

Devotional somnium, or, A collection of prayers and exhortations, uttered by Miss Rachel Baker : in the city of New-York, in the winter of 1815, during her abstracted and unconscious state : to which pious and unprecedented exercises are prefixed, an account of her life, with the manner in which she became powerful in praise to God, and addresses to man ; together with a view of that faculty of the human mind which is intermediate between sleeping and waking : the facts attested by the most respectable divines, physicians, and literary gentlemen : and the discourses correctly taken by clerical stenographers / by several medical gentlemen.

Contributors

Douglass, John H.
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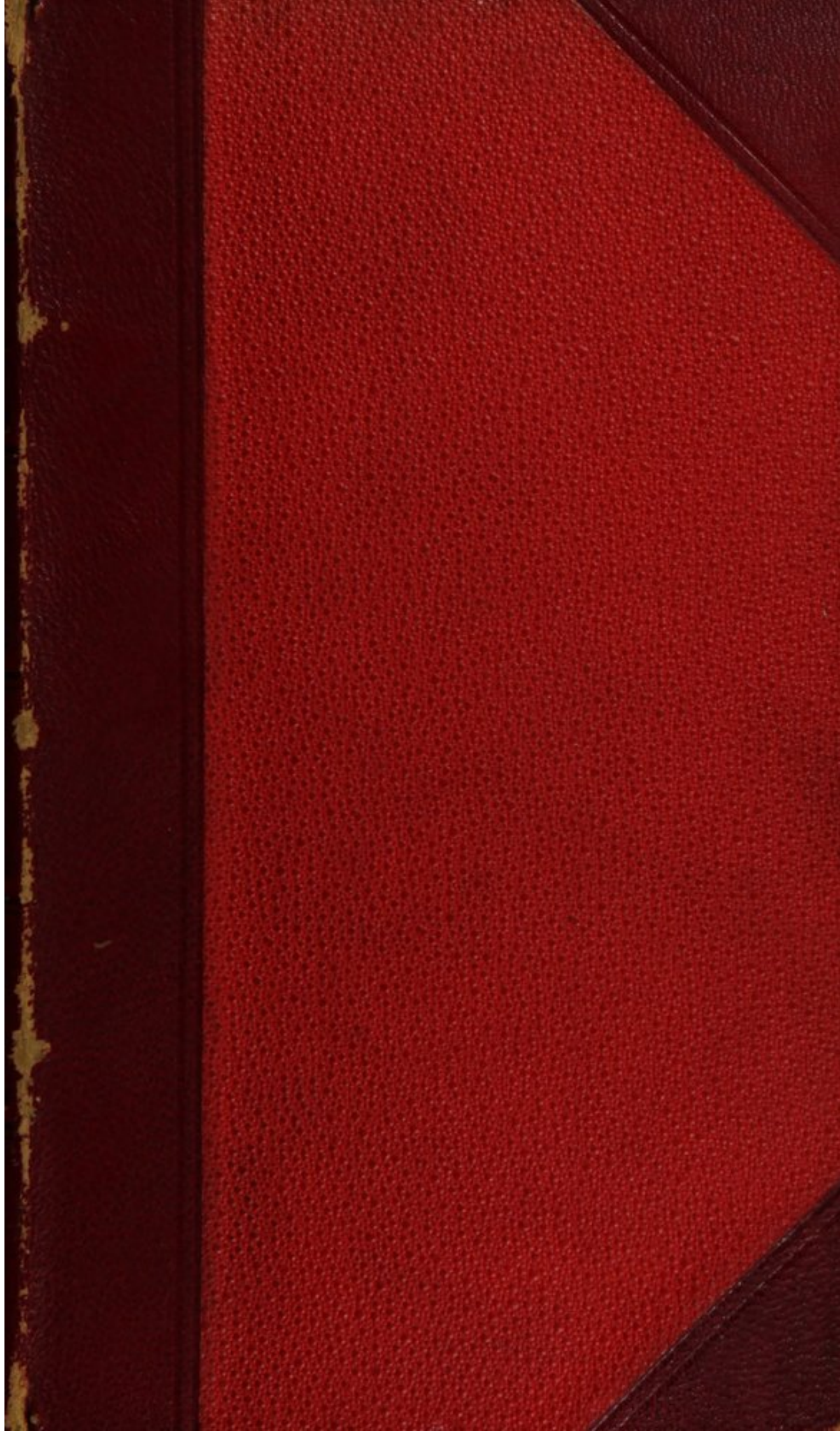
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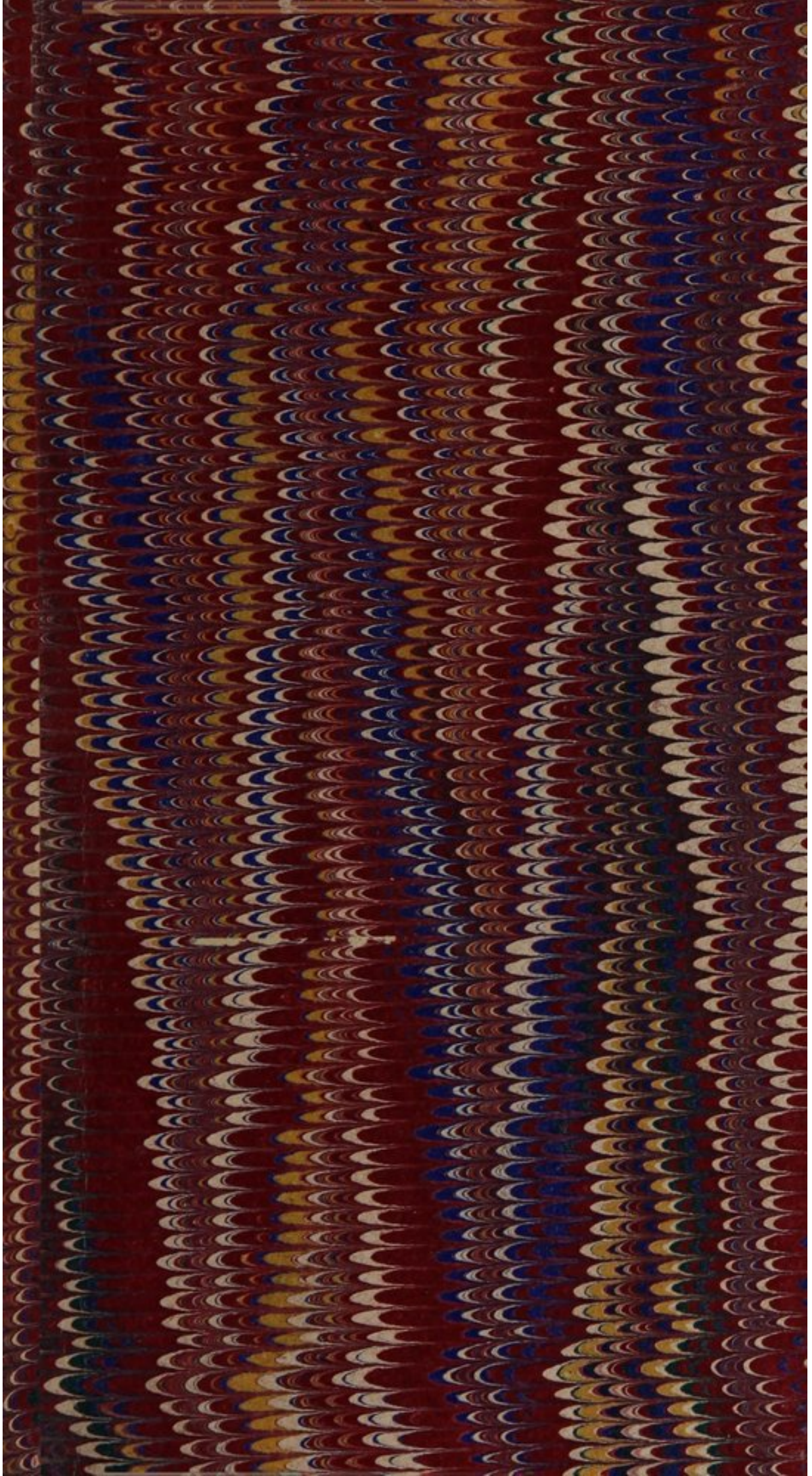
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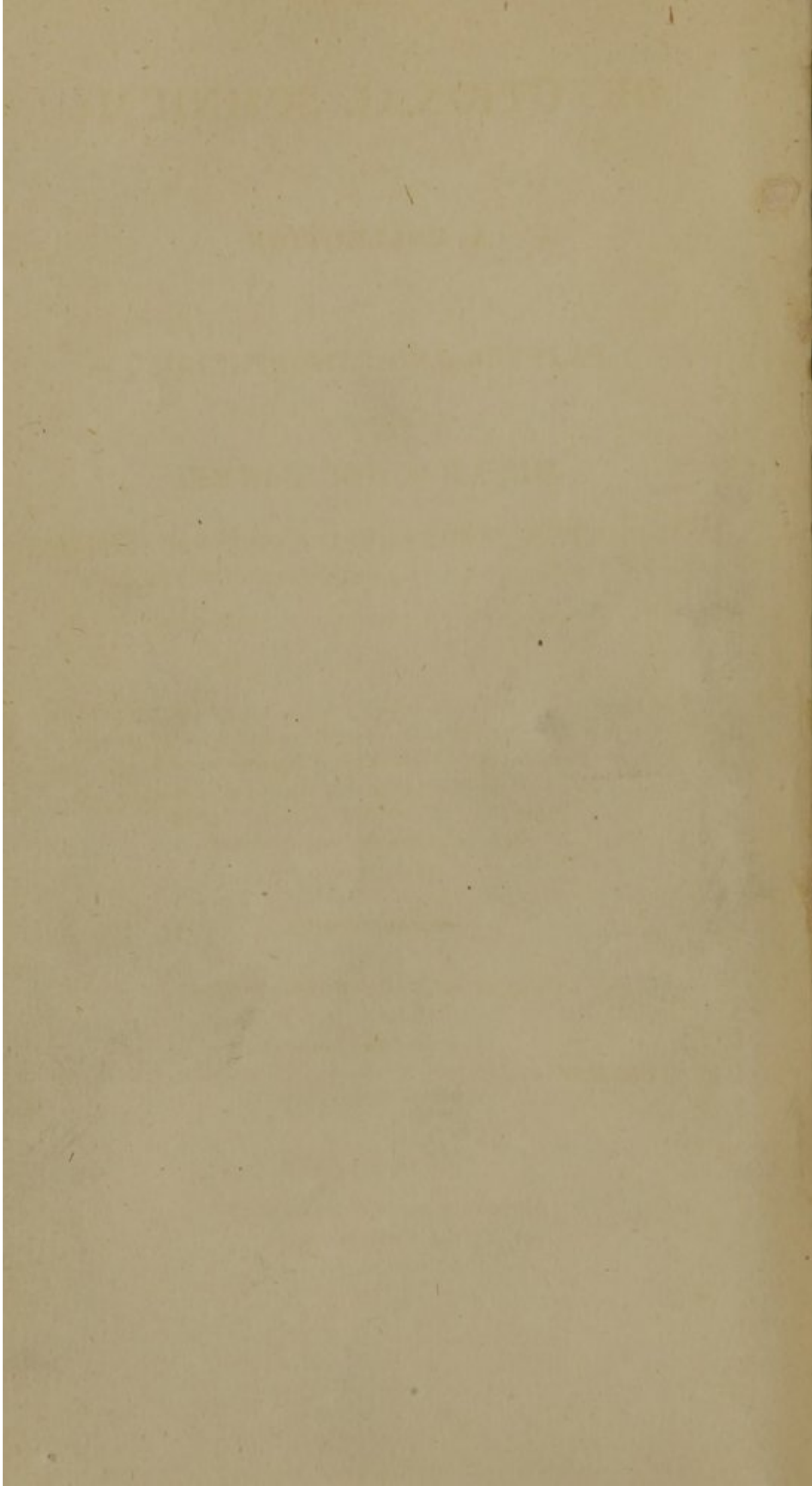
Rare books

