

to give him our support because we saw that these testimonials were of a *school* and of a *type* which (as far as we have observed) do not commonly furnish practical, sympathising, and adaptive ministers. In fact, the testimonials were *too* good. The great ambition, and at the same time the great difficulty, which now besets the governors is to displace this gentleman, who evidences the fallacy of that testimonial system which we have alluded to and condemned.

We cannot but sincerely hope and believe, that as the importance of a mixed education for the Clergy becomes more recognized, and they are grounded in many of those collateral sciences which sensibly affect the usefulness of theological teaching, and minister to the consistency of religious life, we shall see less and less of those fearful forms of insanity, which are based upon the miserable perversions of that great scheme which was meant only for our consolation. Religion will then be a sustained and continuous progress, recognized by all; and not a spasmodic "Revival" of the most depraved and fictitious character.

E. S.

*Ulster Revivalism; a Retrospect, by the Rev. W. M. ILWAIN, A.M., Incumbent of St. George's, Belfast.*

The excitement attendant on the "*Ulster Revival*" was at its height, in the town of Belfast, during the month of July in the year 1859: it is in itself, a significant fact that a person taking up his pen to discuss the subject in the month of December, of the same year, is permitted to treat of it historically. The excitement is over; it has utterly collapsed: no amount of human effort, (and such has not been spared) has availed to perpetuate it. At the time above-referred to, no day in the week, it might be said with truth no hour in the day, passed without some occurrence so strange as to attract the observation of the most listless and inattentive. In certain localities of the town at almost every hour, but especially in the afternoon and evening, or during the breakfast and dinner hour of the working classes, groups were to be seen standing or kneeling at the corners of the streets joining in the devo-

tions or listening to the exhortations of preachers of all ages, and of all classes and denominations, from the boy, and even the girl of twelve or 14 years of age, to the gray-headed minister, layman, class-leader or deacon. From morning until midnight jaunting cars were to be seen, conveying to their homes young females, generally supported in the arms of a friend, or of a young man, an improvised "church office bearer," insensible or frantic, uttering screams and cries, and with dishevelled hair, and the wildest or most deathlike aspect, from the church or meeting house or prayer meeting where they had been "struck." At all hours of the day the streets and neighbourhoods where the "converts" or "*convicts*" (the latter was and is the favourite designation of the class) resided were traversed by the "agents" of the revival, most usually with a Bible in their hands, or beneath their arms; and in these localities every second or third house was the scene of a daily, or weekly, or bi-weekly prayer-meeting: at almost all of which, persons were "struck;" and the resort became a favourite one in proportion to the number of cases so produced. The Revival then had (indeed still has) its literature, periodical and stated. Under the former head may be classed some local journals, in the columns of which, as regularly as the "leader" or "special correspondence" appears in the *Times*, was the daily column headed "Religious Revival in Belfast." These "daily readings" served as most effectual fuel to the revival excitement, and indeed might, of themselves, have gone far, with any well-judging and reflecting person, to reveal the true character of the human element at work in that remarkable movement. Suffice it to say that such journalism was characterized by the most unprincipled exaggeration and indeed unscrupulous mis-statement imaginable. These, of course, were in a great measure concealed and unknown to readers at a distance, but to those on the spot, who were cognizant of the real facts of the case, the spirit of lying which prevailed (for it amounted to nothing short of this), became disgusting in the extreme. Nor was this the only sample of laxity in morals which the revival organs presented. "Anger, wrath, malice," vituperation, misrepresentation and "all uncharitableness" were the weapons of their warfare, wielded with all the energy imaginable in the case, against any who differed from Revivalism. Some of the instruments, too, employed in the production of this species of literature were curiously characteristic; for example—detailed histories of the movement have appeared from the pens of individuals whose habits notoriously oscillated between drunkenness and

sobriety. "Penny-a-liners" and sub-editors of professedly religious and respectable papers, executed their daily and weekly tasks in the same spirit, and with the same results, as regards veracity.

Enough, however, of the state of things in this town during the summer and commencing autumn months: I return to the observation that all this has, to a great extent, if not entirely ceased. The working classes have returned to their ordinary habits. Religious worship and other religious observances have reverted nearly to their ordinary seasons and places. The ebb and flow of worshippers, through the streets and thoroughfares on the Lord's day are just as before the revival excitement began, while a silent, but a steady and potent current of public opinion has set in, the evident bearing of which is to the effect that the sooner the mad-excitement of Revivalism is sent into oblivion, the better for society, for morality and for true religion. It may, therefore, be presumed that we have arrived at the time when "the Ulster Revival" may be considered *retrospectively*, nor will such a retrospect, I am persuaded, be either uninteresting or unprofitable.

