

war they gained new strength and energy. It was the same superstitious motive that led the warrior to eat the body of his enemy and drink his blood warm.

Vengeance, also, not infrequently suggested the eating of the body of a foe who had been a terror to his destroyer. Thus the destroyer, so far as he thought possible, annihilated his enemy. The Hurons in their horrid orgies thus wreaked vengeance on the braves whom they had vanquished. It is not improbable that among many races these four motives,—human flesh eaten for food, as a religious rite, from superstition, and for vengeance,—were mingled in the practice of eating human flesh. Having its origin, perhaps, in a single one of these ideas, the custom gradually suggested other reasons for its continuance.

Chas. F. Shering

CAMBRIDGE, Mass