

Abuses in the Poultry Trade.

A report read by miss Agnes von Konow at the Congress of the
Societies for the Prevention of Cruelty to Animals at Copenhagen 1911.



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The Committee of the Congress having been kind enough to ask me to give a report of my personal experiences in connection with the Poultry Trade, it has been a pleasure for me to comply with this request, but I greatly regret that the wealth of material has prevented me making my report as short, as should be considered desirable.

There is little doubt that there has been an important change of base in regard to the efforts which the sympathies and humane intervention of the friends of the animals have called fort in the practical field of the work. Not long ago the horses, which in our streets, our roads and fields led a miserable and sad existence were considered to be in need of help, and it was for their sakes public justice was demanded. Since steam, electricity and motors, not to mention the flying machines, more and more take the place of the strength which these animals served us with, our thoughts and interest have been directed to new fields, where suffering and fear meet us in a far more dreadful, more hopeless and desperate form than in that which our comrades in work and labour suffer in open day and under the eyes of public criticism. Our thoughts have been driven into the direction where the creatures, who serve our — I may say degenerate — need of nourishment, fight their heavy agony of death and we consider it our duty to prevent and lighten their sufferings, where they fulfil the tragic aim of their existence — to undergo a violent death at the hand of man.

That the work in this direction has been so impersonal and so very theoretical is perhaps due to the feeling in our innermost heart, that what takes place in this field is an injustice and a crime against the weak and that in the frightened eyes, the screams of fear and groans lies an accusation, which like a dark cloud hangs over us and our nervous generation. There has been a want of self sacrifice and of that personal intervention which causes our best feelings to touch those of others, to convince and tune to mercy, more than do any laws and regulations. This is the cause of the striking contrast between what we say, think and wish and

that what we have actually done, and of the reproach so often thrown to us for not being well informed on our subject and lastly it has been the cause why our words have fallen unheeded.

And thus it has been possible that while large sums of money have been offered by private kindhearted people to all kinds of inventions, which would spare the animals all unnecessary suffering, and while the Societies for prevention of cruelty to animals discuss the most suitable model for stunning the animals, the victims in the slaughterhouses were not made insensible in any way, except by a dreadful, meaningless maltreatment, which often made them nearly unconscious from pain, and the killing of them was left in the hands of persons, so little suited for their work and so without the least trace of responsibility, that I have seen cases where the cutting of the living quivering muscles had to be interrupted in order that the dull knife might be sharpened before it finished its work.

During this too theoretic, if I may say so, agitation, it has been forgotten that it is not only a case here of which methods are followed, but of the way in which the animals are in general handled during transportation and killing, and it is here that the supervising eye and the kindly warning does wonders.

Even if the societies in many of the European capitals, which I have visited, had any knowledge of where the slaughter and the trade with the bigger animals took place, which methods of slaughter were in use, at least in theory, and even if an inspector was sent every now and then to control what took place behind those high dark walls, I have found in all that touches upon the sale of fowls, hens, geese, ducks etc. — in all but the Scandinavian societies — an utter ignorance which has surprised and grieved me.

As a rule I was told that there was no sale of living fowls in their resp. towns, that the fowl were brought in ready killed from the country — something, which I never for a moment believed. For I know that the sale of poultry nowadays has taken such tremendous proportions in the big towns that the sale of them must reach several thousands a day.

At the sacrifice of much time and with much trouble I have been able at last to get some insight into these matters; the public on a street auction or the casual visitor of some suburban restaurant, with whom I made acquaintance, are those I must thank for the first preliminary information, which I had sought in vain from the societies themselves. And so I have walked about in the market places and market halls, suspiciously gazed at by the sellers, who evidently suspected some interference in their hitherto undisputed right to handle their living wares in their own way, and by the police officials who would not allow the stranger, suspected of a love of animals, to get a glance into this world given up to torment.

From those countries on our continent where the growing of poultry is done on a large scale — Russia, Hungary, Holland, Italy, Galicia, North Germany etc. — the wares are not only sent to the European markets but also to other parts of the world „Über die ganze Welt“ as the sellers say.

