This essay is not unsatisfactory. The writer, starting from a partial basis, arrives at conclusion with imperfect & erroneous views. He is present, infinite incapable of grappling with the great subject. If he intends to resume the inquiry, let it be all some distant period, after much careful thought & observation; and even then let him approach with the child-like Spirit that becomes the true wise - man. I admit that in some workings with the bodies & souls of men there may be more than an dream of in his philosophy.
The
Physiology
and
Pathology
of
Religious Epidemics

By
Robert Inglis

1860.
Physiology
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In writing my Thesis on the present subject, I have been principally urged by the various physical phenomena manifesting themselves, both at home and abroad, during the present state of religious excitement; and I will proceed to consider some of the causes, which appear to have been engaged in the production of religious epidemics in the middle ages, as well as at the present time.

Sympathy or imitation has ever played an important part in the drama of life. Whenever we cast our eyes we find this important principle showing itself, and serving as a bond of union between the various subdivisions of the human family. Friendships, companionships, as well as nationality, depending on this cause. As one can have in a public assembly or society of any kind without observing the
the power and extent of imitation, or the disposition to act in unison, especially in reflex or diastaltic action; as for example in laughter or yawning, which are both reflex acts: and if the act is not natural (or reflex) as in laughter for instance, how few are inclined to join in it. Besides how often do we find in hysterical convulsions, that the influence is transmitted through a whole group of females, as if by contagion, the mere suggestion of such an occurrence being quite sufficient in many instances, to reproduce the malady. Or in listening to the wail of sorrow or entering the chamber of the dead, how suddenly the sympathetic thrill changes the countenance, hitherto joyful, to the expression of mourning and of sorrow, and on the other hand, who has not felt the bitter cup of affliction soothed and softened by the hand of sympathy.

