

sprightly manner, 'I'll tell thee mine'—on which he began an argument, soon he became animated, and was uneasy in his seat. As he proceeded, he elevated his voice, and, finally, rising slowly and unconsciously from his chair, he put forth his hand, and addressed me as if I had been the chairman of a legislative body, with all its members present. I never have heard a discourse that was comparable to this speech for its fire and spirit, poured forth like a torrent, and clothed in the most beautiful and persuasive language. The graceful gestures of the orator, his fine and venerable figure, interesting countenance, and locks 'white as wool,' formed a *tout ensemble* that riveted me to the chair with admiration.

"His delirium, if it may be so called, lasted nearly half an hour, when it was interrupted by one of the family entering the room. He stopped instantly, with a word half-finished on his lips, and sat down in great confusion—apologized for his strange behavior, and entirely dropped the subject. Mr. Dickinson was an elegant speaker, and one of the most accomplished scholars that our country has produced; but, perhaps, he never pronounced a speech so eloquent, so chaste, and so beautiful, as that which he delivered before me as stated. It was his *soul* rather than his person that acted on the occasion, and a *master-spirit* it was.¹ The argument was in favor of a repeal of the judiciary act."

¹ It cannot reasonably be charged, or suspected, that this was a case of simulation on the part of Mr. Dickinson. Conceding Mr. Niles as a credible and reliable witness, then indeed, a "master spirit" must have controlled this great statesman of the Revolution on this notable occasion. Mr. Niles had all his life mingled with the great orators of our country, and must have been familiar with their forensic efforts, and yet declares that he "never heard a discourse that was comparable to this speech."

Such an exhibition serves to remind us of the experiences recorded in the Bible—"the gift of tongues," "spiritual gifts," which the Rev. Drs. McClintock and Strong, in their *Cyclopedia of Religious Literature*, pronounce as "utterances of a spiritual kind;" or, as Smith, in his *Dictionary of the Bible*, defines spiritual gifts as "a distinctly linguistic power."

Whatever may be the definition of this power, as God is the same yesterday, to-day and forever, and both He and his laws alike unchangeable, we may very properly conclude, that what was permissible in the days of Pentecost, when men began to speak with other tongues as the Spirit gave them utterance, was permissible with John Dickinson, and also with trance-speakers of modern times.