

subordinate to almost anything that can be construed into a human "want" or consideration, including flesh-eating, fur- and feather-wearing, hunting, and scientific research to save man from disease or prolong life.

The thought of pain among dumb creatures distresses many minds, but there is every reason to believe that pain among animals is less acute than in human beings. In order to live, man must kill, but in doing so his methods should be as merciful as those shown by animals that live upon other living creatures. To illustrate this I take the following extract from a most admirable article by a natural historian, Ernest Bryant, in *My Magazine*:—

There comes to the memory, as we run the mind's eye over the flesh-eaters and preying animals, not so much a thrill of horror at their deeds, but a sense of wonder at their efficiency and unerring skill in causing swift, sudden, painless death. It is one of the most astonishing things in the world that dumb brutes show as sure an instinct for an instant, fatal blow as if they had studied anatomy at one of our hospitals. A stoat knows exactly how to inflict instantaneous death upon a rabbit or a hare. An eagle or a raven goes as surely to the right spot for attack upon a fallen deer or weakening sheep as a fox goes to the fatal spot in a domestic fowl; and a humble spider, spinning her silken web in our garden, is unerring in her death-stroke as a cheetah that fastens its teeth in the straining throat of a buck. Whether the wound is made with sledge-hammer paws and vice-like jaws, or with the poison fang and stiletto of the insect, the end is almost certain of terrible but painless suddenness. Now, there is mercy in this. There is no conscious pity in a tiger, but it is so extraordinarily fitted to its volcanic outbursts of power that it kills too soon to hurt. It has such strength that it might hold its victim by means of its grapnel-like claws and munch it alive, but, as a rule, it instantly kills. A python has such appalling force that it could swallow its prey alive, but, throwing itself like a cowboy's lasso around the body, it gives one convulsive strain, then crunch, crack, and life is in a second squeezed from the victim's body. These things have been and must be. We find the lower world as devoid of mercy in intent as it is among cannibal human beings, and it shocks and stuns a civilized mind. But as these things must be, then it is consoling to believe that death comes to the victims with such a rush of expert art as to be painless, or at worst only the overpowering agony of a fleeting second. Thus, in so refining the implements of destruction in the slayers, in so incredibly perfecting the instinct for the right blow at the right place at the right moment, Nature is kind in her seeming cruelty.

MATTERS RELATING TO KILLING.

Before entering upon the question of various methods of slaughter it is essential to give a few introductory and explanatory notes on certain matters relating to killing, and thus avoid repetition when each system is brought under review.

Operation of Bleeding.—This is carried out by the opening of the (a) throat or cervical blood-vessels, or (b) chest or the anterior thoracic blood-vessels, its completeness depending on the following conditions: In all methods involving the destruction or injury of the brain there is danger of defective bleeding, as is the case with shooting, pole-axing, pithing with a spear—the animal drops in convulsions. The practice of "fidging"—using a cane 3 ft. long and thrusting it through the hole made by the pole-axe or through the incision made at the nape of the neck—by the action it produces on the body, breaking up nerve influences to blood-vessels, hinders blood-flow, and bleeding is incomplete. Animals whose heart receives a wound with the sticking-knife, termed "overstuck," will not bleed completely. With fatigue, excitement, or overheating (thermic fever), bleeding is incomplete. In bleeding, the