We also see this principle, although somewhat modified, in the lower animals, as in the love of the dog for his master, or in the shaggy sentinel of St. Bernard, when on his watch of many approaching to that of man himself. For man sympathises with man, because by giving way to the instinctive impulse, an indelible feeling of his nature is satisfied. Hence the feeling of joy and happiness after the performance of a kind or noble act. Sympathy is akin to love itself, and perhaps it is in this manner that maternal affection arises; nothing being more likely to call forth the sentiment in the mother than the appearance of her little suckling, in its innocent.
innocent helplessness. And as a proof to this effect, we may mention the fact that where the object of love is most deform'd or helpless, there the affections are most developed; and we also find the lower animals tending the young of others, after being bereft of their own, perhaps to some degree by the extension of this seemingly universal principle. We thus find all nature as it were breathing forth the universal song of sympathy; and bound together by its genial influence. And it is somewhat interesting to observe the connection, which it seems to have in relation to race or species; as in the bereavement of a lioness of her whelps, it is said that the other lionesses of the forest reciprocate the mournful cadence, half of revenge it may be, but still in accordance with their original nature. It seems to us as if the lower animals, in some instances at least, have not the power of sympathy much extended beyond their own offspring. But it is quite as evident on the other hand, that the higher the organization, so the extension of this principle becomes more manifested. And there can be no doubt but that this is in strict accordance with the most wise and beneficent provisions; because if the lower class of animals had this principle developed in its fullest extent, it seems pretty evident that it would soon become a means of great suffering and torment; because they are not provided of the reason to alleviate or subdue the sufferings, which they would have the power of
of observing. Hence it has been remarked that when the capability of sympathy or compassion exists in the highest degree (presuming that it is under the control of reason) then the most elevated of the human race have revelled amidst the various analogies and sympathies of external nature, recognising the various and wonderful creations by sea and land, until his soul is on fire with their sublimity and grandeur. Indeed the true man of science and philosopher has, at all times and in all ages, recognised the spiritual essence of unity, seeing many in the one, one in the many. And when this feeling is clothed in the bright colouring of poetic fancy, images long since dead are called into renewed life, striking a chord, which the seemingly new, must still have lingered there, the only half defined or dimmed; else the poet's lyre however graceful would not have awakened the sympathetic response. But the power of imagination must also be taken into consideration, in reference to various delusions, which it seems to have had the power of calling forth at various periods of the world's history in union with certain excited states of the nervous system, as in hypnotism for example, in which it seems to be unusually active. Imagination in some minds seems so very powerful, even in the normal condition, that personal identity is often lost, and even impressions made in external sense are seemingly unheeded or disregarded; and so very susceptible are they to this condition, that it can be induced at any moment by the
the first exciting cause. As for example in listening to
the strains of some solemn music, they are wasted away
on the wings of fancy to some bright fairy land, entranced
and existing in the world of their ideal creation. Their
brain the focus of a thousand images, like a beautiful pan-
erama floating before the mental vision. Now these individuals,
who happen to have this preponderance of the ideal, have at the
same time certain mental constitutions, moulded it may be by
force of circumstances or education, but generally cast upon the
nervous type. In one inclining to the bold or sensuous, in
another to the gloomy or sublime, occasionally mixed up with
a stern enthusiasm or religious zeal, which when acted on by
any exciting cause, may produce endless modifications of character.
Here a Byron or a Dante, there a Cromwell or a Milton. But
when the imagination merely administers to a mind diseased
or sensual gratification, then it assuredly becomes unshod of all
graceful raiment; henceforth degraded and allied to the brute.
But when united to the higher form of our moral and
intellectual nature, we find this disposition standing out
from amid the crowd, robed like some fair child of
sublimity. At one time the patriot or hero defending the cause
of enshrining truth, fighting for the weak or oppressed, at
another the calm martyr or religious reformat. But on the
other hand, when allied to a weak or less strongly constituted
mind, it makes a man an arrant coward, giving cause for
terror.
terror in any incident of ordinary life; and, if purchase he happens to fix his attention on any exciting subject, he will be the fit subject for hypochondriasis, hypnotism, or fanatical excitement. Now, it appears to me, that when this union of imagination with sympathy becomes fervent or diseased, then, as in the healthy exercise, we have the elements of beauty and of order in their highest and noblest signification; so, in the other, we have that of disorder and licentiousness with subversion of our moral nature. When we have an imagination without restraint, or sympathy without control, with entire want of moral or intellectual culture, then we have a soil on which can be engrafted all these frightful nervous disorders; and not only engrafted, but where they can also grow and propagate themselves, taking on the most frightful aspect, which we can well conceive, showing humanity in a form most revolting to the mind, and spreading as it by contagion; the emotional nature resembling a harp, which, on being struck by a gentle skilful hand, will produce the most pleasing harmony, but if purchase a string is touched too roughly, or unstung by a less skilful player, nothing but jarring and discordancy will be produced. In this respect somewhat resembling physical disease, which, at the body in its healthy state is most exactly and beautifully united to its various functions, yet when hypostrophied
hysterical or are increased in action, becomes most
erudently and breathless to look upon, as well as fruitful
to the physiological laws of our being.

We will now proceed to consider as briefly as
possible the subject of Mesmerism, Monoidicism, or Hypnotism.
The most simple form of the concentration of the senses,
or the faculty of attention accompanied by repetition, must
be familiar to most of us, as in the ringing of bells
on a holiday or after dancing to some lively tune, which
will haunt the mind soothingly even to sleep like
a mother's lullaby, (which in itself is an example to the
same effect) and even in sleep itself, the mesmeric
charm will follow us. Mesmerism may be defined to
be the influence of a dominant idea or fixed act of
attention, absorbing or putting in abeyance for the time
the controlling and reasoning power of the mind. Most
likely it is in this manner that the serpent fascinates
his victim, who, riveting his gaze on the eyes of the
monster, is enchained and led captive by the intensity of
his fears, unconscious muscular action being the result, beca
his prey do not surrender themselves from their airy high
voluntarily, as may easily be inferred from their cry of
terror, or when they avert their gaze they can often
make their escape. The same thing holds good
in the human subject, and what is most important as regards it is, that it renders the individual (monoeidism being induced) capable of being ruled entirely by the will of another, or by the influence of previous associations, or suggestive ideas, which may chance to be awakened during this state, involuntary muscular action being the result, which as I have mentioned is also under the power of the operator under certain conditions, the principal agent in use being attention and suggestion. (See Bennett's Physiology on this subject) This view of the subject seems to me to be most important in its connection with both modern and ancient epidemics, and so far as I know seems to be somewhat novel. Thus it is when the mind is carried away by the intensity of its emotions, as in the imagination of the punishment of the wrath of God, the mind becomes incapable of acting through the will and the principle of imitation coming into force, involuntary muscular action is the result. Fear, intensified by a heated imagination along with this imitative monoeidism, assisted by other external agencies as music, being quite sufficient, when acting on a weak nervous organism, predisposed by other causes, to account for the various epidemics, which have afflicted humanity, of which we give the following example from Hecker regarding the dancing mania of St. John...
While dancing they neither saw nor heard, being insensible to external impressions through the senses; but were haunted by visions, their fancies conjuring up spirits whose names they shrieked out; and some of them afterwards asserted that they felt as if they had been immersed in a stream of blood, which obliged them to leap so high. Others during the paroxysms saw the heavens open and the Virgin Mary enthroned with the Saviour, according as the religious notions of the age were strangely and curiously reflected in their imaginations.