I have sometimes awaited the arrival of these big sendings at some of the great market places and I have seen them driven in in big swaying loads, these poor travellers, from their homes in a country yard or a village, thrown together, packed tightly in noisy shrieking trains, where the noise frightens them and where the knocks and jerks make the pain in their numbed limbs unbearable, where they lie in their narrow prisons with nothing under them, except their own dirt. With brutal carelessness they have been unloaded or rather thrown down on the stone flags of the sidewalk or street, so that they groaning and frightened fall on one another.

Sometimes during a railway journey I have noticed that a peasant travelling to the nearest town has come into the train carrying a bag, which he has thrown under the seat. When it begins to move and to scratch I know it is filled with living hens. The transport of animals in this way is, it is true, forbidden in most countries, but where there is no one to prosecute, there is no judge.

I have secretly made measurement of the cases — if I was caught with a measure in my hand, the salesmen soon saw to it that I was forced to leave the place and never return — and I have found that in general the cases for full grown animals measured from 20—24 cm. but I also have seen those not more than 18 cm. in height. In these torture chambers, in which the fowls can never stand upright but must always lie and which are usually packed very tightly, these partially featherless creatures are offered for sale, or five of them bound together by their legs lay in heaps on the sidewalk and in the marketplaces in the way of and exposed to blows and knocks from the passersby. Bigger animals were sometimes tied by the leg, and when the bird flew up in fright, it was liable to twist its leg. In the southern Roman countries I have heard that living fowls are driven ready plucked to market, but such horrid brutality I am thankful to say, I have not been obliged to see.

Through a hole in the basket or case or the door of it the fowls were hauled forth, alone or in bunches, by a leg or a wing or a head or some feathers and they were dragged out heartlessly; by hard cruel hands that pinched their thin featherless breasts or plucked out the tail-feathers to judge of the market value of the fowl. From one buyer to another the fowl was passed on and it passed many times more through their and the careless bystanders' hands before it was finally sold, which often meant that it went through all the torture once more. Screams echoed through the market places, if hunger, weariness and pain in strained

limbs had not deprived the birds of the last scrap of resistance — and round about the place, feathers and down flew so that it almost remembered one of the drifting snow of a winter's day. —

In cruel contrast to all this misery — I am thinking now of a Sunday morning in one of the Roman countries — was heard the sound of gramophone music and the singing of shrill voices from some cafés where painted bizarr-costumed people showed their grotesque gambols for the public's amusement. Imprisoned in small cages and exposed to the burning rays of the July sun little singing birds poured out their prayers for freedom and for the sight which they had been so cruelly deprived of. It had been quite a simple proceeding, only a heated iron pressed against the little eyes, whose lids had fallen, never to rise again over the ruined globes.

In countries where the sail of geese is an important trade the fowls are carted in waggon loads of 1000 or 1200 together. They are packed so closely that one sees them standig immovable or on end, with their wings and legs sticking out between the waggon spells. When the doors are opened they fall out, many dragging themselves along on broken wings and legs. Where they are transported in smaller groups or offered for sale they are grasped by the neck with iron hooks or four or five are grasped by the neck in one hand.

How brutal is this repeated strangling of the poor animals and what a painful wrench it must give the muscles of the neck every time the weight of he heavy body is left to strain upon it.

From the thought of all these dreary details it is a pleasure to me to remember a morning in Haag, where I went over the hen market, for I did not see a single fowl being ill used there. An old man, with noble features, went quietly from cage to cage and fed the hens with bread which he carried in a bag. In his appearance and manners there was something which called forth good and kind feelings and I got the impression that he was not there by chance, but that he came regularly to take care of the poor creatures. Even the children showed a kindly interest, they bought green leaves in the market and stuck them in between the bars, while the saleswomen gave them fresh water, which I have never seen in any other marketplace. It was certainly the old man, whose name was Tuil van Seroskerke, whose example had awakened these feelings of kindness. It was with a sad heart I asked myself why they are so few those who want to protect and help the weak, when it requires so little trouble and yet gives us so much joy in return.