Section, *a*

No.

92652.





DEVOTIONAL SOMNIUM;

OR,

A COLLECTION

OF

PRAYERS AND EXHORTATIONS,

UTTERED BY

MISS RACHEL BAKER,

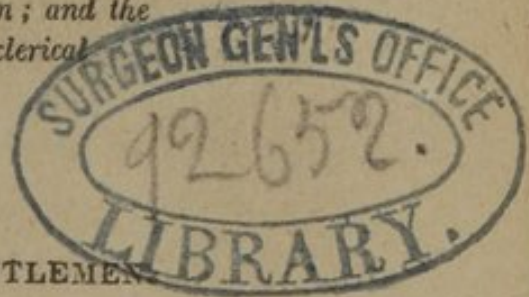
IN THE CITY OF NEW-YORK, IN THE WINTER OF 1815, DURING HER ABSTRACTED AND UNCONSCIOUS STATE.

To which pious and unprecedented exercises are prefixed,

AN ACCOUNT OF HER LIFE,

With the manner in which she became powerful in praise to God, and addresses to Man; together with a view of that Faculty of the Human Mind which is intermediate between Sleeping and Waking.

The Facts attested by the most respectable Divines, Physicians, and literary Gentlemen; and the Discourses correctly taken by clerical Stenographers.



BY SEVERAL MEDICAL GENTLEMEN

“Many Daughters have done virtuously, but thou excellest them all.”

