hold of the public mind, and how extensively rumours  
of such a nature concerning him had been spread and  
believed.  
 “We have already seen, as related by Suetonius,  
that some ten years later than this, another Pseudo-Nero  
appeared among the Parthians. Within this  
small number of years, then, we have two phenomena  
of this kind in Parthia, and two in Asia Minor; the  
latter two in A.D. 71 and 79. These, in addition to  
the like phenomena at Rome, show that a deep persuasion in respect to Nero’s reappearance must have  
existed in the minds of the community at large, in  
order that it could be possible for impostors to play  
such a part with so much success.  
 “Thus much for the general opinion and feelings of  
the *heathen* world respecting Nero. It lies upon the  
face of the matter, that there was a widespread and a  
kind of undefined hope or fear (according to the political feelings of individuals), that Nero, after his  
reported and apparent death, would reappear to the  
terror and confusion of his enemies.  
 “Nor was this feeling confined to the heathen subjects of the empire. *Christians* far and near participated in it more or less. The evidences of this are ample.  
 “In *Lib*. viii. p. 714, seq., is another passage representing Nero as coming from Asia with the indignation  
of a destroyer. Black blood follows the steps of the  
great monster. ‘The dog has produced a lion which  
will devour the flock.’ (Nero’s assassins have turned  
him from a dog into a lion, i.e., they have infuriated  
him by reason of their assault.) ‘But his sceptre shall  
be taken away, and he shall go down to Hades’ (comp.  
Rev. xvii. 8, 11). The vaticination above quoted was  
probably written in the time of Aurelius, about A.D.  
170-180, and it follows in the track of all the preceding