Many of the bought animals are sent to the fattening houses to undergo a more or less violent fattening process, many af them are sent to the nearest railway station or port to continue their Via dolorosa to the market in some other place. Some few are carried to the different homes by

the wings or a leg, or packed into a handbag, a bag, a shawl or basket, according to the custom of the place, to be killed by the unskilled hands of a servant or housewife, whose doings in respect to the handling of animals, has been designated as „Kitchen cruelty“.

The greatest part of the living fowls are however brought to market to supply the wants of the Jewish population and most of this commerce is carried on by Jews, as their ritual demands that even fowls must be killed by someone belonging to their religion or according to certain ceremonies. The sufferings of these animals during the transport and in the marketplaces is therefore chiefly due to the ritualistic slaughter. In cases, where the fowls are not killed at once, this necessitates their being kept alive in the Jewish houses, where in the towns there is not the required space and where their sufferings are quite outside public control. Our Finnish servants employed by Jewish families have related how the fowls were kept tied together in some corner, before being killed and that any attempt to help them was coldly forbidden because it was said that „animals must suffer for humanity“. The innocent suffering was a kind of symbolic sacrifice like the scapegoat in the Old Testament.

In a room inside or in the neighbourhood of the markethall or the marketplace, or as in Helsingfors, in the yard of the Jewish synagogue the ritualistic slaughter of the animals takes place during market time. It is often quite by chance I have been able to find the spot where this disgusting rite of Jehovah worship takes place.

Thus last spring I passed through a big German town, where I had been able some years previously to „discover“ the traffic in living fowls for the president of the animal protection society, a traffic of which he had not the least knowledge. — A man leaving the market place carried a cock by the uplifted wings. I followed him and asked him to carry it on his arm instead of in that painful position. I have often appealed to the mercy of the buyers, sometimes being laughed at, sometimes being snubbed, but usually my requests have been complied with. But this man made a brutal scene. I was „drunk“, „intoxicated“, „crazy“, when I interfered in his affairs and as we passed through two stories of the market hall to the lonely corridor at the bottom floor, he with the cock dangling in the same fashion, I on the lookout for a police or inspector, he assured me he would strike me so that I would fly through the hall ceiling and come out into the street in a state fit only „to eat“.

Suddeny he stopped and opened the door of a room. The sick, disgustingly sweet smell of freshly spilled blood, the bloody feathers on the floor and walls and the screams of the animals in their death struggles and two men of Jewish type, armed with the symbol of the Jehovah worship — a sharp bloody knife — apparently dominating the whole worshipful

scene, showed me that I had found my way to the Jewish ritualistic temple. One of these sacrificial priests took the cock and handed it to a woman who tore six handfuls of feathers from its body. The poor animal stretched out its legs, screamed and fought violently. Afterwards it was killed according to the usual method. The skin of the neck, just below the larynx is stretched tightly between the thumb and the forefinger, the butcher says silently the ritualistic prayer, plucks away the feathers round the throat and makes a cut in the skin — only large enough for the larynx to be squeezed through the opening. Thus the marrow, the nerves leading to the head and the neckveins are unharmed, and consciousness and feeling are nowise deadened. Directly afterwards the cock was again handed to the woman, who began at once to pluck its feathers, while the fowl struggled wildly to defend itself, opening its bill to scream, although no sound could penetrate through its cut throat.