We will next consider some of the other exciting causes, and perhaps next in importance, we may rank music, which is well known to have great power both on man and animals. It has been said that music can tame the savage brute, and wonderful stories are told of its power; hence the stories of the captivating Syrens of the Ancients. And there can be no doubt of its peculiar physiologival effects, absorbing the whole emotional being, calling forth the tenderest emotions, or uniting the mind to worship and adoration. I have seen this well marked in a female child, who, when a melancholy or plaintive air was sung, became at first quiet, and then melted into tears: its action being purely physical as the association of ideas could not have acted in one so very young. Now this agent seems to have had wondrous power...
power during the epidemics to which we have alluded. As we are told that skilled music as that of pipes and trumpets had the most wonderful effect in increasing the paroxysms to the most outrageous fury, and dancing might be excited ad infinitum amongst the Jacobites by the same means something in the same manner as a dose of strychnine would tetanic spasms, and it also seems to have had the effect of subduing the paroxysms to some extent, the music being thin of a more gentle, non-stimulating kind, much in the same manner as a dose of opium would. By way of illustration we may quote the following: Alexander ab. Alexander, who gives this account saw a young man in a remote village, who was seized with a violent attack of Jacobitis. He listened with eagerness and a fixed stare to the sound of a drum, and his graceful movements gradually became more violent until his dancing was converted into a series of violent leaps, which required the utmost exertion of his whole strength. In the midst of this overstrained exertion of mind and body, the music suddenly ceased, and he immediately fell powerless to the ground, where he lay senseless until its magical effect again arose him to a renewal of his impassioned performances. The same author again observes that if the clariomnts and drums cease for a single moment, which as the most skilful players were tired out by the patients could
could not hit happen occasionally, they suffered their limbs to fall listless and again sunk exhausted to the ground, and could find no relief but in a renewal of the dance; or this account care was taken to continue the music until exhaustion was produced. Music thus seems to have the power of causing the body through the nervous system to the most unusual elevations, and when the nerve centres are irritated or exhausted, seems to play an important part in those religious epidemics, inducing those violent movements, epileptiform or convulsive, which alike characterised the excitement of ancient religious epidemics, and occasionally showing themselves in our modern religious revivals. Indeed the influence of music and allied phenomena, as dancing, vivid colours and odours, acting on peculiar organisms, overcharged as it were with nervous excitability, have been long known to act as exciting causes in inflaming the imagination and disordering the nervous system. The exact nature of its stimulus is so subtle in its essence, that it is not as yet physiologically well determined; one thing however seems determined, viz. that it is purely physical in its action, as it is shared in extensively by the lower animals. The war horse might immoralities at the trumpets' sound. The ear seems to be particularly liable to illusions, as might have been expected, because this sense addresses itself more impressively to the emotional part.
part of our nature, and we all know that human compassion is evolved to a much greater degree of intensity by addressing the ear, than through the medium of the other senses— as that of sight for example. Thus the finished orator has ever entranced mankind by the grace and elegance of his dictum. And so also in various morbid states of the nervous system, it is one of the leading phenomena, as is well seen in delirium tremens, of which we had a well-marked specimen in our wards during the early part of the winter session. At one time he heard discordant sounds, very disagreeable, varied by the comic or the dull, at another some favourite air or agreeable melody, according as the morbid state pointed to the agreeable or the gloomy, the comic or grotesque, as each took their place in the hallucination. And so also with individuals of a delicate nervous organisation who, allowing their fancy to become over-active or excited, are thrown into a half-dreamy, half-ecstatic condition, and are then exceedingly liable to these or at least similar illusions. And we have some remarkable instances of the creative power being called into action during these intervals in the conception of the most sublime harmonies by some of the German Composers; and it is said that somnambulists have executed the like feats. Now when we allow the emotional and sensual part
of our nature to be led captive by physical agents, the reason will becoming as it were submerged, then we have the most powerful auxiliaries enlisted as exciting causes of the numerous and protean nervous disorders, of which we are treating. Indeed may not mania or at least monomania just be an extension of these combined principles, where no organic lesions can be detected? Because we know that illusions of the senses are often accompanied with delusions of the mind, and mania, both in its early and later forms, is notoriously frequent during periods of nervous excitement of all kinds; and certainly they are not rare during religious epidemics; and in several instances the gradation from the fanatical excitement to downright madness has not been well-marked, thus proving that there is some intimate bond of union between them. I myself know of a young female dwelling near Edinburgh, who has had an attack of confirmed mania, and has not yet recovered from the excitement produced during the Irish Revivals, while residing in that country. We had another well-marked case of furious religious mania in No. 10 Ward during the past Winter. The history being that the girl was a Catholic, and in the attempt to change her religious belief through the medium of Revival Meetings she at last succumbed and became a raving maniac. I do not mention these examples...