It is apparent that the matter before us, has, like most others, its several points of view. There are, for instance, the theologico-religious aspect (an all important one), the psychical, the physical, and the social. Each and all of these are interesting, while other aspects of the same remarkable movement may suggest themselves to other minds. I would, as briefly as possible, review it in some of those above indicated. The first of them, although most in consonance with the studies, the experience, and the calling of the writer, must be very briefly dismissed, as not exactly suitable to the pages of the serial in which these observations make their appearance. I may, however, be permitted, even here, to observe, that from a very early stage in the history of this singular movement, I for one was led; viewing it as a Christian teacher, to take a very jealous and cautious, if not a decidedly unfavourable view of its character and probable results. Holding the Sacred Scriptures, the written Word of God, to be my only guide and standard in the case, I very soon perceived elements at work in Revivalism, concerning which it required no extraordinary amount of common sagacity, to say nothing of spiritual enlightenment, to foresee that they were most likely to land their followers in conclusions and practical results very far indeed from Bible-Christianity, and "the faith once delivered to the saints." I perceived new modes of conversion set on foot and endorsed, if not in entire opposition

to the same process, as revealed in Scripture, at least entirely beside it. The species of *faith* which was commended, and in many cases insisted on, was not either "the substance of things hoped for," or "the evidence of things not seen," but a gross and carnal substitution for that spiritual reality, leading its poor dupes to make their conversion, and their very salvation, to depend on beholding visions, and receiving revelations of the unseen, often so vain, contradictory, absurd, and even blasphemous, that a mind imbued with Scriptural truth in its due proportions, could not contemplate these its perversions without alarm and disgust. Neither could I omit to notice, that these alleged conversions were, I may truly say almost without exception, confined to a single class, and that the very lowest in education and intelligence. This, too, appeared to me directly at variance with the New Testament model. In its earliest day, as in our own day, the Gospel was preached to the poor, but its saving effects are at no time, assuredly, confined to the poorest. I therefore, on these and other accounts which need not be mentioned, felt warranted in waiting to see whither this strange movement would tend; nor had I long to wait. Others joined in it, for the purpose as they said, of "directing the movement," although they did not, and could not, approve of all its adjuncts. I did not feel at liberty so to do: as well, it occurred to me, might any one think of directing a rolling, muddy torrent, by plunging into its midst. I preferred to remain on the bank, nor do I regret having done so.

Not to dwell unduly on this phase of the movement, it may here be briefly stated, that nearly all the error existing in the minds of some well-meaning, and I would hope, Christian persons, who were led astray by this human imitation of what is from above, may be traced to one or two main sources. First and chief, the revealed facts of Scripture, and one of these especially, appear to me not to have been duly appreciated by the parties referred to. The main fact to which I here allude, is the transaction recorded in the Acts of the Apostles—the descent of the Spirit of God, on the day of Pentecost. Numbers of well-meaning, but ill-judging persons, are even now praying for, and expecting another descent of that Divine Being—another Pentecost: hence we have such crude notions and expressions as "a Pentecost in Pennsylvania,"—"at New York, at Belfast," &c. It will be seen, if attention be properly directed to the Divine record, and to these virtual abrogations of its literal and correct meaning, that neither the *personality* nor the *Divine nature* of the Spirit, who

then indeed descended, and who has since abode in the Church, is duly regarded. A second confusion of ideas is largely perceptible in the expectation of a renewal of miraculous gifts and occurrences in the church of the present day. The very nature of a miracle—what it is—when, how, and for what purpose wrought;—the fact of the entire cessation of miracles;—the inutility of their restoration, as far as man can judge;—their real value in connexion with a Divine Revelation;—and the absurdity of either desiring or expecting their reappearance in our day—these and many other kindred topics, in connexion with miraculous agency, seem to have been either most grievously misunderstood, or lost sight of by many, even Christian teachers, during the late fearful excitement connected with the “Ulster Revival.” Hence the errors into which so many, even good people, have fallen.

Before dismissing these references to the religious and theological department of my subject, I claim permission to re-state, what I have felt constrained on other occasions strongly to declare, viz.:—That it is the duty of all Christian persons interested in such discussions, to draw as broad and clear a line as possible between what is now most lamentably and palpably proved to be the work of man, and that which we have every reason to look upon as the work of God. That a really great and blessed revival of true religion has been in progress throughout not only these lands, but several parts of the continent of Europe, as well as of the New World, and that for some two or three years back, if not longer, it would be as dangerous as ungrateful for any Christian man to gainsay or to deny. Let this work of God, into whose details I mean not now to enter, be thankfully acknowledged. We may truly and reverently call *it* a *Revival*; but let it not be for a moment confounded with man’s vain and evil imitation of it, which I have elsewhere ventured to designate, in contra-distinction from the genuine work, under the term of *Revivalism*. It is to the latter, I need hardly add, my reprobatory observations apply.

Viewed in the light reflected by psychological science, the “Ulster Revival” appears in an aspect at once instructive and melancholy. During the height of its dog-day excitement (in the summer months) a whole population presented the appearance of running after, and, in a sense, worshipping an idol, on whose temples and altars might be truly inscribed “to the unknown God.” Any person conversant with the habits of thought and peculiarities of action incident to a semi-Celtic race would feel little surprise at this. “The Re-