Could it be possible for any sensible human beings to tolerate such ceremonies, even if their deepest motives are the satisfaction of some religious feelings in the minds of some morally undeveloped people? — I hardly believe it; so much less reason is there to tolerate it when it is proved that these rites only serve political aims. To prevent the amalgamation of the Jews with the people among whom they live the Jewish rabbins adhere so strictly to these ritualistic rites, knowing well that this is the best way of isolating them as an international association — the chosen people of the Lord, who shall one day subdue and govern the world. In secret agreement with the sellers they at market in Helsingfors buy up poultry, killed by ordinary profane hands, especially such as can be supposed to have the appearance of having been killed in the ritualistic way. Thus they have saved the fee to the synogogue Fmk 0, 25 without having in theory refrained from the ritualistic ceremony and there is no reason why everyone should not join in the universal cry for freedom for the Jews to fulfil the sacred rites of their religion.

There is no doubt that many of the methods of slaughter, used by the Christians, are brutal and reprehensible. The breaking or screwing of the neck, a cut into the brain by the insertion of a knife into the throat, the cutting of the backbone by a cut from inside, strangling by pressure on the chest, are all methods of killing which aim at preventing the sight of blood, — a way of satisfying the æsthetic feeling, yet one which seems to me necessarily to lead to a conflict with public justice. Even a cut from outside is cruel, if there has been no stunning of the animal, which can be done with a small hammer or the back of a knife or by striking the head against some hard object. This however requires a good deal of experience and executed by unaccustomed hands can cause great pain. The best method is a quick beheading of the birds, which is best done

by the so called guillotines, which first introduced in Switzerland are now in use in Germany, Denmark, Sweden and Finland.

Difficult though it was to get an insight into the markets for the big animals it has showed itself almost impossible to effect an entrance into the places where these living wares underwent the last procedure in filling the demands of the public, I mean an entrance into the big fattening establishments from where fowls, ready killed, are sent to the big towns. I have gone from door to door but to be refused everywhere or met by an astonished suspicious glance, which showed that no control had been exercised and no control was wished for. The owners of private fattening establishments, whom I met in the marketplaces, might possibly give me an address to a similar establishment promising admittance on a certain day and hour, but after spending half a day in some outskirt looking for the place, I found that he had amused himself by giving me the address of some friend in the trade, who not less secretly hid his doings from a visitor suspected of humane interests.

I have only managed once or twice to penetrate inside these establishments so far, that I could get a general idea what things were like there. The fowls are kept in small partitions or in almost dark, hot cages, where they are fed with, as far as I could judge, some kind of flour porridge, of which at first they may eat as much as they like, but which later the feeder-tormentor, two or three times a day, forces them to swallow, putting the food down the throat either with his fingers through a funnel or with a small machine. That this way of feeding the birds should result in rapid fattening they are forced to absolute immobility, being placed in very narrow cages, sometimes alone, sometimes several in a cage. Some owners simply fix them to the floor by driving a nail through the skin between the toes.

The stench in these establishments is unbearable and the birds are covered with dirt; especially from the enclosure where the geese are kept a constant frightened cackling is heard.

But this is not cruelty to animals, it is supposed to be rational poultry breeding, and except for the nailing of the feet, is recommended in all the treatises on this subject, also in that by J. Pedersen-Bjergaard, which is much spread in Finland — the same author who with such convincing sympathy writes about the sad fate of our homebirds in the publications of the society „Svalen“.

It is worth while repeating, what a well known Danish physician, Dr M. Larsen, says about such rational cruelty.

„How often the word rational is misused! Rational poultry breeding is spoken of and by that is also meant fattening the fowls artificially; it is

called rational, that which is a crime against every feeling of humanity and against every law of nature.

„The poor birds must spend a miserable time during the last days of their lives. The close confinement and artificial fattening causes an unhealthy state a lessening of the digestive powers, which results, among others, in the heightening of the weight together with an accumulation of more or less poisonous products, which are not excreted (as ought to be the case), the state of vitality being lowered.

„When the bird is nearly suffocated by its own fat it is killed and the unhappy creature, which has hitherto been a helpless victim in the hands of „rational“ cruelty, takes its revenge after death in a truly rational manner, for all these decayed products, which together with its fat, have increased its weight and helped to fill its owners purse, are now used as food for men, who are foolish and stupid enough to enjoy these dainties. The poisonous products do not kill but they lower the general vitality, injure health and shorten life. It is always certain that nature punishes any violation of its laws“.

