

while they who believed themselves to have become cocks, would crow and imitate the flapping of the wings of those birds. The Professor himself relates two cases of the kind which have come within his own knowledge; one of these believed himself to be Napoleon I.; he dressed like the Emperor, and aped his attitude as best he could; the other case was that of a lady who supposed she was the Queen of Sheba; cases of the kind must be perfectly familiar to every one who has had any experience of insanity. Lauret cites several cases of insane persons wandering in the woods, and killing children. Wier describes the case of a man who, in 1541 believed himself to be transformed into a wolf, and consequently attacked and slaughtered whomsoever he met. "I am really a wolf," he said, "and the reason my skin is not hairy is, that it is reversed, and the hair is inside." To convince himself of this, he made incisions in his body, and ultimately died of his self-inflicted wounds. It was with this disease that Nebuchadnezzar was afflicted, which, in his case, took the form of his imagining himself changed into an ox. In Dan. iv. 16, we read, "Let his heart be changed from man's and let a beast's heart be given to him," and in Ch. v. 21, "and he was driven from the sons of men, and his heart was made like the beasts." The change of heart recorded in these passages, involves nothing more than a change of feelings and desires; the Hebrews, spoke of the heart as the seat of the affections and emotions; hence, in Scripture, the heart is often put for the mind, the emotions, etc., and they expressed a double, or deceitful heart, by the phrase "*heart and heart*" (See Ps. xii. 3 Eng. vers. 2.) The above explanation will render such passages as the following intelligible,—"His portion shall be with the beasts in the grass of the earth," "and they shall make thee (i. e. thou shalt be made) to eat grass as oxen." Dan. iv. 15, 25. The king, regarding himself as changed into an ox, would, whenever opportunity offered, eat grass. Dr. Brown, the Commissioner of the Board of Lunacy, told the late Dr. Pusey that there are met with in the asylums *sarcophagi* who desire to eat, or who imagine that they have eaten human flesh; and *phytophagi*, who devour grass, leaves, twigs, etc. Dr. B. stated that there were also stone swallowers, and hair eaters in the asylums. Marcellus, surnamed Sidetes, of the town of Side, in Pamphilia, a celebrated physician who flourished in the time of Adrian, says:—"They who are afflicted with the *lycanthropic* disease, go forth in the month of February, by night, imitating wolves or dogs, and until day especially live near tombs." Paulus of Aegineta, another celebrated physician, who lived about the latter part of the seventh century, observes:—"By day they lie hid in the house, at nightfall, they go forth, and coursing hither and thither, they howl, avoid anyone who may meet them, seek the tombs," etc. Nebuchadnezzar was, no doubt, affected in a similar manner, and therefore roaming about at night, "his body was met with the dew of heaven," this in the east is almost equal to rain. The narrative also states that "his hairs were grown like eagles' feathers, and his nails like birds' claws." These were the necessary results of total personal neglect. Among the Chinese, it is not uncommon to see persons' nails two inches long, and curving round their fingers and toes similarly to birds' claws. Prof. H. dilates on the objection of critics to the record of Nebuchadnezzar's recovery of his reason. the allegation of the hostile critics is that the statement of Nebuchadnezzar having prayed prior to his restoration is improbable; critics (*with the notable exception of THE CRITIC*) are wont to argue on the basis of their feeling, rather than on that of reason, they are likewise apt to argue in ignorance of such facts as those communicated by Dr. Brown, Commissioner of the Board of Lunacy for Scotland, to

Dr. Pusey. Dr. B. says:—"My opinion is, that of all mental powers or conditions, the idea of personal identity is but rarely encased, and that it is never extinguished. All the angels, devils, dukes, lords, kings, 'gods many' whom I have had under my care, remained what they were before they became angels, etc., in a sense. I have seen a man, declaring himself the Saviour, or St. Paul, sign himself *James Thompson*, and attend worship as regularly as if the notion of Divinity had never entered his head." "I think it probable, because consistent with experience in similar forms of mental affection, that Nebuchadnezzar retained perfect consciousness that he *was* Nebuchadnezzar during his degradation, and while 'he ate grass as oxen,' and that he may have prayed fervently that the cup might pass from him." "A very large proportion of the insane pray, and to the living God, and in words supplied at their mother's knee, or by Mother Church, and in which whatever may be the form or extent of the alienation under which they labor, and whatever the transformation, in the light of their own delusions, they have undergone. There is no doubt that the sincerity, and the devotional feeling, is as strong in these worshippers as in the sane." The Professor proceeds to deal with a class of objections to the sacred narrative, based on the assumption that so important an event as that of the madness of the Babylonian monarch must necessarily have arrested the attention of pagan authors, and he cites Bertholdt, as remarking that "The Greek historians know of all this, nothing." Bertholdt also seeks to make capital out of the silence of historical Books of Scripture, on this subject. in so doing he overlooks the fact that Israelitish historians only concerned themselves with the proceedings of the Gentiles, so far as those proceedings affected themselves; and what historian except Daniel, would there be, to record this calamity? The Professor refers to the inconsistency of the class of objectors, of whom Bertholdt is a representative, in accepting the narrative of the reconquering of Carchemish on the Euphrates by Nebuchadnezzar, from Pharaoh-Necho, king of Egypt; this narrative, they accept on the testimony of Jeremiah (Ch. xlv. 2), although Berosus, the Chaldean historian, and the Egyptian annals are silent on the subject. The Greek historians knew nothing of Nebuchadnezzar's history; they therefore were in no position to record his madness; they commenced their detailed history with the reign of Cyrus. The little that ancient nations know of each other is illustrated by Josephus, who says:—"The city of Rome, that hath this long time been possessed of so much power, and hath performed such great actions in war, is neither mentioned by Herodotus nor by Thucydides, nor by any of their contemporaries, and it was very late, and with great difficulty that the Romans became known to the Greeks." It might therefore as well be argued that Rome did not exist, in the time of these writers, as it is neither mentioned by them, nor by their contemporaries. It so happens that only a few fragments of Berosus's Chaldean history have been preserved by Josephus, Eusebius, and others. That portion which relates to Nebuchadnezzar's life is very meagre; it contains little more than the statement that "the king fell sick and departed this life, when he had reigned forty-three years." On this subject, J. D. Michaelis remarks that the expression of Berosus "falling into a state of sickness," seems to refer to a protracted illness. A natural illness, resulting in the king's death, would require no special notice. The circumstance of Berosus connecting the narrative of the king's illness with his death, is accounted for by his affliction having overtaken him during the latter part of his life; it is mentioned as the last event of the king's life by Daniel, and occurred subsequently to the completion of his great work at Babylon.