

satisfaction, possessed of an impulse to homicide, turning against his own son, and finally becoming despondent and meeting with death by suicide" (Hasting's Bible Dictionary), was a victim of recurrent paroxysmal mania. Nebuchadnezzar, like the daughters of Proetus, suffered for seven years from monomania, believing that he was a beast. Nabal, after a hearty supper and a somewhat riotous night was stricken with apoplexy and died ten days later; or, as the Hebrew states it, "his heart died within him and he became as a stone, and it came to pass about ten days later that the Lord smote Nabal that he died."—*I Sam.*, XXV., 37, 38.

Ahijah's eyes were "fixed by age," a poetic description of senile cataract. Epileptics were common in Bible days as now, but nowhere do we find a more accurate account of an epileptic seizure than in *Luke IX*, 39: "And lo, a spirit taketh him and he suddenly crieth out: and it teareth him that he foameth again, and bruising him hardly departed from him." Again, a priest who had contracted spinal caries could not minister in the sanctuary, and the same prohibition was applied to a man with a flat nose—doubtless a sign of the same disease, as Hogarth meant it to be in so many of his pictures.

Palsy, of which we read so frequently, was equivalent to the word paralysis of to-day, a symptom of many diseases of the nervous system. The centurion's servant probably had meningitis, *Matt.*, VIII, 6; while the man with the withered hand, *Matt.*, XII, 9-13, could probably date his disability from an attack of infantile paralysis.

Palestine was naturally a healthy land. A country of hills and valleys, with rapid streams not easily polluted, and having no harbours, could have few imported epidemics. Yet we read of diseases which we must attribute to the climate. One of the promises held out to the godly by the Psalmist was, "the sun shall not smite thee by day nor the moon by night," *Psalms*, CXXI, 6; an immunity which would be valued by a community whose history recorded deaths by sunstroke, such as that of the Shunammite's son, *2 Kings IV*, 19, and of Menasses, *Judith VIII*, 3. In *Deut. XXVIII*, 22, we have reference to fevers, probably of malarial origin, and to "consumption," which some have identified as modern pulmonary phthisis; while the Jewish proverb, that it is easier to rear a forest of olive trees than one child, would indicate that infantile diseases were exceptionally severe.

Surgical cases then, as now, were considered more dangerous and, consequently, brought greater fame to the successful physician. The woman bound by the spirit of her infirmity, *Luke XIII*. 11-17, was a case of senile kyphosis; while Lazarus, *Luke XVI*, 20, was the typical