One type of cruelty, which has the same aim in view as that mentioned above, a heightening of culinary value, is the castration of poultry, also recommended in some of the poultry books, which often are simply an encouragement to the breaking of law and the suppression of human feelings.

A young cock is fastened by two weights on an operation table, the feathers are plucked away and a cut is made in the abdomen or between the two last ribs all the way from the breastbone to the backbone on both sides of the body. The cut is held open by a special apparatus, whereupon the testicles near the kidneys are torn out and the cut, which often in summer begins to fester, is sown up. The cure is generally finished by the bird being shut up in a dark room where it can hardly move at all.

This violent tearing away of the testicles as well as the cut in the body usually is the cause of several nerves being injured and this causes the paralysing of the different organs. This illused creature, the so called capon — if he gets off with his life after this awful torture —, is left a cripple, a hypocondric, who has lost all the liveliness of his species. He does not crow, his tailfeathers drag and he is a defenceless victim to the scorn and distaste of his fellowbirds.

The castration of hens gives us the so called „poulards“. Here too the feathers are torn off, the sides or abdomen are slit up and the ovaries are dragged out by an iron hook and the wound is sown up. These ovaries which are placed very high up in the animal, are very difficult to reach and in their place a pair of fatglands are often torn out in good faith.

The sellers of poultry or owners of fattening establishments will not admit that castration is carried on in their trade — the capons are always imported from some neighbouring state. — It was only in Paris that a talkative saleswoman on the Quai aux Fleurs told me this was the usual custom in the French countryside and then gave me a minute description how I should do the operation, which was best to execute on young cocks „Quand ils commencent à chanter“.

Thus are the poor birds maltreated, who add so much to our economical wellbeing and who are now considered as indispensable as they are pleasant, pretty and amusing. During the short time we allow them to live we force them to undergo more than a hundred times a year the pain of birth, without giving them the joy of bringing up their little ones or giving them the opportunity of lavishing upon them the touching heroic motherlove their little henhearts are capable of.

How often are not they compelled to spend the winter in a dark corner of the cowhouse, where the damp ammoniacal air makes them depressed or in small draughty dirty cages, the very places for developing vermin, which as a consequence of bad treatment overrun these animals in a far greater degree than we can imagine. And when summer comes with sun and warmth, they languish in small enclosures, where they lack all the necessities of a pleasant existence, — proper food, green grass, fresh water and chiefly the right of moving about freely, to scratch and peck about, which is so essential in their normal state.

Art has often pictured the cock as a symbol of courage, chivalry, proud defence. At the Brussels exhibition last year, a splendid cast of a cock in bronze was one of the chief tombola prizes, and at the Martin theatre in Paris I saw him in the worldknown creation, Chantecler, represented as the envied champion of light, freedom and idealism. A French society for the prevention of cruelty to animals has therefore presented the author with a medal for his services in the cause while women's craziness and the idiotcy of fashion made his feathers fetch a higher price as hat decorations — but he himself, in spite of the supposed rise in art lies helpless in the marketplaces, a victim to callous and heartless illusage, to scorn and meaningless cruelty. To see him, the proud chanteclair, with his conqueror's ways, the chivalrous, self-conscious defender of his honour and of the security of his family, lying helpless in such degradation, has often made me furious over the cruel power of mankind over the helpless animal world.

I have never omitted sending a report to the authorities and to the societies of all I have seen, which I have considered wrong and unjust. By personal visits, by letter and by newspaper articles and by application to the several congresses I have tried to appeal for the protection of these

creatures, which seem to me to have been placed outside the law and human sympathy — but I have won very little sympathy and understanding in most cases.

