

That not merely sanitary or æsthetic considerations determined the issuance of this bull is apparent from the conclusions reached at the Council of Celeyth in 787, in which the consumption of horse meat was forbidden by the Church for the reason that horse meat was sacrificed and eaten by Germanic peoples in honor of Odin. An attempt was thus made by forbidding the consumption of horse meat to combat a heathen Germanic custom and to promote the progress of Christianity. Moreover, the fear of leprosy was so great that the order in question was most punctiliously observed (Pütz). Later, Bonifacius made known the desire of Pope Zacharius "that bacon and pork should not be eaten in any other form than cooked or smoked." Pope Zacharius forbade the consumption of the meat of diseased animals since it was generally considered as dangerous to health. In the moral courts of justice which the German bishops held in their diocese at the time of Charles the Great, the following among other questions was asked: "Whether any one ate the blood or meat of dead animals or of one which had been torn by another."

From this it is to be seen, as stated by Schmidt ("History of the Germans"), that in those days many customs were still retained which had been ordained in the Old Testament with reference to food materials, although the New Testament had set aside the food laws of the Old Testament.

With the increase in industrial development, the traffic in food materials, on account of its great importance to the health of individuals, claimed the greatest attention for itself. It is apparent that in early times the police power of the *fronvogt* and *burggraf* was exercised strenuously with regard to the business of the butcher.

The earliest German records in which the traffic in meat is mentioned are the articles of incorporation of the city of Freiburg in Breisgau, in 1120; the records of Archbishop Arnold I, concerning the city of Medebach, in 1144; and the *Justitia civitatis Augsburgiensis* ordained for the city of Augsburg by Emperor Frederick I, in 1156; the municipal law of Hagenau, 1164; and the records of Duke Henry I, as well as of Boleslaus, in 1224 and 1242, with regard to the cloister of Trebnitz. In the *Justitia civitatis Augsburgiensis* the butchers are mentioned as "carnifices."

In an old record which Bishop Lütold made concerning the butchers' guild in Basel, in 1248, the following regulations are contained: "Thus they shall sell the cleanest and best meat in the highest and best located parts of the market, and in the