

of diagnosing many diseases and embodied rudiments of preventive medicine.

The connexion between religion and medicine was not an unmitigated blessing. Accurate medical knowledge now obtained by post-mortem examination was impossible on account of the ceremonial uncleanness which followed contact with a corpse. Further, the annual gathering of the people in high places aided in the dissemination of disease and was productive of much vice and immorality.

Two theories of the etiology of disease in general held sway: (1) The Demonic; that some diseases were due to the possession of the patient by some demon, or if the illness was very severe, by a legion, at least, of evil spirits; (2) The Punitive; that diseases were meted out as punishment by Yahweh for sins either of the patient or of some of his ancestors. Hence, when any one took sick, the head of the family carried an offering to some temple and asked as to the fate of the patient. If the answer came back that he must die, then, as with the Greeks, it was considered useless "to strive against the Gods." A favourable answer and promise of recovery also freed the friends from anxiety and made treatment unnecessary. "If thou wilt diligently hearken to the voice of the Lord thy God and wilt do that which is right in His sight and wilt give ear to His commandments and keep all His statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians, for I am the Lord that healeth thee."—*Exod.*, XV, 26.

While tracing their diseases, as they did their origin and theology back to the "First Cause," the Jews recognized secondary causes as operative in the production of disease. When the Philistines were stricken with what was probably the bubonic plague they evidently recognized as we do to-day that the disease was carried from one section of the country to another by rats and mice, for they endeavoured to propitiate Yahweh by offering five golden images of the most noticeable result of the disease and five golden rats—images of the probable disseminators of the plague. Again, when the wanderers' in the wilderness wearied of manna and craved for a more varied menu, an epidemic broke out in the camp, which the people attributed to the quail which they had just eaten.—*Num.*, XI, 33. To-day we know that the quail probably carried infection to the Hebrew camp from some other band of wanderers, it may have been some Bedouin caravan.

From the accuracy of the Biblical descriptions we know that many diseases were recognized by the ancient Hebrews. Saul, "naturally a shy, self-conscious man, easily exalted into ecstasy and tyrannical self-