NEW-YORK:

PRINTED FOR THE PROPRIETOR,
By Van Winkle and Wiley.

.....
1815.

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DISTRICT OF NEW-YORK, II.

BE IT REMEMBERED, that on the fourth day of April, in the thirty-ninth year of the Independence of the United States of America, Henry T. Kiersted, of the said district, has deposited in this office the title of a book, the right whereof he claims as proprietor, in the words and figures following, to wit :

“ Devotional *Comnium* ; or, a collection of Prayers and Exhortations, uttered by Miss Rachel Baker, in the City of New-York, in the Winter of 1815, during her abstracted and unconscious state. To which pious and unprecedented exercises are prefixed, an Account of her Life, with the manner in which she became powerful in praise to God, and addresses to Man ; together with a view of that faculty of the Human Mind which is intermediate between Sleeping and Waking. The Facts attested by the most respectable Divines, Physicians, and literary Gentlemen ; and the Discourses correctly taken by clerical Stenographers. By several medical Gentlemen. ‘ Many Daughters have done virtuously, but thou excellest them all.’ ”

In conformity to the act of the congress of the United States, entitled “ An act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned ; ” and also to an act entitled “ an act, supplementary to an act, entitled an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints.”

THOMAS RUDD,
Clerk of the Southern District of New-York.

TO

DE WITT CLINTON, LL. D.

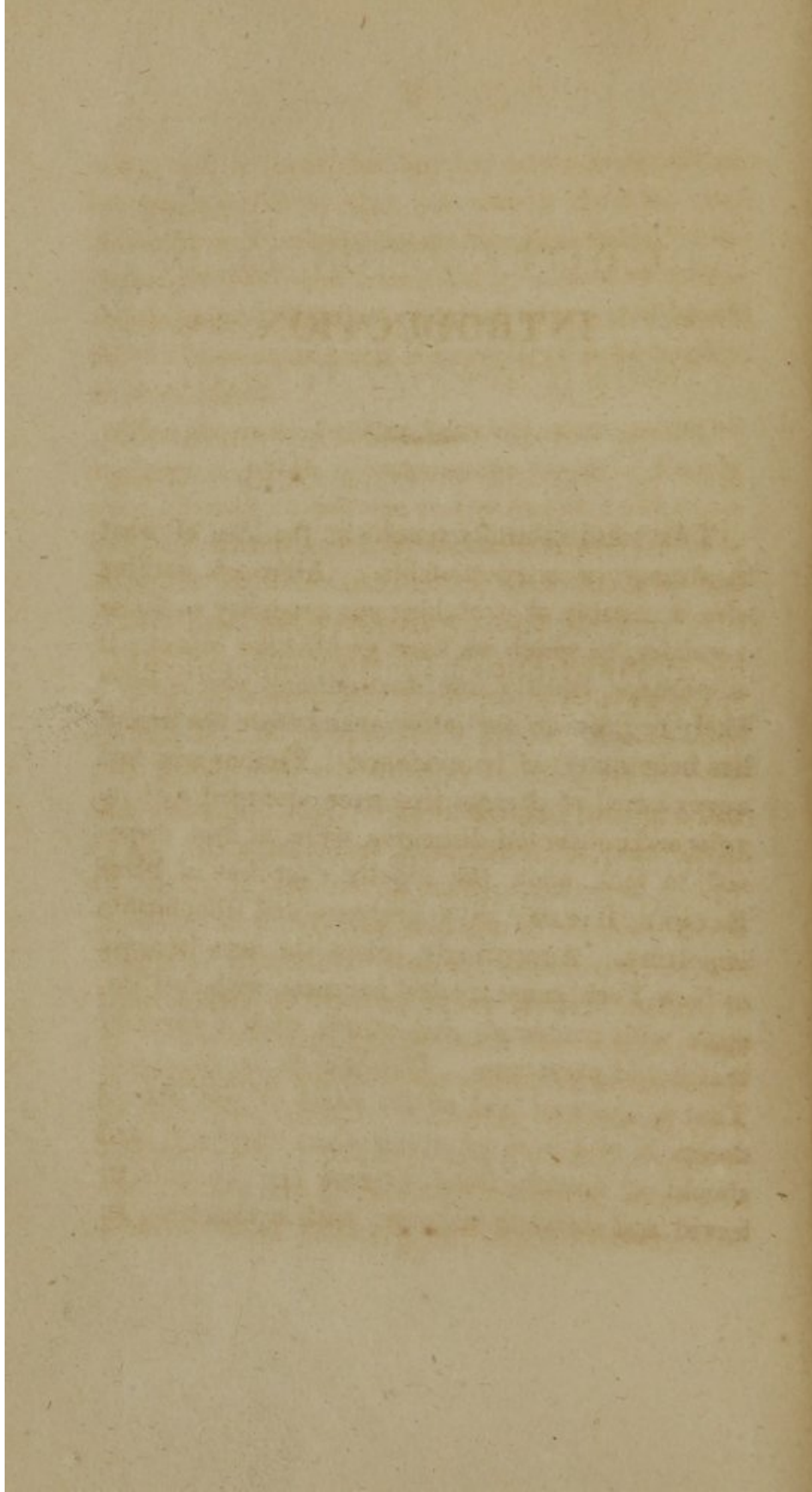
*President of the Literary and Philosophical
Society of New-York, &c. &c. &c.*

THE promoter of useful and honourable undertakings, the statesman, the patriot, and the gentleman, this attempt to define that province of the human mind that is intermediate between sleeping and waking, and to arrange a most prominent case, now and for years observed among us by thousands of witnesses, with the other numerous and important phenomena of somnium, into a systematic form, for the consideration of divines, physicians, moralists, and for the curious and intelligent citizens of every class, is respectfully inscribed, by

THE AUTHORS.



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INTRODUCTION.



THE mind naturally revolts at the idea of what is strange or unaccountable. Although nothing else is capable of stretching our credulity so far as a wonder, to which we have yielded our assent ; it is, perhaps, equally true, that nothing else is more likely to provoke our intolerance before the assent has been extorted by evidence. Persons who had never heard of dreams that were attended with regular and connected discourse, were, at first, disposed to look upon the nightly exercises of Miss RACHEL BAKER, as a grievous and abominable imposture. Accordingly, when she was brought to New-York, some treated her name with derision, some with contempt, and others with a severity that would persecute. This was to be expected. That an ignorant girl, of 19 years of age, should dream in a course of enlightened theology, and should, at the same time, express her thoughts in fervid and eloquent language, with a clearness, an

order, and a force, far beyond any attainment of her waking efforts; that she should do this, too, in the form of an exhortation to an assembled audience, preceded and concluded by a kind of ministerial prayer, such an occurrence was too much out of the common track of experience to be readily acknowledged.