But it is a great pleasure and duty for me to express my thanks and admiration for the great interest and powerful initiative with which Mrs Malvina Mehrn has taken up this detail in the work of the societies. Since the August morning, five years ago, when we went together to the old market place in Copenhagen and inspected the cages there, she has constantly kept this question under debate in the society „Svalen“. Thanks to her initiative, such men as M. Larsen and Pedersen-Biergaard have written on the subject of cruelties in feeding and slaughtering and she has often caused the subject to be debated in the daily press and has taken every opportunity of working for our feathered friends.

I remember with pleasure too the kindness I received from Monsieur J. Ruhl, who faithfully accompanied me in the marketplaces, not only in Brussels but also in the other Belgian Towns, when it was often necessary to be up at 5 o'clock in the morning. The remarks he quietly and in his considerate manner made to the sellers had an influence which I am sure lasted far longer than the moment.

In my hometown, Helsingfors, I have kept a supervision over the daily sale of fowls in the marketplace, and I am glad to say that the sale of poultry has been greatly humanized. Spacious model cages made by the „Nylands djurskyddsforening“ are to be bought cheaply by the salespeople, and the society ordered through me from Denmark a guillotine for the beheading of the fowls. Afterwards the sellers themselves carried on the reforms, so that not a single case of cruelty has had to be reported to the authorities, nor have the amicable relations between us been spoilt. The fowls are kept for sale in clean airy cages, measuring 70—85 cm. in height and are fed during the market hours with fresh water and proper food. There is no cruelty ever to be seen in the market. Grasped by their wings they are lifted out of the cage through the high doors placed at the side of the cage and they are not allowed to be carried by the legs, or hanging by the wings or their legs tied together. All brutal inspection on the part of the buyers is resented with indignation.

When the Town Council bought the guillotine from the society, I sent in a proposition to them, enclosing drawings and costs, that the guillotine should be placed in a small booth on wheels, which during market time should stand in the place where poultry was sold. This was kindly granted by the authorities, who also charged a man in their service with the care of the booth and guillotine. The sellers of poultry may use the apparatus without payment and the guillotine blade is managed by a tramp arrangement, leaving the hands free to hold the fowl. There is hardly

any more humane way of arranging this sad but necessary act, not one which is more favourable for the societies, causing them no expense whatever.

During my journeys in Finland I found that the transport of fowls and other small animals left much to be desired in humane kindness. I therefore sent in a petition to Mr A. Ahonen, the respected and humane general director of the Finnish railways, and on his initiative the Board of Directors of the railways issued a circular, which on account of its humane directions is worth notice.*

There is however much that could be improved here also. The cruelty to poultry caused by the Jewish ritualistic slaughter is a mockery towards all the reforms carried through these last years on this field, and from distant places poultry is still brought alive to the marketplaces. But here too culture and law must bring forth a better state of things; but unfortunately we shall not see the day when animals, neither dead or alive, shall no more be sacrificed to our carnivorous instincts, borrowed from the beasts of prey.

At the International Congress in London July 19:th — 25:th 1909 I drew the attention of the Congress, in connection with a lecture on „Cruelties in Slaughter and Diet“, to a number of grievances which I had noticed in regard to the state of things in London in this respect, also such as touched upon the sale of fowls. The wellknown professor I. Schalkay from Buda-Pest sent in a written proposal that the Congress should send a notice to all the societies in every country to form committees which should protect poultry — which committees should give an account of their work at the next congress. Professor Schalkay not being able to be present himself when the proposal was sent in, it was from inadvertency not taken up for discussion.

I wish now to propose that this Congress shall adopt Professor Schalkay's proposal, though with the modification that the Congress should form an international committee, to which all countries which have an organized work for the prevention of cruelty to animals should send a representative. This committee should at the next congress send in a report indicating in what degree the raising of poultry is carried on, to

* Circular No 71) 11026. Regarding the Transport of animals on the Finnish State railways:

Animals received for transportation may not be placed in excessive numbers into the same car, so that any crowding is possible and not more than 20 calves are to be placed in the same car.

Where special cages or boxes for transport are used these are to be airy and so roomy that the animal can easily stand upright, move about and also lie down and the cages for hens must have a height of 50 cm., that sacks or other bags of the kind not allowed, are on no account to be permitted.

