

*pouring it on the ground,** or into any of the vessels used at other times for offering food to the deity. Human blood must always be presented in a metallic or earthen vessel, and never on any account in a vessel made of leaves, or similar substances." Thus far Mr. Blaquiere.

Further illustration is supplied by the profound Spencer, in his most valuable work, "*De Legibus Hebræorum Ritualibus et Earum Rationibus*,"† where he shows us how the heathen used blood, and sometimes, even human blood, by way of lustration. They imagined that the blood of their sacrifices was the favourite food of their demons. For this reason they were at the greatest pains to preserve it for them in some vessel, or when this was not at hand, in some hole in the ground. And then, while they ate the flesh, and the demon, as they imagined, drank the blood, they hereby not only declared themselves his votaries, and professed to hold communion with him, but considered themselves as having become purified.

Moses Lowman, in his "*Rational of the Ritual of the Hebrew worship*," well remarks on Leviticus xix, 26, "*Ye shall not eat anything with the blood*" ought to be rendered *at* or *before* blood, and is an allusion to the idolatrous worship of demons by gathering blood together for them, as supposed their food, and coming themselves and eating part of it, whereby they were esteemed the demon's guests, and by this kind of communion with them, were supposed enabled to prophecy and foretell things to come—to have familiarity with these spirits, as to receive revelations and be inspired with the knowledge of secret things."

On an attentive and dispassionate ‡ perusal of the 17th chapter of Leviticus, already referred to, we think further strong support will be found

*The very opposite, it will be perceived, of the Mosaic Institution.

† Ed. Cantab. 1685. See also Shaw's History and Philosophy of Judaism, Part 1, ch. 1. Sec. 6.

[‡The following note was published in the Canada Medical Journal, in accordance with the opinion and desire of some valued friends, and was intended as a reply to some criticisms on a former portion of our remarks. In deference to the same opinion and desire, and the note having been deemed of sufficient general interest and importance, it is now retained here.] We advisedly say "dispassionate," and assure our readers that here, as well as in every line we have yet written, we have earnestly sought to divest ourselves of all theological bias, being fully conscious that the character of our subject demanded this from us, and being quite mindful that our interpretation of the sacred volume would materially differ from that of many of our readers. And we do therefore humbly hope, that having sedulously endeavoured to avoid all of a dogmatic character in what we have hitherto advanced, we shall not be suspected of seeking covertly to propagate our peculiar views. We further hope, and indeed, are in the happy belief, that we are not living in a day when a believer in the divine inspiration and authority of the Holy Book—a descendant of those who, at the risk and expense of their lives, have preserved and transmitted this book to us—