The progress of things, however, soon produced a change of public opinion in her favour. People were allowed to witness and to examine the occasion of their uncharitable sentiments, and the consequence was, a reversal, almost without exception, of their previous convictions.

Indeed, the unanimity of public opinion has now become an argument of no small weight, in confirmation of various other proofs, to show that this young lady's misfortune is real, and beyond her control. Hypocrisy is unequal to a part like hers. It is true that insincerity, in mere cold reasoning, is not always easily discovered. Any ingenious intellect may practise it without much danger of detection. But the discernment of the heart is keen and quick; it is a kind of sense; it perceives and distinguishes with the certainty and promptitude of instinct; it cannot long be deceived or eluded in regard to a question depending upon evidences with which it is familiar. Moral evidences are not successfully counterfeited, without a combination of more art, and more knavery, than

youth, to say the least, is generally heir to. He who attempts to practise imposition here, has to contend, not only with the understanding, but also with the common sense and feeling of mankind. Perhaps there never was a theatrical actor who did not, in every scene of his performance, offend more or less against the nice and subtile rules to which nature conforms, and which they who would personify her must accurately fulfil. Ingenuous sentiments, in particular, have their appropriate expression, in forms to which chicane and fraud can lay no hopeful claim. When, therefore, those who are present at a moral exhibition, addressed entirely to their better feelings, instead of being repelled and disgusted by any awkward signs of hypocrisy, are insensibly riddled of suspicions which they had fondly cherished, and are silently led over from an involuntary transition from doubt to belief, and from repugnance to sympathy and approbation; a strong probability arises, that truth is gained by the revolution thus effected. But it would seem, that with persons acquainted with the story of Miss RACHEL BAKER, she can need no laboured defence. The character and circumstances of her family, the uniform simplicity and integrity of her life, and the unquestionable piety which has distinguished its progress for several years past; all conspire to fix the most favourable and friendly impressions upon the mind of the observer. So

striking is the evidence on this head, that the supposition of her having been guilty of four years' habitual and painful imposture, without reward, and without imaginable object, is more violent, and involves greater mystery, than that which leaves her reputation unimpeached; besides, it happens that her case is not singular. There are upon record several others of a similar nature, and which, if they can be explained at all, must doubtless be accounted for upon the same general principle. Some of them have been collected, and are now presented, in connexion, to the world, in the hope of facilitating the investigation of a satisfactory theory on the subject. It is therefore considered as at length definitively settled, that the human mind is capable of regular and systematic operations in time of sleep, or, at least, in some intermediate state between sleeping and waking. It will be seen, in an ingenious dissertation, which the editor has the satisfaction of presenting from the pen of the learned Doctor Mitchill, that he classes such exercises under the general name of *Somnium*, or *Dreaming*.

If others have a better name to propose, the field is open. The phenomena certainly admit of his classification, and it does not at present appear what substantial objection can lie against it. There is a description of persons in the community, who, in the superstition of their credulity, have imagined

that Miss Baker's discourses are dictated by an extraordinary agency of the Divine Spirit. This conjecture is perfectly gratuitous; the case does not require it, and she herself explicitly discards it. The end of celestial revelations is long past, and it is equally weak and presumptuous to talk of their renewal in our day.

Nor is there any need of converting the wonder into a miracle, in order to explain it. A little inquiry into the nature and principle of dreaming, will reward the pains of him who will submit to take them, with a much more credible solution of the problem. Of sleep, indeed, we know almost nothing but the fact; it seems to be an incident rather of our animal, than of our mental being; it is also, probably, capable of a great variety of degrees, to which we may suppose the activity of the soul to bear some intimate relation and proportion: at any rate, this we know, that notwithstanding the soporific influences which prevail over the body, the mind acts powerfully in dreams, and not unfrequently puts the sleeping body itself in motion, and produces speaking, walking, running, and sometimes a long course of perfectly rational conduct. What, then, is so distinguishingly wonderful in the case of Rachel, that it should not be classed with these phenomena? Is it a thing for miraculous construction, that among a multitude of rational and systematic dreamers, there happens to be one

who finds a subject of discourse in the momentous interests of her religion?

The only thing remaining to be supplied is a correct theory of dreaming. This the editor pretends not to furnish. It is the extent of his pretensions to give to the public a collection of classified and authenticated facts; most of which are at once new and indubitable. Some extracts are also reprinted from the works of distinguished men, in relation to the cause or causes to which such facts are to be attributed. To determine the merits of these extracts, and further to develop the interesting subject which they regard, is submitted to the learned and the curious, who have more leisure and ability for the inquiry.

JOHN H. DOUGLASS, M. D.

April 21, 1815.

To Mr. Ezekiel Baker, Marcellus, Onondaga, State of New-York.

NEW-YORK, Jan. 3, 1815.

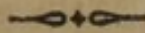
DEAR SIR,

THE high sense I entertain of the private and religious character of your daughter Rachel, of her total unconsciousness of what she utters in her evening exercises, and of the salutary influence her performances have had upon the minds of many young females in this city, causes this communication and request. The Rev. David Rathbone, and his lady, brought Miss Rachel to my house, in this city, in October, for medical aid and advice. Her case being new and extraordinary, I thought it proper to call in council Doctors Mitchill, Birch, Mott, and Bruce. We were, after a full investigation of the case, unanimously of opinion, that medicine ought to be withheld at present, and until it was ascertained that her evening exercises injured her health. During her stay in this city, she was visited by many of our respectable divines, physicians, literary and religious characters, both in her wakeful and unconscious state; all of whom were perfectly satisfied of her integrity and purity of thought.

A few benevolent persons proposed to your daughter to afford her an education, if she would place herself under their care; pledging themselves that the pious breathings of her soul, in her state of Devotional Somnium, should be exposed only to a few discreet, thinking, and pious persons. This offer, though grateful to your daughter's feelings, was declined until the opinion and consent of her parents could be had on the subject. I presume, ere this she has reached home, and that the family have settled the question in their own minds. Be that as it may, I shall be much obliged by your furnishing me with such history of her case as your family, and the church of which she is a member, are in possession of. We think that it is due to the literary community, and to the church at large, that the whole history of this surprising case should be communicated. The case is indeed interesting to the physician, philosopher, and divine. Will it not confound the theory of those who think that the soul is matter highly organized? and the kindred opinion that the soul sleeps? But I confess my inability at present to account for the phenomenon in all its parts, and therefore must be

silent. I have written to the Rev. David Rathbone on the subject, and desired that you would unite in a statement of facts.

I am,
with considerations of esteem and respect,
your humble servant,
JOHN. H. DOUGLASS.



To Dr. John H. Douglass City of New-York.

Scipio, Cayuga county, Jan. 19, 1815.

