

tend to show that those laid down and required by the Mishna is the most merciful, and in every way the best. But for these details we must refer the reader to the learned writer himself.* We have made the above lengthy extract from him because it conveys our own convictions, and in language preferable to our own, since it furnishes the unbiassed testimony to the wisdom and principles of the directions for slaughtering given by the Mishna of one highly esteemed in the scientific world; one, also, who, if he have a religious leaning at all in what he writes, cannot certainly be suspected of its being towards the ritual of the Jews.] Founded upon the same reasons, and having the same object are the following five traditional rules which are to be strictly observed in killing cattle or fowl, or they become *Pasool*, i. e., unlawful to be used for food. In slaughtering there must not be 1st, שיהיה *i. e. delay*—as when a person cuts a little of the throat of the animal, then stops, and cuts again, and continues in the same manner till the act of killing is completed. 2nd. דרסה *i. e. pressure*,—when the cutting was effected by pressure only, without passing the knife to and fro on the animals throat; or cutting off the head or tubes by a single stroke, using the knife like a hatchet or sword. 3rd. חלדה *i. e. concealment*,—when the knife was covered with any thing; for instance, if it was covered or hidden by the wool of the animal, or by a cloth, or that it was passed between the tubes, and the killing completed by cutting the tubes either upwards or downwards. 4th. הגרמה *i. e. deviation*,—when the cutting has been beyond the bounds or limits on the throat of the animal, and it was made either above or below these limits indicated by the Mishna. 5th. עקור *i. e. tearing*,—when the tubes of any of them had been forcibly torn away before the act of killing was completed. (For more detailed particulars the Hebrew reader is referred to the Talmud, Treatise *Cholin* p. 9., and Maimonides chap. iii. of *Hilchoth Shechitah*, in vol. ii. of *Yad Hachazakah*. Grounded upon these reason also are the immediately following directions in §3 and in the following Mishnic sections.] §4. An animal which was slaughtered by being cut at either side of the throat is *Cashér*. * * If an animal was cut from the neck downwards, [that is, if the incision was made on the top of the neck, through the vertebra before the knife reached the œsophagus and trachea,] it becomes unlawful for use. * * An animal which is cut below the throat is *Cashér*. * * Chapter ii., § 1. When one of the pipes [*i. e. the trachea*] has been cut through in killing fowl, and both [the trachea and œsophagus] in killing cattle they are *Cashér*, [but are only so when it has thus happened unpremeditatedly, for it is necessary to commence the act of slaughtering with the intention of cutting through both tubes. For

* See Encyclopædia Britannica Art. Food.