example as proof positive, because the predisposition might have long existed, but simply because they presented themselves under my own observation. We will return to the subject, after shortly discussing some of the other exciting and predisposing causes. Age and sex seem to have a considerable effect, principally as regards predisposition, in the extension and production of those religious epidemics, of which we have good examples in the famous Child pilgrimages, in which the whole children and youths of a province or more were carried away by the wildest enthusiasm. They seemed to have first commenced in France in the village of Blois (Vendome), a shepherd boy of the name of Edme Sulpice, suddenly assuring that he was an ambassador from the Lord, who had appeared to him in the guise of a foreigner, and gave him a letter to the King. His sheep were said to have knelt before him, so that many thousands gathered together to worship him and were thrown into ecstasies by his discourses. In St. Denis he performed miracles. He was the Saint of the day,—the messenger from God,—every day being joined by young prophets, who also preached, worked miracles, and on being asked whether they were going the uniform answer was "To God." He was joined by the sons of the wealthy and noble, as well as by the poor and ignoble; and all manifested an enthusiasm and devotion perhaps.
perhaps never witnessed before in the world’s history. Even girls donned the male attire and followed him as they supposed to the Holy Land, believing that the sea would retreat before them, as they were assured by their youthful prophet, until at last the little crusaders either perished by shipwreck, or were betrayed to the Saracens as slaves or bondmen. We have another example of the same character in a Child Crusade from Germany which even crossed the Alps to Genoa. But this one took on more of the delusional type, which most, if not all, of those epidemics are well known to foster. Indeed it is a doctrine advocated by many of our most advanced psychologists that one of the primary predisposing causes to those youthful enterprises so generally seen, especially in boys, depend to a considerable extent on the development of the sexual organs; and as we know these epidemics to have been constantly associated with disordered muscular action, it makes the assumption much more probable, as the phenomena of hypochondriasis and chorea in the male, as well as hysteria and chorea in the female, are very likely dependent on some morbid state of excitation in the brain or spinal chord, according as each may be affected in relation to the sexual organs. The idea of the rheumatic constitution seems to agree with this theory, as depraved blood would be sure to act as an exciting cause in chorea. And at the same time we know that hysteria is extremely frequent in lascivious girls and sterile.
strike women, while chorea seldom occurs after manhood or womanhood. And when we consider the intimate physiological relations existing between the nerve centres, uterus, and testis, and the intimate consensual action depending on the integrity of both organs, we need not be surprised, as is well seen in the frequence of the male during puberty, or the subtle arts of the female during the same period, which will help to illustrate the point somewhat. And we do not hesitate to say that many of those modern as well as ancient epidemics or religious awakenings are to a considerable extent at least, fairly to be attributed to purely physiological causes, giving rise to those indefinable longings and yearnings after sexual sympathy, so common to the young of both sexes, which becoming more morbid, and not governed by the will during those states of religious excitement, are almost sure to end in disordered muscular movement, on the one hand, or morbid emotions of an hysterical nature on the other; and it is interesting to observe that these are disordered in accordance with their physiological development. The character of the male being motion, he is most afflicted with epidemic chorea, while the female, whose nature is highly sensitive or emotional, is more apt to fall into a half-hysterical, half-cataleptic state. Hysteria itself having been considered by some writers as emotional insanity. We have a
well marked example of this involuntary muscular action occurring in the city of Erfurt (1239), wherein trembling of the limbs and convulsions were the best marked features of the epidemic. But we also find those movements of a convulsive or choreal nature assuming an endemic form as was well seen in the leaping age of Forfarshire, which was also mostly confined to about the period of puberty. And it may be interesting to remark that medical treatment seemed to be more beneficial than in the other instances, which consisted in a liberal application of the cold douche, which however was used hundreds of years before in the treatment of the St. Vitus Dance by Paracelsus who was the first to strip it of its false characters, as the work of demon, or more strange still the work of Saints. He divided the disease into three kinds—first, (Vitista, chorea, imaginativa, alternativa) or dancing plague second, that which arises from sensual desire depending on the will (Chorea lascivia)—and third, that which arises from corporal causes (chorea naturalis, vacata), the nature of the latter however seems to have been misunderstood by him. How far the influence of sex might affect these movements seems to remain unexplained, except by the power of imitation and the greater hardness of the male to sustain such enterprises. The fact remains unquestioned as boys were almost the
the only parties affected. At least we may assume that chorea is much more liable to affect the male when it takes on the epidemic form. We have a good example of the part played by the sexual instinct in the prog. It seems that during this period the polar force of the spinal cord is greatly enlisted, the papillary structure of the thumb being highly developed, by which he seize upon and clings to each side of the abdomen of the female, remaining for weeks in this position during the period of sexual excitement, or clinging to any object which may present itself. The only agent that will effect relaxation being the liberal application of intensely cold water. Again in the migration of birds, fishes &c. the sexual instinct seems to determine the time of change, a feeling of restlessness being common even to tame birds about this period. And it appears that the epidemics seem to have been governed by some law of periodicity, as may be seen from the following table:

| The Vendome Crusade       | July. 1212 |
| The Expert or choreal Epidemic | July. 1237 |
| The Dancing Mania of St. Johns | July. 1374 |
| The Model Bridge Dancing Plague | June. 1278 |
| The Maryhill Chorea (Tennessee) | { latter part of summer |
| French Convulsionaries                           |
On these grounds (viz. periodicity) some have considered these epidemics to depend on a malarious poison especially those of the epileptiform character. And it is possible that by irritating the sympathetic, which reacting on the vasomotor nerves might disorder both the circulation and nutrition of the cerebro spinal axis as held by Dr. squid in epilepsy although the predisposing causes may be different in different cases. Or by the excitation of impure blood predisposing to take up nervous spasm or epileptiform disease, as was held by Dr. Tod. or by a single reflex act through the chord or medulla oblongata as held by Dr. M. Hall, although the latter theory would not apply as it is quite evident that there is some predisposition from some cause or other to take on these convulsive movements in certain cases, the power of imitation acting as an exciting cause, for we know that an epileptic is apt to have a fit on seeing another in the same condition, and chorea has been known to follow a fright. Again some persons when under the influence of fear or even from want of confidence are remarkably unsteady in their movements resembling a species of chorea while in other cases the muscles refuse to act under the will, as when taken in a disgraceful act some are speechless. From which we may draw the following theory. Supposing any spinal irritability to exist as from
from morbid action of uterus and testis in their development, or from original diathesis, or from malaria or attacks of spinal meningitis or injuries, then any strong emotion will cause these epileptiform attacks; because we know the spinal chord acts in unison with the brain, as when a person is intensely excited, he moves about with great energy, and this seems to have the effect of subduing the mental emotion; but when the shock is sudden and occurring in an organism previously exhausted, a state resembling epilepsy is induced and the various phenomena different to they may appear, of epilepsy, puerperal, hysteria, and epidemic chorea, or simple chorea, are produced by this action and reaction of the cord and brain on each other, or only on the chord as in simple chorea, according as the predisposition exists.