DEAR SIR,

YOUR two favours of the 3d instant, addressed to Mr. Baker and myself, came safe to hand. The history and detail of facts which you require are herewith communicated. If, in your opinion, the publication of them will tend to give a correct direction to the general judgment, or aid you and your friend, Doctor Mitchill, in forming a theory of the delicate and complicated machinery of the human mind, they are at your disposal.

MISS RACHEL BAKER was born at Pelham, county of Hampshire, and state of Massachusetts, on May 29, A. D. 1794. She was the eldest daughter of Ezekiel and Hannah Ba-

ker; they were of the Presbyterian persuasion, of good repute, though not opulent. She lived with her parents at Pelham until she was nine years old; at this age she scarcely knew her letters, having had but one month's school instruction. From Pelham, in 1803, she removed with her parents to Marcellus, in the county of Onondaga, and state of New-York, where she at present resides with them. By information from her parents, I learn that she has had but six months' schooling in the place where he now resides; yet so far as parental example, frequent hearing the word of God read in the family, and expounded by public preachers, could influence, she might be said to have known the Holy Scriptures from a child. She informs me, that in her childhood she frequently had strong convictions of the importance of eternal things; particularly, when she was about nine years old, the thoughts of God and eternity would make her tremble. All who were best acquainted with her from her childhood say, that she was always of a serious make, of few words, timorous, and much given to melancholy, and to this day she appears, when awake, to be far from pos-

sessing very quick perceptions, a penetrating discernment, or lively sensations; these, and other mental faculties, in the opinion of all those best acquainted with her, are far from being beyond what is common to females. In June, 1811, she came to Scipio on a visit, and was present at the baptism of a young lady at our place of worship; the administration of the ordinance struck her mind with a sense of serious things; after which she returned to Marcellus, and, as she says, strove to quell every serious thought, and felt determined to hide her feelings from every person; but her mind was impressed with such an idea of her sinfulness, and wretched state, that her distress was almost insupportable; this was too plainly depicted in her countenance to be kept hid. She was frequently solicited to tell the cause of her dejection, but she remained silent until the first of November: In the evening she was sitting by the fireside with her mother, the rest of the family being absent, her mother began to question her closely respecting the state of her mind; she sat silent for a few minutes, as though she heard her not, and then burst into a flood of tears, and exclaimed

“I am undone! I am a sinner, and the greatest on earth! I am going down to hell without a Christ to appear for me! I have denied his name; I have sinned against him with a high hand, and with an outstretched arm; I cannot, dare not, pray: but I wish you, mother, never to name to any person my situation.” Her mother endeavoured to comfort her, by saying that Christ came to seek and to save that which was lost; but instead of comforting her with these words, it seemed only to increase her distress; she appeared to be on the brink of despair; for a number of days she took but little food, and sleep had, in a great measure, departed from her.

In this same month, if my memory serves, she commenced her night talking. The first time she talked in her sleep was about the 28th November, 1811. She was then sitting in her chair, and had been observed to be nodding; she began with sighing and groaning, as in excessive pain, which caused great alarm to all the family. They were at first apprehensive that she was making her exit. A short time before this, she said she had but a short time to live; and now making use of similar expressions, confirmed her parents

in the belief that she was now about to leave them; however, their fears began to abate soon after she commenced talking. She talked then like one somewhat deranged, and appeared to be much distressed about herself and her mates. There was not much regularity in her first evening's talk; she would be one minute begging for mercy like one in extreme anguish; another minute warning her mates, telling them not to do as she had done, but to take warning by her; she was going down to hell!

She continued in this way of talking in her sleep till January 27, 1812. This memorable evening, soon after she retired to bed, she was seized with horror and trembling; she gave a loud shriek, and awoke greatly terrified with a sense of her deplorable condition. Her horrors in this situation exceed description. Awful terrors seemed to have taken possession of her; her affrighted imagination seemed haunted with dreadful spectres. She said that one of the infernal fiends was grasping her, and would drag her down to the bottomless pit! A fathomless abyss! a dread eternity were full in view! Her cries were enough to shock any one who reflected at all, that it is

a fearful thing to fall a sinner into the hands of the living God. She appeared now, more than ever, distressed for her soul; indeed, she appeared to be terrified into the apprehension that her condemnation was sealed. Despair and anguish seemed settled on every feature; at the same time she appeared to have a deeper, and more agonizing sense of her own vileness in the sight of a holy God. The whole house became very much alarmed. This was a solemn spectacle to behold. This was the night, she says, that she gave herself up unreservedly into the hands of Almighty God, and heard those heart-comforting expressions: "Daughter, be of good cheer, thy sins are forgiven thee." After this she appeared to be restored to a calm unruffled serenity of soul; all within was harmony and love; and every breath, prayer, and praise, she expressed herself in words like the following: "I, even I, will ever praise and bless thy holy name, and will not forget thy mercy to so ill-deserving a creature. Thou hast set me as a monument of thy sparing mercy. O! can it be that I, even I, should ever taste the sweets of reconciliation with so pure a God!" There

has appeared a great alteration in her mind from this time ; and although she continued to talk in her sleep almost every night, yet her talk was much more regular after this, and the theme was changed. She would often speak of that memorable evening, and say, that she trusted that a gracious God appeared for her, and brought her out of darkness into his marvellous light; that, after this, she had the comfort of a good hope. Her exercises of mind, and views of divine things, were expressed by her in her evening reveries in such a manner as seemed to satisfy every body that heard her that she was sincere, and not conscious of what she uttered in her night talks. And all we know respecting her views and exercises of mind, or, in other words, the points most worthy of notice in her life and christian exercises, we collect from her evening talk : and no one, I believe, can hear her thus pray and exhort, without feeling that she has made eminent attainments in christian knowledge. Many persons of judgment in Marcellus, who had been acquainted with Rachel, from the time she was brought there by her parents, and knew what her education had been, were

struck with the greatest astonishment when they heard her talk in her sleep ; and said, one to another, “ this is truly wonderful ! Rachel never appeared to us to be endowed with a well cultivated, sound understanding, or sensible mind ; we never thought her active, or to be favoured with an uncommon flow of animal spirits ; her countenance never was lively and expressive ; she never was fond of reading. How is it possible she should talk thus ? When she is awake she introduces no conversation to any one, and does not appear to be possessed of a clear mind in the scriptures, a retentive memory, nor a good judgment.”