vival" became to these a something of which they knew little, but yet felt bound to pursue and absolutely worship. Some unknown and undiscovered properties of good were connected with "*taking the Revival*." It went by various names. It was in some places "the sickness," in others "the troubles," but known to all as the mysterious "IT" which set a whole population in motion; how or to what end few could say, only that there prevailed an indistinct notion of its being beneficial, and to multitudes a matter absolutely necessary to salvation. IT was to be seen here, and found there, and exhibited elsewhere. Parties endowed with a supernatural power brought it with them, carried it from county to county and from parish to parish. On one occasion IT was brought, as a clerical friend informed me, from a parish neighbouring to his own in a boat, and across a lough, or sea-inlet, but brought back again, as no one in the locality to which its visit was paid was good enough to take it. The common questions were "have you taken it?" or "has *so and so* taken it?" And the replies "not yet, but please God, we hope we shall soon have it." To persons whose minds were prepared for such an exhibition of popular delusion, these sights and sounds though painful, would not prove either wholly unexpected or unaccountable. There was nothing whatever new in all this: it had occurred, again and again, in nearly all periods of the world, its civilization and its religion, and its history was on record in authentic forms, from the earliest periods to those of the middle ages; the Crusades, the Reformation, and later, even until our own day. So far, then, as the multitude was concerned, all this was of easy account; but when persons of superior understanding, although themselves, as already noticed, apart from the influence at work, whatever it might be, not only looked on all this if not approvingly and hopefully, yet with somewhat kindred feelings, expressing their opinion that a divine and heaven-sent influence was, in some mysterious manner at work, and that good would ultimately result from all this mass of bewilderment and corrupt moral commotion, the scenes presented in consequence became painful in the extreme. The *laissez faire* principle was applied to an incredible extent, even by those who could not but perceive the evil palpably emergent from the stream of popular excitement flowing by them. A change for the better, as it was alleged, became suddenly apparent in popular morality. Vice was sensibly diminished; drunkenness and profligacy were vastly on the decrease, and forthwith the conclusion was arrived at that all was right. It never occurred to those who so ruled that the

test of time ought of necessity to be applied : that there was such a phenomenon to be expected as one form of excitement temporarily expelling another, while the substratum of character, in the case either of the individual or the community might remain essentially unchanged. A judge here, and a bench of magistrates there, a synod in this place, a presbytery or a general assembly in another, a dignitary of the establishment or a roving Incumbent elsewhere pronounced the whole movement marvellous, and moreover of divine origin—therefore it was so. All this was extremely trying to the sober-minded observer and thoughtful Christian. Nor was it alone in secret that such trials were found : if any one dared to doubt or deny that a new era in christianity had dawned—that the Revival (in the popular sense of the term) was divine or directly from above, he was instantly denounced as an unbeliever, in the very worst sense of the term, as having committed the unpardonable sin and therefore beyond the pale of salvation, while with singular inconsistency his denouncers offered up public prayers for his conversion. Nor must the reader suppose that all this is imaginative hyperbole : on more than one occasion it has been my own lot to have been made the subject of public announcements, in crowded religious congregations, and my “conversion as a heathen” publicly prayed for, in company with a brother minister of the Establishment from a southern diocese ; and certain editors of public journals, who were pronounced infidels by the parties who offered up their united supplications for their conversion and my own. The reader will pardon this personal allusion, but the matter is really too illustrative of the subject in hand to be omitted.

To do justice in this rapid sketch to the psychical phase of such a movement as that before us, some details, in the way of filling in, ought to be added ; the limits, however, of a paper like the present prevent this. A specimen or two can merely be offered. As in all such epidemic mental phenomena, love for the marvellous, and credulousness to an almost unlimited amount prevailed in the localities where “the Revival” was most fully developed, and not the least so in this town (Belfast), which soon rose into a sort of centre for the whole. Let the following be considered in the sense of “*ex pede Herculem.*” During the earlier part of the excitement a Scottish gentleman, well known as an ardent religionist, and a marvellously extensive publisher of religious tracts in his native land, visited the scene of the Ulster Revival. This gentleman (Mr. Peter Drummond, of Stirling), on his return

to Scotland, not only put into extra circulation a journal avowedly as an organ of revivalism, but travelled to many places giving *viva voce* accounts of what he had seen and heard in Ulster. Speaking at a large public meeting in the city of Glasgow, of "the striking down" in terms of approval and thankfulness, Mr. Drummond thus proceeds, as reported in the *Glasgow Herald* :—

"Some of the convicted see in their visions a black horse, others see a black man ; others see Jesus Christ on the one side and the Devil on the other, and they cry 'Oh Jesus Christ save me from the Devil.' I do not say that all these people are converted, but I say that such a state is hopeful. We have no right to find fault with the way in which the Lord may be pleased to work. It is very foolish and daring for any, good people or others, to quarrel with such things as these." —

It is perfectly needless to say to what lengths these visions and revelations proceeded, when thus not only believed in by the mad multitude, but fostered and approved by persons of reputed intelligence. It would be difficult to parallel the state of the locality whence I now write during the height of the revival-mania (for such it actually became) in the whole history of similar popular delusions. Every day the town and country teemed with the most marvellous accounts of the supernatural. Music was heard in the air, angels were seen hovering over congregations, and attending the converts as they sang on their way home, after midnight, through the roads and streets. A butterfly hovers over the congregation in a Presbyterian meeting-house, and it is believed to be the embodiment of the Holy Spirit. Large crowds are drawn together, nightly, to witness a man who had come to preach to them "with a blue hand." He does appear, and his hand is blue (whether from the process of dyeing or not it makes no matter), he raises this marvellous member, and girls fall, scream, are carried out, sung and prayed over, and so pronounced converts.

