

and claws to tear their prey. And it is further established in that there are instances of doubtful species among the enumerated birds, (e. g. the raven) just as there are among the enumerated beasts, which are, however, determined by the sacred text.\* This premised, we may proceed to the consideration of the third point of inquiry, viz., the prohibition of the clean and unclean animals having reference to authority and reason.

As with the prohibition of blood, Hebrew authorities have assigned both religious or moral, and hygienic, reasons for the institution of such law; and as in the former case, we shall select the most valued of these authorities, and present them in an English dress to the reader, in conjunction with the illustrations afforded by other authors. We regard that most valuable and interesting—we believe, now very scarce, Spanish Jewish work, *Las Excelencias de los Hebreos*, as containing the most comprehensive digest of Jewish opinion on the matter. From it, therefore, shall we prefer to translate, commencing at the third division, (*Tercera Excelencia; Separados de todas las naciones*) at the 39th page.

“Three opinions are offered respecting this prohibition. The first is, that all the meats condemned by the law afford an objectionable and improper nourishment, deteriorating from the health and good temperament of the body, and embarrassing the devotion of the soul. In this way speaks the great R. Moses, of Egypt (Maimonides, Mor. Neb. c. 3) when discoursing concerning the reasons of the precepts, referring, among other matters, to the swine, which he says is of a very humid nature, and that the principal cause of its prohibition is its extreme filthiness,—that had it been permitted to become a staple article of food, [its evils would have predominated over its advantages] for the streets and habitations would become as filthy as so many dirt receptacles, (muladares) as we find is the case with those uncleanly cities where the injurious practice of permitting these animals to congregate in public places [to collect their noisome food] obtains. [Could our author have seen some of the poorer Irish neighbourhoods and cabins, as we have seen them, both in Britain and America, presenting so many revolting sties where man and hog assist each other to engender and diffuse fever and pestilence, he would have found powerful and fearful testimony to the truth of the idea of which he writes.] The fat of the swine is, in itself, sufficient to impede the circulation, [and, we take leave to add, is one of the chief reasons why such fearfully vast quantities of intoxicating liquors are consumed in those countries

\* See commentary of Abarbanel quoted on p. 54.