I will now proceed to sketch the history of the present religious excitement in our own county. The present Revivals seem first to have commenced in America under the primitive Methodists, who hold the doctrines of Arminius. Their clergy being generally chosen not for their talents or attainments, but for their zeal or enthusiasm, which in some cases, I have myself seen, reached towards the confines of mania or perhaps more correctly monomania. A section of this body as
at one time earned the cognomen of 'lumpers,' from their violent muscular movements during their devotions. Another section were named 'Barkers' from their insane howlings and the unnatural propensity of crawling on all fours after the manner of the Convulsionists. This class of so-called Christians seem to have carried on their mode of worship from the time of the Tennessee epidemic until at least the religious movements became quite common throughout the States, being shared in by the colored bondmen; only the extreme movements were much modified from the original type, although the convulsive movements and half-insane ravings showed themselves at scattered intervals in an epidemic form down to the present time. Until at last the same peculiarities presented themselves in the sister State, in which states of the wildest delirium were of common occurrence accompanied with the phenomena of being "struck down" as it is aptly called, a state of partial coma being induced from the intense excitement; and besides we had some of the mesmerie phenomena developed, which were and still are mistaken by the so-called instructors of the people as the hand of God. I say this on the responsibility of my personal knowledge, having been placed in the midst of one of these Revivals.
Revivals, indeed, the greatest which had hitherto appeared in Scotland. Whether the Irish Revivals were imported from America or not I cannot say, although it is extremely probable from the intimate relations of the two countries. But that they were imported if I may use the term from Ireland to Scotland there can be little doubt. As just before they broke out in a large village in the south of Scotland, everything was quiet and orderly when suddenly the plea of weak health the Revivals were visited by certain parties and by both clergymen of the village; at the same time that the primitive Methodist preaching was changed according to this custom one of them a young man had left from a so-called revival in England, prayer meetings were held nightly until the enthusiasm became infectious; and although some instances of great physical excitement manifested themselves now and again, still in the main they did not present the excited features of the American or Irish epidemics, mainly I believe from the mixture of the Presbyterian element. The only excitement of this kind taking place among the Methodists as might have been expected from their history. And it is strange that something of the same kind took place in an individual of that persuasion about 25 years ago, who is now in the same village a confirmed Monica, believing that the millennium
Millennium is close at hand, and even prophesied to that effect. Happening to be in that district during the holidays, I came in contact with the young Methodist preacher, whom I have mentioned: his attainments were poor, but he made up by vociferation and bodily energy for any lack of intellect. At one of these meetings he poured himself hoarse and being exhausted his voice would tremble, while he raised his arm to wipe away a tear, when the females accompanied him by a superfluous shriek or half-hysterical sob. The feeling of sympathy seeming to spread in certain directions, (he was adored by the young female converts) and as he lost the thread of his rambling talk, he would suddenly raise both hands, crying aloud: "Glory be to God,""Glory be to God,""Jesus died for me,""Jesus died for me," which he frequently repeated; when if left to himself the thing would have died a natural death; but one of the members assisted him out of the dilemma by striking up a hymn to the air of a popular song ("Jump into the wagon hole") - the excitement being most intense during the refrain, which was repeated ad infinitum, the young women and girls of whom there were many, moving in unison to the music with a sort of see-saw motion, their arms round each other's waists. "Striking down" was rare, although it had occurred before my visit. The other phenomena were well marked, as
for example the power of sympathy or imitation, as well as the important principle of repetition or
repetition, somewhat resembling the performance of a so-
called Ecleto-Biologist, which I had seen a few years
before, and I believe that the importance of this agency
has never been properly considered (being merely hinted
at by Archbishop Stopford); besides the power of music
seems to have been all-powerful in the production and
prolongation of the excitement. In fact it was the
original disease manifesting itself under a garb adapted
to the age and place, but although subdued and dimmed a
little, still showing its specific character, appearing to
the ignorant as something different, but to the initiated
presenting the least marked signs of the genuine epidemic
form of religious excitement, which prevailed in the middle
ages although considerably modified. With this difference
however, that when any extreme features present themselves
as catalepsy, trance, monstrosity, instead of being op-
hoped put down to Saints, Demons, or Sorcerers, it is
ascribed by the ignorant or intoxicated to the work of God;
and in some cases where me would have expected better
things, and who, when they are told the truth will
brand you with the title of heretic for your honesty.
Shortly before I arrived a young woman had become very
excited after attending one of the Methodist meetings. She
slept
slept none during the night and was obliged to move about by the intensity of her fears and emotions. She ate nothing through the following day, but went running about in a most excited manner; and in the following night she attended the meeting and became fearfully excited, crying out that she was lost again and again, at the same time beginning to lose all idea of locality and of the people around her; as for instance she mistook the young preacher of whom I have spoken for the Son of God himself, crying out "This is Jesus!" "This is Jesus!" and most curiously of all when another of the brethren approached towards her she pushed him away, crying out "You are not Jesus!" "You are not Jesus!". When at last becoming quite exhausted by her involuntary movements she fell into a state of half-unconsciousness until roused again by the refrain, which being sung with the greatest vigour, again roused her to a state of consciousness. Most likely this female was hysterical, and I know she was highly nervous. The resemblance between this case and the mania of St. John presents more than one feature in common to my mind; or we may quote the following from the "Scotsman" regarding the Port Gordon Revivals: "When the service commenced there were fourteen men present and fifty-five women mostly grown up, and about the same number of boys and girls, which quite filled..."
filled the School, being crowded to suffocation, the people remaining in this position for 8 to 9 hours."

