 35s., sold at the same markets, realized on an average, with wool.....	2 9 0

In favour of large lambs £0 12 3

I ought to add that the markets were about 2s. per head in favour of the large lambs, the trade for mutton being about that difference, or rather more, when the large lambs were sold which would leave 10s. 3d. instead of 12s. 3d. in favour.—Nothing would be more conclusive and satisfactory than a fair trial, in the same manner, between 100 Sussex and 100 of Hampshire Downs, both lots of their breed of equal value; that is to say, 100 of best Sussex against 100 of best Hampshire, kept on the same land, and fairly tested out of doors, as a farmer would wish to winter them. Perhaps you will be able to get a fair trial between the large and small breeds and then publish the result, which would be more satisfactory than mine.

NOTE BY MR. PUSEY.—The above trial seemed to me well to deserve a place in the Society's Journal, as throwing light upon the question whether large and small animals of the same race do or do not consume food in proportion to their respective bulk. The question is not merely interesting as a point of physiological science, but also in practical farming. A