To fill a volume with such disgusting details were but too easy a task.\* To do so might be perhaps instructive, how-

\* Some idea of the lengths to which imposture and superstition attained, may be formed from the following few particulars. In one of the local prints (the *Belfast News-Letter*), which may be considered (as already stated) an accredited organ of Revivalism, under the date of August 18, the following occurs :

"It is worthy of remark, that whilst, apparently, the movement is by no means decreasing in intensity or power, some new features



ever painful ; but now, in the retrospect, to enquire how many are developing, which must prove interesting, and which are in a great measure inexplicable. We refer to what are usually termed 'visions' and 'trances.' The cases of physical prostration are not of so frequent occurrence now as at first ; but some few of those who have professed conversion, have relapsed into a dormant or insensible state, in which they in many instances remain for days together without tasting food or nourishment of any kind. The symptoms vary in the different cases ; but in the majority they have a striking similarity. To convey an idea of these cases, can be best done by referring to one of them. The subject was a poor factory girl about twenty years of age, who resided with her parents, and who some weeks before had been brought under conviction, resulting in a complete change of life and conduct. Subsequently, she had been again stricken, and had since been confined to bed in a state of apparent unconsciousness, with but brief intervals when she could see and converse with her friends. On entering her apartment she was found lying quite still, her eyes firmly closed, and a peculiarly pleasing and happy expression beaming on her countenance. Beside her lay two books—a Bible and a copy of Wesley's Hymns. She began groping for the Bible, and, as soon as she found it, she hurriedly searched for a particular passage, her eyes all the time quite closed. At length she placed her finger upon the 10th verse of the second chapter of 2nd Kings—'And he said, Thou hast asked a hard thing : nevertheless, if thou see me when I am taken from thee it shall be so unto thee ; but if not, it shall not be so.' Again, after a short space, she lifted the hymn-book, and, in like manner, having pointed out a hymn, she allowed the book to be taken out of her hand by a friend, who read the hymn. This she did several times, the passages of Scripture or hymns, as the case might be, being always very appropriate ; and what is still more remarkable, if she happened to lift the book with the top of the page downwards, she instantly turned it and held it correctly, though her eyes were closed. A little time after her face became clouded, as though she were beholding some pitiful or touching spectacle ; then she raised her hands, and pointed to the palm of each, to indicate the prints of the nails in the hands of Christ. She also placed her hand upon her side, and then indicated, as clearly as signs could, the crown of thorns, with the drops of blood trickling down the face from the wounds. The look of horror, and almost anguish on her face, was well calculated to lead to the impression that she was actually witnessing the Crucifixion, and that she felt it was all for her. In a moment after, she brightened up, a smile of inexpressible beauty lightened her countenance, she stretched out her arms, as if to embrace a friend, and then pressed them to her bosom. Betimes her fingers would move as if along the strings of a harp, but all the time not a sound escaped her lips. In her moments of consciousness, she relates strange accounts of visions she had seen—of Christ, of

professing Christian pastors raised their voices in denunciation of these delusions, or rather how many by passivity and a angels, and even of other converts who were then in precisely the same state, though that was unknown to her. Before relapsing into the 'trance,' she told how long she would be 'away,' and at what hour she would return, and always awoke punctually at the moment. On one occasion, some persons, to prove that there could be no deception, laid on the bed a number of books similarly bound, and amongst them a Bible, and narrowly watched the girl's eyes. She lifted some of the books, but instantly dropped them, until she found the Bible. Many remarkable things could be told about such cases; but the foregoing is sufficient to show the nature of them." And again, in the same organ, under date September 5:—

"Events and circumstances of a most extraordinary character are occurring every day in this town and in those adjacent to it, as well as throughout the province. Amongst these are cases of a sort of trance which have become very frequent. There is much about these which is to a great extent unaccountable, yet, worthy of attention. Saturday evening last, a young woman named Anne Devlin, residing in Hunter's Row, off Pinkerton's Row, fell off in this state at eleven o'clock, as she had previously stated she would do. There was no clock or other time-piece in the house by which she could be in anywise guided; and yet, at the hour which she had named, she fell over into a state of unconsciousness to all around, although not of inertion. She was to all appearance quite lighted up with a glow of joy and radiant smiles which baffle description. Her Bible and hymn-book lay on her bed, and with her eyes perfectly closed, she turned over the leaves of these books with a rapidity which could not be approached by any one in a conscious state, and in them pointed out the most appropriate passages and hymns. As for instance she signed with her hand the crowning of the Saviour with a crown of thorns, and quick as thought she turned over the leaves of the Bible, and marked with her finger the passage—'They platted a crown of thorns and put it about his head,' &c. This and many other portions of Scripture she turned to just as she required to refer to them, although she could see nothing. She also invariably selected a hymn to suit the portion of Scripture. Before falling into this state, she stated she would recover at eleven o'clock on Sunday night. At that hour last night her poor, miserable residence was filled with all classes. At that hour she began to give signs of returning to her usual state, and at about half-past eleven she was quite restored to consciousness and the use of her speech. Before recovering, she pointed out Zech. vi. 2—8 inclusive. The reader will readily see the appropriateness of the passage by referring to "the Book." She also pointed out the hymn by Charles Wesley, beginning:—

'Glory to God, whose sovereign grace has animated senseless stones.'

The force of these verses, and their applicability to the present revival, will at once be seen by any who will refer to the hymn.

species of blameworthy connivance, permitted the evil to proceed to maturity unchecked, would be perhaps equally instructive, and certainly not less painful. Doubtless to have exposed the evil, if detected (and who might fail to detect what was perfectly patent ?) would have cost something. The penalty would have been persecution and libel in its most debasing and demoralizing form, namely, the being made the These portions of the Word of God and of the hymn-book she turned to while wholly destitute of the power or use of sight. On recovering, her first act was to pray that God might make her useful in bringing others to the Saviour, and might preserve herself from ever becoming 'a castaway.' *This girl is in great poverty, and is an object of christian charity.*

Thus encouraged superstition attained its height and ended in the most blasphemous attempts at delusion. In Belfast and its neighbourhood were to be seen wretched females, on whose breasts and arms appeared *stigmata*, marked in blue and other colors, alleged to have been placed there miraculously, and exhibiting crowns of thorns, texts of scriptures, and the name of the Redeemer, &c., &c. In some cases these unhappy persons exhibited themselves for money, and crowds went not only to see but to believe! The clumsiness as well as the wickedness of such exhibitions were apparent, and yet they got admirers and approvers, and when need was, apologists. In more than one case the sacred name was spelled "*Jeasus*," yet it was asserted to have been so inscribed by the hand of God Himself.