The sender must arrange for the necessary feeding of the animals and that they are given water at the stations, where a long stay is made;

the sender must see that there is some vessel to feed and to water the animals;

the boxes or cages should be so constructed that these vessels can be easily taken out to be cleaned and filled with food or water.

These instructions apply as much to the animals coming from abroad as those received at the Finnish railway stations, which is hereby made known to all concerned. Helsingfors, August 13:th 1909.

which countries living poultry is imported from abroad and from which countries living poultry is exported, the methods of slaughter, of stuffing usually applied, where and in what way castration of fowls is done and other questions in regard to poultry.

We ought further to request the members of the committee to call the attention of the societies to the undesirable conditions in regard to the handling of poultry and to try to awake among them a real interest in this branch of the work.

Lastly I beg to lay before the congress a proposition for the sale and transport of poultry.

The circular which I have referred to in Finland should be laid as a foundation for the international regulations for the transport of poultry.

Living fowls are not to be transported in sealed cars.

Poultry ought to be, as far as possible, only sold ready killed.

In places where living poultry is offered for sale, they ought to be exhibited in roomy enclosures on the marketplace.

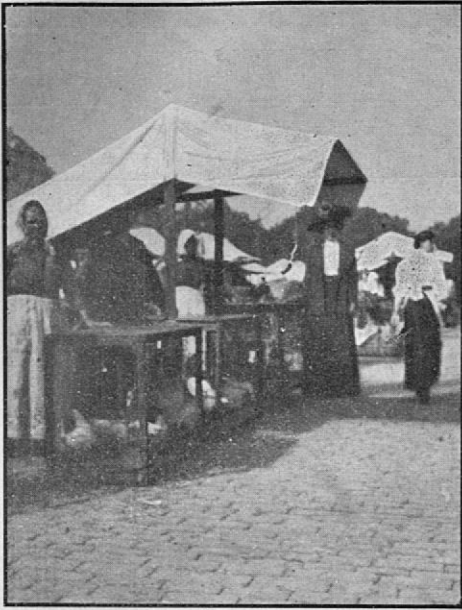
To carry living fowls by the wings, legs, neck, some feathers, or hanging by a hook with tied legs, or in general cruelly to misuse or harm the animals is under no account allowed. The buyers are obliged to bring a sufficiently roomy receptacle for the transport of the animal from the marketplace.

The slaughter of fowls ought to be done by a quick separation of the head from the body. Where any other method is used stunning must first be applied. (No exception to this rule ought ever to be allowed).

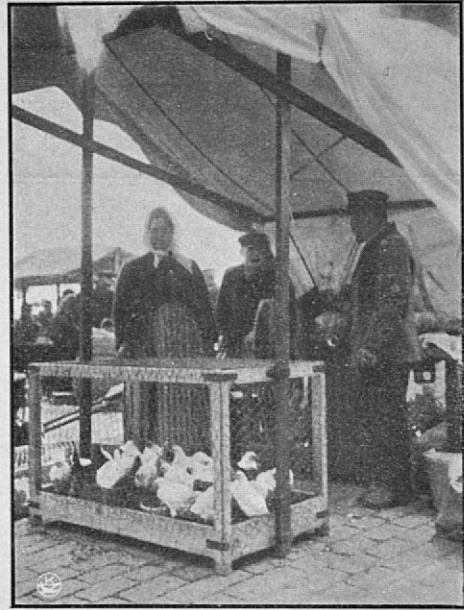
Near the marketplace a guillotine at public expense ought to be placed, all slaughter of fowls to be done there. The police authorities as well as private societies ought to keep a strict control over these public execution places.

A violent feeding of fowls, as well as keeping them in darkness or exposing them to great heat or depriving them of all possibility of movement as well as raising their market value by castration, ought to be strictly forbidden.





The Poultrymarket in Helsingfors



Poultrycage



Poultryguillotine-booth



Poultryguillotine

