

ments against those who oppress Israel, proclaims the following as their awful punishment, "And I will feed them that oppress thee with their own flesh [what would be fearful effects of "eating their own flesh" must be known to all; in the same connexion the text immediately adds] and they shall be drunken with their own blood as with sweet (or new) wine." Here the text we think clearly and aptly illustrates the effects of blood eating, which, as has been indisputably shown by experience, has really the same effect, when taken in quantity, as wine; for it both maddens and stupifies, and this whether human blood or the blood of beasts. In the same way speak Jeremiah, Ezekiel and the other prophets. And with inclination and opportunity it would perhaps be no difficult matter to show that among the earliest Christian churches they abstained as "necessary things" from "things strangled and from blood," because they considered the command, tending not only to promote the health of their soul but of their body too.

2. *The effects of blood eating are shown to be physically bad by the commentators.* The Hebrew writers constantly and earnestly inculcate a loathing, we might rather say an abhorrence, of the practice, which they regard as destructive both to body and mind. They regard blood as a most unwholesome article of diet, and as inducing a gross, plethoric, and vitiated state of body. Some fifteen centuries back, the Talmud, in its concise but emphatic manner, proclaimed—and it then merely repeated old teachings in Israel בריש כל מרעין אנא דם—(the main cause of all disease is blood).^{*} Again in the same passage בריש כל מותא אנא דם—(the main cause of all death is blood.) And again דם רבה שחין רבה—(much blood, much scurvy.)[†] But as we shall presently have occasion to call the reader's attention to those constitutions of the Jewish ritual having especial reference to this subject, and as our limits therefore will forbid our multiplying quotations, we think it proper to state at once those objections with which Christian commentators have supplied us. Our limits will compel us to brevity here also, wherefore we can do no better than to present what we may regard as a digest of Christian commentary supplied us by the learned Dr. Townley. A further reason we have for doing this is to show that in the three positions he, we think very correctly, assumes, and advances as the results of modern investigation and science, Dr. T. has been anticipated by Hebrew writers at an age almost as early as the introduction of Christianity.[‡] This we

^{*} Batra f. 58. b.

[†] Bechor. f. 44. b.

[‡] It may be known to the reader that there are two Talmuds in use among the Jews. The 1st, the *Talmood Yerushalmi* or Jerusalem Talmud, was compiled in the year 230, according to some in the year 300 of the Christian era. This, however, is not so much in use, and does not contain so many legal decisions as the 2nd, the *Talmood Babli* or Babylonian Talmud, completed about the year 500. It need scarcely