The pathetic and solemn manner of her addresses was deeply impressive, and no feeling mind could remain unaffected ; and, it is believed that God hath, by his holy spirit, made her evening exercises effectual for saving good, to many precious and immortal souls. She united with a respectable Presbyterian church under the pastoral care of Mr. Parsons, in Marcellus, in June, 1812. She was much esteemed by all the pious, and appeared to give evidence to all of her sincere love to the cause of Christ. She man-

ifested a weanedness from the vices, vanities, and sinful pleasures of this vain world. As she talks but little when she is awake, and does not appear capable of communicating her views and exercises of mind to any one, we are obliged to judge from her expressions when asleep what her ideas are, respecting the doctrines of grace; and so also respecting all her religious exercises. In her evening talk she expresses great desires after near communion with God in religious duties; and often repeats, God is my friend, what can I wish for more; and expresses a feeling sense of her dependence on God, to cleanse and renew her heart. She very frequently says, that she highly prizes the privilege of hearing God's word dispensed; the great doctrines of grace which the word contains, were pleasing to her; that she rejoiced in the government of God, and had delightful views of a Redeemer's blood, atonement, and righteousness; and that she could give herself up to her God and her Saviour for ever. As her evening exercises begin with prayer, after which she exhorts, and then makes a closing prayer, I would observe on each: In her prayers for herself,

expressions like the following abound : “ O Lord, I know not why thou hast sent this trial upon me ; I feel it an arduous task, and yet a wo denounced against me if I go not forward in this duty. Thou hast put this cup of affliction into my hands ; O suffer me not to complain ; cause me to acquiesce in thy will ; let me not live in the omission of any duties ; keep me from murmuring under trying dispensations, and make me to submit without repining ; make me content to be as thou seest best ; let me not grieve thy holy spirit ; let my life be a life of self denial ; command and give me strength to obey ; O give me humility of heart to face a frowning world with confidence. Thou knowest I am a poor, ignorant child, and can do nothing of myself ; I resign my heart, my choice, my will, to thee ; O give me to drink of the well of salvation ; I entreat of thee for Christ’s sake to give me thy holy spirit to enlighten my mind, and fill my heart with faith and love ; that I, even I, may speak for thee.” In her prayers she would often confess to God the little progress she made in the things of religion, and would pray that she might not be suffered to sink down into a cold and life-

less frame of mind. She prayed much for the church of Christ ; for all ministers of the gospel ; for sinners, she expressed ardent desires that God would give them a sense of their danger, and enable them to apply to the Saviour, who is willing to save all them that come unto him, even the chief of sinners. Lastly, she prayed for her parents, and for the spiritual good of her natural brethren and sisters. In her exhortation to sinners, she would beg them not to give sleep to their eyes, nor slumber to their eye-lids, till they had made their peace with God ; and would tell them that he longed for the salvation of their souls, and would beseech them not to neglect their souls' salvation till it would be too late, &c. &c.

The force of such warnings was hard to evade ; the arrows of conviction has reached many hearts. In January, 1813, she came to Scipio to reside with her aunt, as an apprentice to the mantuamaking business. She attended to public worship with us on Lord's days, &c. &c. On the 21st of February, she became a member of our church ; and she visited New-York in October, for medical advice. The church gave her a recommen-

dation as a member in good fellowship ; and thus I have given you a brief account of Miss Rachel Baker.

From your affectionate friend,

DAVID RATHBONE.

An arrangement of those parts of the phenomena of the human mind which belong to the function of Somnium, a state which is intermediate between waking and sleeping.
By Samuel L. Mitchill, M. D. & P.

IN contemplating the human mind, the internal faculties have been arranged under the names of memory, imagination, and judgment. Memory has been subdivided into recollection and reminiscence; the former being the power by which the will can recal or revive absent ideas at pleasure; and the latter the power to know and recognise them, whenever they are presented, without being sought. Imagination does not adhere to fact and reality as memory does; it forms fanciful images, and deals in supposed cases, and is distributed into probable and improbable. The first of these is engaged in fable, and in combinations of thoughts that are probable, or at least within the verge of possibility. The second associates mental forms in a manner that is unnatural, and frequently impossible. Judgment is exercised in examining the whole collection of ideas, and in deducing

therefrom the conclusions necessary to direct the mind in concerns of physical science, and of moral agency.

Memory is occupied chiefly in recording or narrating the events of history. Imagination employs itself in contriving, by fiction, the scenes of poetry, and of allegorical sculpture and painting; while judgment, on a survey of the entire stock of knowledge, exercises the understanding in deducing serious or important results.

There are three states of animal existence, *Wakefulness*, *Sleep*, and *Vision*, or *Dream*. In the wakeful state, the senses are open, the brain excited, the will predominant, and all the functions going on, in as regular a train as the constitution, health, and habit of the individual permit. During sleep the will is suspended, consciousness has no prevalence, the organs of sense cease to act, and there is a discontinuance of voluntary power, and of all exertion depending thereon. The memory, imagination, and judgment, are all prostrated and gone. These two conditions of the mind and body have employed, from a very remote time, the attention of many persons who believed themselves capable

of analyzing the human mind. Great progress has been made in these inquiries concerning the wakeful and sleeping states; but that condition of the corporeal and mental powers, denominated dream, or dreaming, has not been equally elucidated. Perhaps another and a preferable term might be chosen to signify this intermediate and peculiar modification of the organs of sense, and of the common sensorium in the brain. I shall, however, retain it as being generally understood; but known best under the Latin name of *somnium*.

Cicero has sanctioned the term in his elegant little composition called, The Somnium of L. Scipio, the Military Tribune. "By somnium, then, may be understood the performance of certain bodily and mental actions, which are usually voluntary, without the direction or government of the will, or without any recollection afterwards that such volition existed." Of the forms of somnium, some may be deemed *symptomatic* and others, again, *idiopathic*.

The attention of the learned and the wise is particularly invited to this distribution of that function of man, which, being neither

sleeping nor waking, has been but too often confounded with both. How happy would it have been if Locke had surveyed the facts in this way, and bestowed upon them the scrutinizing power of his intellect. The same might have been wished of Darwin, who touched the subject with singular ability a little before his death. The excellent and unwearied Priestley, soon after he came to America, wrote me a letter on dreaming. I wish I had understood the matter as I now do, when I penned the answer. It would have gratified me highly if I could have talked over the whole of the somnial phenomena with Rush, my late very eloquent and ingenious friend. I could have wished that the functions of the middle state, as I have arranged them, might have been considered by the Wolfs, the Leibnitz's, and the Kants; by the Des Cartes, the Condillacs, and the Malebranches; and by the Reids, the Beatties, and the Fergusons. I, indeed, entertain something of an expectation that Professor Stewart, the Abbé Sicard, Bishop Watson, and Mr. Haslam, may deem them not unworthy of their enlightened consideration.

I. SYMPTOMATIC SOMNIUM.*

1. *Somnium from indigestion*, (a dyspepsia,) when, from too much food, or too feeble a condition of the stomach, there is a fermentation with acidity, eructations, and pain or uneasiness, followed by troublesome dreams.

2. *Somnium from the nightmare*, (ab incubo,) supposed to arise from some impediment to the free circulation of the blood through the heart and lungs; always unpleasant, and sometimes frightful. The memory here is active, but the will is suspended, and the effort to exert it fails. Persons are supposed to have died in fits of incubus.

