

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 Le-

* 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—that we are not living in a day, when, because our interpretation of some portions of it may not be identical with that of the majority of our fellow-men, we therefore may not open this blessed volume, to direct their attention, not to a matter of a dogmatic theological, or controversial tendency, but to examine with them what light it throws on a scientific question, which, though it has but for a comparatively recent period engaged men's attention, is nevertheless of the last moment to them. Nor are we willing to believe that we cannot occupy common ground, and that we have not been warranted in seeking to defend the sacred page from the insidious attacks of the scoffing and ignorant unbeliever, as we have endeavoured to do by adducing testimony of the highest order to the truth of the Scriptural teaching of the vitality of the blood. And although we may be charged with dwelling too long on a topic, not indispensable to our main subject, yet do we trust that our reason for so doing will be our excuse. The idea with us has been, who shall say that there are not those to-day, and that there will not be those to-morrow, ready to deny the Scriptural teaching on this point? It is reasonable to suppose that there are to be found those, less qualified to give an opinion than the learned Blumenbach, ready to do so. These