He then goes on to say that "as many as three or four young females were lying together in the meeting in a state of complete prostration, as well as a young man, who had suffered from brain fever two years ago; and as a proof of the intense excitement, we may add that they were allowed to remain in this state without any attention being paid to their situation, although the atmosphere was most extremely hot and unbearable. It generally took from two to six hours before they recovered." One of the young girls began to pray, for an account of which see Tetsman of Feb. 29, 1860.

Some of the same phenomena showed themselves at Sungbukangi Jan. 1742. In which some cried out that they saw the mouth of hell open to receive them, and that they heard the shrieks of the damned; at the same time labouring under great bodily agony, which they expressed by clapping of the hands and beating of the breasts, by shaking, trembling, faintings, and convulsions approaching very near in fact to the dancing mania described by Hecker. Perhaps we may try to give a summary of the physiology and pathology of these instances of being struck down which may also apply to other states in the following manner. The mind is haunted to a
a sense of danger by the sudden conception of their awful condition reiterated in their ear again and again; by the idea of overwhelming everlasting destruction, until the mind becomes exclusively occupied by the images of terror pictured by their imagination. A thousand new feelings flash in rapid succession across the excited mental vision, until a species of psychical intoxication or vertigo is induced, until the mind, being no longer able to grasp or control its own conceptions, gives up the contest in despair. At this stage sympathy begins to play an important part, which the surrounding excitement serves to foster; at first consisting of excited motes and motes, but as the will and reason begin to be submerged, monodiscism is apt to be induced, and the means are generally applied with a most literal hand by the revivists of whom I am speaking, repetition succeeding repetition in rapid succession both in singing and praying, for which the Methodists have long been celebrated, of which I could point to several of their hymns as examples, one word being repeated as often as from fifteen to twenty times at one refrain. And what can be more calculated to set the excited system of a young female of a delicate organization, or a mobile excitable emotional nature, when under the influence of the strongest feelings that
can arouse humanity, the darkness of eternal death, the soul
yearning to be comforted, battling with despair, than the sudden
bursting forth of some merry tune, set to some obscure or
popular ballad. One of two things is generally induced viz.
 involuntary muscular action through sympathy or monoidemia,
or sudden unconsciousness or coma, resulting from over-strained
nervous excitement, and it seems as if both (that is to say
partial coma with convulsions) were sometimes united.

Let it be understood we apply these remarks merely to explain the pathological conditions; for nothing can
be more truly great than religious excitement so long as
the physiological conditions are preserved; but when
perverted or abused nothing can be more ruinous or
disastrous.
Physiology
and
Pathology
Of
Religious Epidemics

By
Robert Inglis

May 1860