3. *Somnium from effusions of water into the chest*, (ab hydrothorace,) believed to proceed from anxiety about the vital parts, caused by lymph stagnating in the pericardium or thorax. Terrifying dreams rousing the patient suddenly with a start, are the common consequences of this disorder. The former and this are the oneirodynia of the nosologists.

* This part of the subject was delivered in the introductory discourse to the lectures on Zoölogy, &c. the 4th of April, 1815, at the college in Barclay-street, as an illustration of that kind of analysis which ought to direct all inquiries into the NATURAL HISTORY of the human mind.

4. *Somnium from a feverish state of the body*, (a febre,) caused probably by an undue and irregular excitement of the brain during the paroxysm. This is known by the name of high delirium, or sometimes furor.

5. *Somnium from debility*, (cum debilitate,) where there is not excitement enough to embody ideas in steady trains; but where desultory traces of memory and imagination are presented in a confused and irregular manner. This is the low or muttering delirium.

6. *Somnium with fainting*, (cum asphyxia,) where, though there is an exhaustion of vital power, and the individual appears to be dead, there is life enough in the body to prevent putrefaction. The animal functions in this case do not seem to be quite so much depressed as the vital; for, on the recovery of sense and health, the individual relates the things he witnessed during the TRANCE in which he lay, while in the very lowest ebb of life. *See note A.*

7. *Somnium from fresh and vivid occurrences*, (a recentibus,) as when dreams can be referred to, or traced from some conversation or occurrence of the day or evening, or

to some actual condition of the body ; the case of COMMON DREAMING.

8. *Somnium from o.d and forgotten occurrences*, (ab obsoletis,) when long lost images are renewed to the memory, and dead friends are brought before us.

9. *Somnium from an overloaded brain*, (a plethora,) with symptoms bordering on epilepsy, apoplexy, and catalepsy. This is sometimes called Typhomania.

10. *Somnium of a prospective character*, (a prophetia,) when the dreamer is engaged in seeing funeral processions, and foretelling lugubrious events by a sort of SECOND SIGHT, as it is called. This disease is symptomatic of a peculiar state of body, running in families, like gout, consumption, and insanity.

11. *Somnium from vivid impressions on the internal organ of sight*, (a visione,) where visual images are so strong, that the dreamers are called SEERS, because they see so much, and their sights are termed VISIONS, inasmuch as the eyes are so peculiarly concerned.

12. *Somnium from the conditions of other corporeal organs*, (a sexu vel pruritu,) causing dreams.

13. *Somnium* (a respiracione) *from inhaling into the lungs nitrous oxyd gas, depriving the person of consciousness and will, and inspiring delightful thoughts and sensations.*

14. *Somnium* (a toxico) *from doses of opium, hyosciamus, datura, and other narcotic plants, taken into the stomach on certain occasions, disturbing the will and exciting strange fancies.*

15. *Somnium from drunkenness, (ab ebriitate,) caused by fermented and distilled spirits acting upon the stomach, and thereby overcoming consciousness and spontaneity, and causing wild thoughts and frantic conduct.*

II. IDIOPATHIC SOMNIUM.

1. *Somnium from abstraction, (ab abstractione,) where the internal senses are so engaged that there is no knowledge, or but an imperfect one, of the passing external events, constituting what is termed REVERIE; where fanciful traces of thought are indulged at considerable length.*

2. *Somnium with partial or universal lunacy, (cum insanitate,) vitiating the mind with some fundamental error on a particular subject, or disturbing and confounding all*

the operations of the rational mind. This characterizes some forms of melancholy and madness.

3. *Somnium with talking*, (cum sermone,) where the ideas of the mind are uttered in audible words, as in a wakeful state : called frequently somniloquism, or sleep talking, on ordinary subjects.

4. *Somnium with walking*, (cum ambulatione,) where the person rises from bed, walks about, frequently goes abroad, and performs various feats of activity and adventure, without the smallest recollection that any volition had been exerted on the occasion, or even that any such actions had been performed : the whole affair is forgotten, and not a trace left in memory ; this is called Somnambulism. *See note B.*

5. *Somnium with invention*, (cum inventione,) as when unbidden ideas rise in the mind in a methodical series, and form a poetical sonnet, or musical sonata, different from any thing known before, and unattainable by the waking powers. These are sometimes reduced to writing at the time, and found afterwards, though the act of committing them to paper is generally forgotten. On

other occasions, the memory preserves the particulars of these edifying dreams.

6. *Somnium*, (cum hallucinatione,) *with mistaken impressions of sight, and sometimes of hearing*, so impressive as to enforce a conviction of their reality. Many visions, conversations, and mistaken representations, gain currency in this way; the patients being, in the first instance, unwittingly deceived themselves, propagate, with an honest zeal, their delusions, and labour to gain the assent of their friends and acquaintances to their notions. *See note C.*

7. *Somnium with singing*, (cum musica,) wherein the person, though unable to raise a stave when awake, becomes capable, in the somnial condition, of uttering sounds in most melodious accents. This case is reported to me by several persons of respectability to be a fact, in regard to a young lady, now of Maryland, of the same name of the New-York damsel, Rachel Baker. She, too, has no recollection of her nightly performances.

8. *Somnium with ability to pray and preach*, (cum religione,) *or to address the Supreme Being, and human auditors, in an instructive and eloquent manner; without*

any recollection of having been so employed, and with utter incompetency to perform such exercises of devotion and instruction when awake.

To the latter of those remarkable affections of the human mind belongs the case of Miss Rachel Baker, a young woman who, for several years, has been seized with somnium of a devotional kind, and of a very extraordinary character, once a day, with great regularity. These quotidian paroxysms recur with wonderful exactness, and, from long prevalence, are now become habitual. They invade her at early bed time, and a fit lasts usually about three quarters of an hour. A paroxysm has been known to end in thirty-five minutes, and to continue ninety-eight. It invades her with a sort of uneasiness of the spasmodic kind, anxiety in respiration, and hysteric choaking. There is, however, no chill, or even coldness. Nothing like the torpor of an ague. There is no febrile excitement, nor any sweating stage at the close. The transition from the waking state to that of somnium is very quick, frequently in a quarter of an hour, or even less. After she retires from company in the parlour, she is

discovered to be occupied in praising God with a distinct and sonorous voice. During the paroxysm her pulse varies but little from the common heat. The heat of her skin is scarcely, if at all, changed; the pliancy is not sensibly altered by a want of redundancy of perspirable fluid. The surface is soft and delicate, as it ought to be. On some of those occasions there is a sensible acceleration of the motions of the heart and arteries. The countenance, after a protracted exercise, particularly if interrupted with questions and answers, indicates uneasiness and fatigue. Her discourses are usually pronounced in a private chamber, for the purpose of delivering them with more decorum on her own part, and with greater satisfaction to her hearers. She has been advised to take the recumbent posture; her face being turned toward the heavens, she performs her nightly devotions, with a consistency and fervour wholly novel and unexampled at this place, for a human being, in a state of somnium. Her body and limbs are quiet and motionless; they stir no more than the trunk and extremities of a statue; the only motion the spectator perceives is that of her organs of speech, and an oratorical in-