Even while I write, this state of things has not entirely ceased. In the same revivalist organ the *Belfast News Letter*, under date November 24, the following marvel is related, and attested by the signatures of two Presbyterian ministers—

The date is Drum, Co. Monaghan. "At our ordinary prayer meeting on yesterday evening we had upwards of 1000 people present. Well may we say 'what hath God wrought!' It was true the report you heard. At one of our meetings for prayer, at which there were a number of convictions, a dark cloud formed in the ceiling, and, in course of a few minutes a number of forms bursted out. One in particular was of human appearance, which passed and repassed across all the lights, and descended to the pew in which a young woman was rejoicing. The appearance lasted three minutes or more, produced no terror but joy, especially among all the converts. Perhaps 300 saw it and could testify to the reality. I cannot tell what it was; the substance is in heaven, and will not be visible until the time when every eye shall see Him. We live however in strange times. Individuals see, or think they see SOMETHING, through which a sense of peace is imparted: &c., &c., &c."

Such are the teachings of the spiritual guides of the deluded and self-deluding people. Need it be wondered at that revivalism is producing results which cause intelligent christians to blush?

subject of public prayers, in order that the parties so prayed for might be converted. But the question remains, ought not such evils to have been exposed? Some certainly did so, from among the Ministers of the Establishment, while the general body of the clergy of that church, with thankfulness it must be added, stood aloof from "the madness of the people," in silent, and it may be believed, prayerful surprise and disgust: but it must also be added that some, even of the body referred to, were found to "join the revival" as it was called, and in so doing, unconsciously it must be hoped, aid the miserable design of those who turned it into selfish and sectarian capital, of the very worst description.\*

It is time, however, that we come to the physical aspect, and thus to what, after all, has proved the leading feature of the Ulster Revival. One observation here demands especial attention, which is this: whatever was said or thought at the time, it cannot now be denied that the physical features in the case, were not merely an accompaniment or an accident, as some would have them to be, but a main, important, and, in truth, inseparable part of this singular movement. In so saying, I would be understood as characterizing that spasmodic, human imitation of what is Divine, and therefore blessed, which was imported into this town and neighbourhood, visibly and tangibly, by the leaders of Revivalism. The fact, which cannot be denied, that the entire of these physical seizures, which afterwards assumed the form of an epidemic, and raged in Belfast for some two or three months, were actually and visibly commenced by the instrumentality of some "converts" from the neighbourhood of Ballymena, goes far to illustrate this portion of my subject. These manifestations appeared to a large extent, and accompanied by unparalleled excitement, during the spring of the year, in the locality just referred to. It was found that a sort of mesmeric influence (for such it has actually proved), attended the presence and addresses of some three or four peasants, who had for several preceding months been exercising the office of preachers in and about Ballymena. Some of these persons

\* Among other useful pamphlets and tracts, on the subject of the Ulster Revival, published during the time of its extreme excitement by ministers or members of the Established Church, the following may be specified: *Sermon*, by the Rev. G. Salmon, D.D., Fellow of Trinity College, Dublin; *The Work and the Counter Work*, by E. A. Stopford, Archdn. of Meath; *Sermon*, by Rev. E. Hincks, D.D., Rector of Killybegh, Diocese of Down; *Words of Caution and Counsel*, by Rev. T. Mac Neeca, D.D., Rector of Arboe, Diocese of Armagh, Abp. King's Lecturer, T.C.D. A most valuable reply to the letters of two medical practitioners in the town of Coleraine, and in refutation of certain most erroneous views of theirs has more recently appeared from the pen of Stephen Gwynn, jr., A.B., Coleraine.

visited Belfast, at the invitation of certain Presbyterian ministers, in the month of June. Immediately, the same results followed here. Young women began to be "struck," and I shall give the description of the manner in which they, as well as others, were affected, in the words of one of the leaders of Revivalism, the Rev. S. J. Moore, Presbyterian Minister of Ballymena. His words are :

*"The physical features.* When the conviction as to its mental process reaches its crisis, the person, through weakness, is unable to sit or stand, and either kneels or lies down. A great number of converts in this town (Ballymena) and neighbourhood, and now, I believe in all directions in the north, where the Revival prevails, are "*smitten down*" as suddenly, and they fall as nerveless and paralyzed, and powerless, as if killed by a gun shot. They fall with a deep groan, some with a wild cry of horror, the greater number with the intensely earnest plea, "Lord Jesus, have mercy on my soul!" The whole frame trembles like an aspen leaf, an intolerable weight is felt upon the chest, a choking sensation is experienced, and relief from this found only in the loud earnest prayer for deliverance," &c.

The intelligent reader will at once perceive in the above extract, the singular mixture of the physical with the psychical, or, as its author would prefer to call it with the spiritual. This is as striking as it is suggestive, and really affords a special clue to unravel the entire apparent mystery of Ulster Revivalism. It may well and easily be imagined what effect recitals, in still more minute detail, such as the above would have, when given to over-crowded assemblies, mostly of females, in over-heated atmospheres, during the hottest days of the late unusually close summer. Wherever the process was put into operation, it marvelously succeeded. Thus the revival was imported into Belfast, and with those physical accompaniments it spread, until the whole population was affected—the stronger nerved, better fed, and less nervously susceptible with a species of "reign of terror" feeling—the poor, weakly, susceptible, and over wrought, as well as least instructed, with that mysterious visitation, in all its forms and degrees from simple hysteria to catalepsy, and mentally, from amazement and bewilderment, to theomania and insanity, in its other and most intense forms.

