

ART. XLIV.—*Observations on the Sanatory Institutions of the Hebrews as bearing upon Modern Sanatory Regulations.* By the Rev. ABRAHAM DE SOLA, Lecturer on Hebrew Language and Literature in the University M'Gill College, &c.

(Continued from page 340.)

Here we conclude, for the present, our quotations from the treatise "Cholin," having exhibited in them the principal directions and requirements of the Mishna, concerning that part of slaughtering which has reference to the extraction of the animals blood, and which as we have before seen, has so much to do with the healthiness of the meat. We shall have occasion again to refer to this treatise when examining other matters connected with our main subject. And now in accordance with the plan laid down, \* we will endeavor to supply a synopsis of those further rabbinical regulations and directions for the avoidance of blood-eating, and state the penalties resulting from infringement or neglect of this sanatory law. The *Yad Hachazakah* of Maimonides contains such a synopsis,† and we will now endeavor briefly to scan it.

Maimonides writes, § 1—He who wilfully eats of blood of [the quantity of] an olive, incurs the penalty of excision, [Lev. vii. 26-27] but if through error, he becomes liable to the bringing of an appointed sin offering. The law explains that he becomes not liable but for all blood of beasts [wild and domestic] and of fowl, whether clean or unclean, as it is said, "And ALL blood shall you NOT eat in all your habitations, whether of fowl or of beast (behemah). Wild animals are included here in the term 'behemah,' for we find it elsewhere said, [Deut. xiv. 4-5] These are the beasts (habehemah) which ye may eat, the ox, &c., the hart and the roebuck &c., but to the blood of fish, locusts, insects and the like, the above law applies not; wherefore the blood of fish locusts, &c., which are clean is permitted. \* \* \* But of those which are unclean it is forbidden, because it forms the main substance of their body, and it is with their flesh as with the fat of the unclean beast. § 2. Human blood is prohibited from the authority of the Scribes; an infringement of this prohibition subjects the offender to the flogging of rebellion‡. § 3. The penalty of excision applies only

\*Vide page 336.

†Vide vol. 2, Book 5, ch. 6. *Treatise on Forbidden Food.*

‡As emphatically exhibiting the extreme care and scrupulousness to be employed by Jews in refraining from blood-eating, we might have quoted above, the following words of Maimonides in the same paragraph,—“but to eat the blood from the teeth (gums) is of course not preventible; thus, if he bites into a piece of bread and observes there blood (from the gums) he cuts away that part