

tendency to produce such injurious consequences, and blood as the gross-est of all animal juices be the most inimical to health and soundness. * To abstain therefore from all meat, from which the blood has not been drained, from whatever cause the blood has been retained in the animal, whether purposely, by strangling or otherwise, must be much more conducive to health than by yielding to a luxurious and vitiated taste, and adopting a contrary practice.

3. *The effects of blood eating are shown to be physically bad by other authorities.* The Abbé Fleury (*Mœurs des Israelites*) says, the Hebrews "were forbidden to eat blood or fat, both are *hard of digestion* : and though strong working people, as the Israelites, might find less inconvenience from it than others, it was better to provide wholesome food for them, since it was a matter of option." Dr. Townley says, "the divine Being enjoined that animals destined for food should be killed with the greatest possible despatch, their blood be poured upon the ground, and the eating of blood religiously avoided ; and still more deservedly prohibits such sanguinary food from *its baneful influence upon the dispositions* of those whose vitiated appetites or brutal superstitions led them to indulge in gross and bloody repasts." For as has been remarked "all animals that feed upon blood, are observed to be much more *furious* than others. † Bryson (*Voyage*, p. 77.) tells us that the men by eating what they found raw, *became little better than cannibals*. ‡ Further illustration of this fact we think may be found in Alexander Henry's *Travels through Canada and the Indian Territories*. In that work it is stated that "man-eating was then, and always had been, practised among the Indian nations, for the purpose of giving them courage to attack, (in other words to *shed blood*.) and resolution to die, (in other words *a brutish indifference to death*. ¶ This extract (for which we are indebted to Priest's *American Antiquities*.) shows us that *savages* at least could estimate the value of blood eating. That ultimately it may insidiously gain ground, and advance until men indeed *become little better than cannibals*, we think is shown in the case referred to by Baron Humboldt in his personal narrative, he says that "in Egypt" once, as our readers will please recollect, the centre of refinement, when the law would set its face against such a practice, here, "in the 13th century, five or six hundred years ago, the habit of eating human flesh pervaded all classes of society. Extraordinary snares were spread, for physicians

* Revelation examined with Candour," *ut sup.*

† Delaney's "Revelation examined with Candour," vol. ii., p. 21.

‡ Fergus's Short Account of the Laws and Institutions of Moses, p. 99, note. Dunfermline 1810, 8vo. c. 8. See also Marsham, *Chronicon*, sec ix, p. 185. Lipsiæ, 1676, 4to.

¶ Medical Repository vol. 14, pp. 261, 262.