It may seem unsuitable that one, not professionally qualified, such as the writer, should enter into details respecting the physical features of this singular epidemic affection, and yielding to such a feeling, I shall make my observations under this head as briefly as possible. At the same time,

it is but just to remark that, while every resident physician of note and competence with whom I have conversed on the subject entirely agrees on the *diagnosis* (so to speak), which from an early stage of its prevalence, I was led to take of the matter in question, but few of that profession had seen many cases, some not a single one of the persons affected. This is a highly significant fact, and will at once go far to characterize the movement, and to account for the comparative silence of many of the able and highly respectable medical practitioners of Belfast in this regard. From the first it was accounted something like blasphemy and impiety, that medical aid should be sought for any of the "cases." It was believed to be a strictly Divine and supernatural malady, to be treated by the ministers of religion and church officers only. When a young woman dropped "as if by a gun shot," and "screeched" (that is the word), instantly these church officers, generally young men, rushed to the spot, in the assembly, carried her out, convulsed and quivering in every feature and limb, and conveyed her to the still more heated session room, vestry, or school room, where the process of praying and singing over her was commenced and carried on "until she had got peace." When this state was not attained to in the crowded rooms just mentioned, the sufferer was carried home, generally through the streets, screaming or swooning, on a public conveyance, and in her own often close and stifling dwelling, thronged by the whole neighbourhood, the same process was continued until the desired result, as above indicated, followed. The convert was then employed as an agent of the revival; indeed, as a matter of course, she (or he, as the case might be), set forth on the avowed errand of bringing as many others as possible, to the same condition, and by the same means. It is needless to pause here, in order to point out the resemblances between all this, supposing it to be human and imitative of what is really spiritual, and the reality counterfeited; neither will it be needful to dwell on the consequences, but too certain to result from such an imitation; and, assuredly, results the most lamentable have followed. The natural and providentially appointed means for meeting the case were set aside; not a drop of water or a particle of fresh air was allowed to the "converts." The physician of the body was rudely and ignorantly thrust from his legitimate position, while ill-informed and enthusiastic, not to say *blind* spiritual guides, assumed his place, as well as abused their own; and we are, even already, in a fair position to judge what have been the consequences.

Under the circumstances just noticed, I may be permitted to give expression to my convictions as to the physical malady or maladies, which have been but lately prevalent here, in an epidemic form. At an early stage of its development, I felt myself obliged publicly, to state my opinion, that an epidemic disease, whose seat was in the nervous system, had appeared, and was progressing in this locality. To this opinion I felt justified in adhering all through ; and there are, I may add, few whose authority is worth quoting, cognizant of the facts of the case, who will now deny its correctness.

Even from what has been above stated, respecting the movement, the assertion will hardly be contravened that the physical affections under consideration must be regarded as an essential part of it. Let this be distinctly borne in mind. If so, it will materially aid in the necessary discrimination between the silent, real, and spiritual movement, more than once referred to in these remarks, which many of devout minds and sober judgment, thankfully recognize as in progress, not only in these lands, but elsewhere, and that dangerous imitation of the same, if not of human origin certainly promoted and extended by human, and most questionable means.

That bodily affections of an unusual type were prevalent in Ulster during the months of June, July, and August, in almost every instance, accompanying what was called the revival movement, and connected with the same more or less directly and immediately, none could or can deny. Under sermons, at prayer meetings, and in their own houses, people of both sexes and of all ages fell, as though shot by a gun. Then followed the accustomed cries and subsequent weakness or faintness, sometimes loss of one or more senses ; and, by degrees, restoration of bodily ease and mental possession. In almost every case the entire process was marked by the religious character. The words uttered, the sights alleged to have been seen in vision, and the peace which followed, were of a perfectly stereotyped character. The persons affected were, notoriously, in the proportion of nineteen to twenty, of the same sex ; females, of the same age, from ten and twelve, to twenty or twenty-five, of similar habits, most generally from the manufacturing class, and almost universally of the very lowest order of mental culture. Here, then, were certainly conditions of this mental or spiritual epidemic, engrafted on the physical one, which invited investigation, and admitted of generalization.

I may be permitted to state, that while in certain country and outlying districts, and among a rural population, generally well taught in the letter of scripture, the movement assumed a mixed, and in some instances, a quiet, and as far as religious impressions went, a really hopeful character, when it reached this town, the capital, as it may be styled, of manufacture in Ireland, and inhabited by a strangely mixed population, the movement assumed a very different, and I regret to add, a much more objectionable form.

As to the character, however, of the physical element, I must confess that almost from the first, no doubts rested on my own mind: *Hysteria* was largely developed. This will be (or at least was) pronounced an irreverent, perhaps a profane assertion; but let it be denied if possible. One had but to consult any standard medical work on the subject, at once to perceive the close resemblance, amounting indeed to identity, between the then prevalent affections, and those generally and properly named, hysterical. I am quite aware that some few gentlemen of the medical profession have denied this position, and in a large measure, staked their professional character on this denial; nevertheless, I am thoroughly satisfied that, had the numerous cases of the persons "struck" during the revival movement, been submitted to competent medical treatment, instead of being handed over to ministers and "church officers," the all but universal opinion pronounced would have been in accordance with what I here venture to assert. In illustration of it, I would just quote from the work of a physician of eminence, one extract. I allude to the "*Treatise on the Nervous Diseases of Women*," by Thomas Laycock, M.D., (London, 1840.) My readers will not require to be reminded that in this extract we have almost a counterpart of what has taken place in Belfast, at the time referred to.

Under the general head of hysterical affections Dr. Laycock thus writes—p. 179.

"The propensity to imitate has been considered as a simple faculty of the mind, but it is in reality a very complex operation, accordingly as circumstances vary. In most instances there must be first a susceptibility of excitement developed, and this may be either local or general. All local, spasmodical or rythmical movements are also more readily excited in proportion to their frequency; or in other words the susceptibility is increased by repetition. \* \*

"Hence females and children are more liable than men, indeed are alone liable to epidemic and endemic convulsions. The mind, however, may be so excited by oratory, or by religious exercises,



that a temporary susceptibility is developed. The orator who weeps or laments with the purpose of infecting his hearers, first prepares them by appealing to their feelings or passions. By a stranger who came in unprepared to be moved to tears the orator would be considered rather an object for ridicule than imitation. The infectious mirth of the social is very analagous; let an individual suddenly join a laughing party—he will be disposed to be rather morose than gay, and will perhaps surlily remark, that they are amused at little cost of wit.

“It is in the convulsions of popular assemblies thus excited, that we have an illustration of the effects of fearful attention, and the type of those extraordinary epidemic and endemic choreas and odd muscular movements which have, from time to time, caused so much wonder. The most remarkable of these epidemics is that which occurred in 1374, and followed the “black death.” It found men’s minds excited by the dreadful scenes they had witnessed, and by the ardent religious exercises they performed, with the hope of escaping the desolating plague. In Aix la Chapelle, at that time the focus of German superstition, the people formed circles hand in hand, and appearing to have lost all control over their senses, continued dancing for hours together in wild delirium, regardless of the by-standers, until at length they fell to the ground in a state of sheer exhaustion. They then complained of extreme oppression, and groaned as if in the agonies of death until they were swathed, or clothes tightly bound about their waists, on which they recovered. They were swathed to relieve the tympanitis from which they suffered. When the disease was completely developed, the attack commenced with epileptic convulsions. According to Mezeray, as quoted by Sauvages, in Holland it was called St. John’s dance, and the people crowned with flowers, and naked, went dancing and singing through the streets and churches.” \* \* \* \*

“Many similar instances might be mentioned. In Lanarkshire, in 1742, convulsions resembling the preceding, that is, accompanied by a religious mania, spread epidemically; and the same occurred more recently in Tennessee and Kentucky. Sometimes little or no religious feeling was complicated with the epidemic; as in Zetland, in 1744; in Angus-shire, under the name of the leaping ague; and in Wales, in 1796, as described by Dr. Haygarth. Wherever, in fact, a number of females or children assemble together, and two or three become affected by convulsions, it is exceedingly likely many others will be affected also, and hence the numerous histories in which they are described as attacking the female and juvenile inmates of factories, schools, congregations, hospitals and families.”

Another testimony of even more practical value may be adduced. During the height of the then prevailing excitement Belfast was visited by a gentleman, eminent for sagacity and intelligence, and although not of the medical

profession, one who had, owing to peculiar circumstances, made hysterical complaints his special study, and who was known as a writer and lecturer on the subject. I allude to the Ven. E. A. Stopford, Archdn. of Meath. The result of his personal investigations, accurately and painfully conducted, is given in a pamphlet, entitled, *The Work and the Counter-work*, published shortly afterwards. This pamphlet ought to be in the hands of any person anxious to form an accurate opinion on the late movement in Ulster. A movement of a similar kind is already commencing in England; and, although it may not, in that country, where the Saxon element prevails, be productive of effects similar to those by which it was marked in its course among our Celtic population, I cannot forbear a most solemn warning to all concerned, and especially to my brethren, the clergy, should it come amongst themselves and their flocks unprepared for its visitation.

While on the subject of warning, I cannot avoid giving utterance to another, respecting a perfect deluge of small publications at present making their appearance from the English, and especially the London press. I have already glanced at some of these, and laid them down with feelings of the deepest regret. They are generally from the pens of well-meaning and doubtless religious, but in almost every case most enthusiastic persons,—including Ministers of various denominations, military officers, and even lady-tourists. The *couleur de rose* which glows on the pages of these brochures may be, and no doubt is, highly attractive to those parties, at a distance, for whose benefit and information these little publications have been sent forth; while to one conversant with the Irish character, born and living among its population, the impressions produced by the conviction that these English, and even Scottish visitors, have been totally misguided in their impressions, and have erred in their conclusions and expectations, approaches to regretful certainty.

To return, however, to Archdeacon Stopford: that gentleman's deliberate conclusion respecting "all the cases" seen by him in Belfast was, that they were "clearly and unmistakably hysterical." As before observed, the value of this conclusion can only be appreciated by a perusal of his tract, and I again venture to urge this on all concerned. In explaining some of the phenomena witnessed by him, this writer goes on to observe—(p. 23)

"The prevalence of hysteria in connection with religious revival, is by no means so unaccountable as it may at first

sight appear. It is of the nature of the disease (1) To attach to any idea connected with itself ; (2) To be propagated by sympathy ; (3) To imitate any form of hysteric action seen or heard of."

With such corroborative testimony, I may well be permitted to reiterate the assertion that nearly all the phenomena, some of them of a most painful kind, exhibited here during the revival excitement, were due to the existence and prevalence of this terrible complaint. One objection, frequently urged to this statement, is that males were so affected ; and the answer is found in the well-known fact, given on the authority already quoted (Dr. Laycock) and others, that this is far from an unknown occurrence. I can myself entertain no doubt, from personal observation during the late excitement, that not only were hysterical affections noticeable in males, but other species of connected malady, such as *chorea*, and epileptic, and even cataleptic hysteria ; all, of course, in a modified form.

It is perfectly painful, in a retrospect like the present, to recall not only the actions, but the expressions of many, even teachers of religion, on this and kindred subjects, during the presence among us of the revival fervour. For example, in the month of July last, when this delusion was at its height, and numberless unhappy young females were falling victims to these hysterical paroxysms, one clergyman of the Established Church addressed his congregation, from the pulpit, in this town, as reported in the public journals in these words—

"The physical manifestations were complained of. Were they to determine how the Holy Ghost should work? The physical effects would pass away, and the bodily strength would be renewed, and the sinner, in most instances, converted. The Christian man, he believed, would pause before he attempted to put down what was producing such blessed results. It was said to be hysteria. Then he would say hysteria for us all, when it produced such results. Any thing to arouse the soul. He would thank God if any member of his congregation should be so affected, rather than that any of them should remain in deep torpor of soul and go into everlasting destruction. He believed the work was entirely of God."

Such statements, pronounced during the reign of as, I believe, a fearful popular delusion, and in the presence of a terrible physical malady, over a congregation including, no doubt, many young and otherwise nervously excitable females and others, require no comments. The most charitable sup-

position is, that the person who uttered it was in entire, and I will add, happy ignorance, of the fearful malady referred to.

These retrospective remarks must, however, be brought to a close. What, then, shall be said of the results of the movement, viewed socially? Some will readily reply, as the popular expositors and pamphleteers already cited, and not a few on the spot, that these have been excellent, surpassing almost credibility, as evidenced by the most mighty social reformation ever witnessed in any land. Of all this I must acknowledge that I entertain grave doubts. Certain it is that the most conflicting accounts are abroad on this very subject, and that exaggeration to an almost incredible amount has prevailed on the side of revivalism. My individual experience, living as I do in its very centre, is, that while vice has been checked to a certain extent, and for which all who love Christian morality feel deeply thankful, this very alleged extent has been most thoroughly exaggerated, and that there is, moreover, an extreme danger of a very grievous reaction setting in.

Just to give an example or two, the revival journals boast of *drinking*-habits being all but exterminated, and of public-houses innumerable being closed. I have ascertained that no single public-house, in this entire town, has been, from these alleged causes, closed during the past twelvemonths. The same organs published, some few months ago, a most marvellous account of the reformation spreading among women of profligate character. As a proof, it was stated that *nine* of such unhappy persons were "struck" and converted during the course of one day, and had left their wretched occupation. I made enquiry immediately afterwards, and found that from some of the prevalent causes it was a fact that several of these poor creatures, I believe nine, had taken temporary refuge in the union workhouse; but I also ascertained, that in a very few days, they, every one of them, returned to their abandoned habits. So I might go on to multiply instances, affording to my own mind at least, ample ground for caution before such glowing anticipations of coming and general reformation are arrived at and rested on.

One more immediate result from the progress of "revivalism" in this province, must, in justice to the subject, be specified. *Insanity*, generally in one of its worst forms, *Theomania*, and not unfrequently in others, perhaps equally to be dreaded, such as *acute mania*, has been developed to a fearful extent. Speaking guardedly, I may assert that, from unquestionable sources, I have come to the knowledge of at

least fifty such cases within the last six months in this immediate neighbourhood. In three of our asylums, not to mention the numerous cases which could not, and cannot be admitted, owing to the overcrowded condition of the asylums, no fewer than thirty-three patients (five male and twenty-eight female) have been received, during the space of time above mentioned, whose derangement is clearly referable to this cause.

I am aware that apologists have been found for revivalism, even under this head of indictment; but few sober-minded and unprejudiced professors of Christianity will join them. The religion of Scripture and of Reason, revealed for the blessing and salvation of our race, and applied by the Spirit of Truth, never issued in insanity, however it may have rendered sane the mentally afflicted.

Such is a personal retrospect of the movement, strange but by no means unparalleled. Past eras and other lands, have furnished others quite as singular and almost identical in their features and results. Time is abundantly testing that which has but just rolled over Ulster; nor have I the least doubt but that the verdict of all who can judge with unbiassed minds and Christian discernment, will, before long, be given in favour of the views which, as an attentive observer, I have here ventured to submit to public consideration.

*On General Paralysis.* By DR. HARRINGTON TUKE.

(Continued from page 93.)

In attempting to describe the rise and progress of the paralysis, that forms one of the most remarkable symptoms of 'paralytic insanity,' I propose to notice first the affection of the muscles of the tongue, which is generally that which most strongly arrests the attention of the physician, who sees a patient in the second or fully-developed stage of the malady. In the last stage, the power of articulation is entirely gone; in both of these the paralysis is so marked, and the evidence of mental disease so clear, that the nature of the case can hardly be mistaken. It is in the very onset of the malady, that the peculiar lisp or failure of utterance, indicating disorder of the nervous centres, at or near the orifice of the nerves supply-