clination of the head and neck, as if she was intently engaged in performing an academic, forensic, or theological exercise. With her eyelids closed, and with total inaction of her feet and hands, she, with her visage and voice, makes strong impressions upon her hearers, and commonly awes them to silence, and to a reverent attitude and deportment. According to the tenor and solemnity of the address, are the attendants affected with seriousness. This, not unfrequently, is carried to a sense of contrition, and to the effusion of tears. Toward the termination of the exercise there is, often, a diminution both of the frequency and force of the arterial pulsation; the muscles of the eyes, on disclosing the lids, have been observed to be in tremulous agitation, and the balls themselves to be inclined upwards, in the intervals, as is usual in the posture of supplication. She commences and ends with an address to the throne of grace; consisting of the proper topics of acknowledgment, submission, and reverence; of praise and thanksgiving, and of prayer for herself, her friends, the church, the nation, and for enemies, and the human race at large. Between these is her sermon, or exhortation.

She begins without a text, and proceeds in an even course to the end; embellishing it sometimes with fine metaphors, vivid descriptions, and poetical quotations. At the termination of the paroxysm, her fingers have been observed to be firmly closed for a few seconds; and the muscles of the back, arms, and lower limbs, to be rigid with a spasm that quickly subsided. The throat is generally affected with something like inflation, strangling or choking. There is a state of the body like groaning, sobbing, or moaning; and the distressful sound continues for a duration, varying from two minutes to a quarter of an hour. This agitation, nevertheless, does not wake her; it gradually subsides, and she passes into a sound and natural sleep, which continues during the remainder of the night. In the morning, or at the usual time, she wakes as if nothing had happened; and is entirely ignorant of the memorable scenes in which she had acted. She declares that she knows naught of the nightly exercises, except from the information of others; notwithstanding the vigour of her recollection, and brightness of her fancy during the performance, even to the astonishment of the by-

standers; all the vivid images are as completely effaced as if they never had an existence. If she possessed any consciousness of the transaction at the time, not a vestige of it remains. There are no more traces in her memory of the occurrences in which she has been so profoundly engaged, than if they had never occupied the smallest part of her attention. She complains not of pain, lassitude, nor of any disorder. With the exception of the before-mentioned agitation of body, and exercise of mind, she enjoys perfect health; and as she has no consciousness of these occurrences, she does not rate them as matters of any moment whatever. She knows nothing concerning them but from the information of others; the disorder she experiences belongs wholly to the internal senses, and to the corporeal organs immediately connected with them. Exercises, so regular in their period, so methodical in their arrangement, so pious in their sentiments, and so pure in their composition, are by some persons considered as far above the reach of a mind withdrawn from outward objects, and engaged in its own conceptions. They thereupon suppose, that the whole performance is a trick,

and the performer an impostor of the first rank. The reply to this sort of observers is simply this: such are the rare and peculiar circumstances of her case, that more faith is required to suppose it a consummate and practical piece of deceit, than to consider it the result of devotional somnium. It may at the same time be added, that the story of imposture is totally contradicted by the correctness and propriety of her conduct. She is, and ever has been, as virtuous and free from reproach as any young woman in society.

It may also be remarked, that her language and sentiments, during the fit of somnium, are eminently pure and chaste; nothing but words of the most scrupulous and refined delicacy ever passed her lips.

It may further be said, that her mind, during these periods, is chiefly engaged in the doctrinal parts of Calvinistic christianity, and that she shows herself not merely orthodox, but able and copious in their elucidation. Her discourses excel in every thing that relates to experimental evidence, and to the operation of divine grace upon the human soul. To minds of a less sceptical cast, and unaccustomed to medical observations, the

symptoms exhibited have seemed to defy human explanation, and to lie far beyond the limits of the understanding. To relieve themselves from the difficulty of interpreting the appearances, and of tracing them to some natural cause, they refer them directly to supernatural agency; and in ascribing the effusions of her internal senses to the immediate inspection of Deity, they piously think they philosophize enough. But the rational examiner will not draw so bold a conclusion, until he is satisfied that the phenomena are inexplicable upon the laws which govern the animal economy. Nevertheless, on this point, persons, who reason and feel, must determine for themselves; let every man be fully *persuaded in his own mind*.

A trait in her case peculiarly worthy of notice, is the difference between her sentiments on certain subjects in a state of somnium, from those she entertains when awake. For example; she maintains resolutely, that she is not asleep during her paroxysms, although it is evident to every bystander that she is not awake. She contended, while in New-York, that she was not from home, but at her ordinary residence in the town of

Scipio. So likewise she prays and preaches when the fit presses her, though her conviction, in her seasons of wakefulness, is, that individuals of her sex are prohibited, by apostolic mandate, from acting as public teachers.

These variations from the fact, in relation to her bodily condition, to her local situation, and to her ministerial functions, are memorable features of the affection under which she labours. While subjected to this peculiar action, she says that she knows not whether she is in the body or out of the body; yet declares she feels high enjoyment, and benevolently wishes that others could have the exquisite sensations which she experiences. Nevertheless, during her waking hours, she laments her malady as a sore affliction; and considers it as a visitation upon her to punish her sins, or to try her constancy and virtue.

Her somnium is of a peculiar character in this respect; that on being called by name Rachel, she immediately suspends her discourse, and asks, what do you want my friend? If, thereupon, a query be put to her, she promptly answers it. These replies are neither brief nor evasive, but comprehensive and direct, until she has exhausted the sub-

ject. On these occasions she manifests a profound and minute acquaintance with the holy scriptures, especially in matters of doctrine. She refers to the books of the old and new testament with perfect ease, and seems familiar with their meaning. After she has answered a question, she returns to her former discourse, unless she is interrupted by another. In this way she gives responses to half a dozen interrogations in succession, upon the gravest matters, in a manner that few, if any, of the waking beholders can equal. Though she listens for the voice of the person who addresses her, she does not wake, but her somnium continues.

Her exercises have occasionally been interrupted. Their recurrence was prevented, by an attack of the measles, during the first year of her nightly visitations. While she was under the morbillous action, her paroxysms of somnium did not return; but when that disorder abated, the devotional tendency of her mind once more gained the ascendancy. They have likewise been temporarily cured by the occurrence of a sick head-ach, which has tormented her about three times a year. When she suffers a violent attack of

this malady, it has been found that the inclination to pray and exhort was not felt. When, however, the disease abated, the constitution obeyed its habitual trains of action.

It is further worthy of remark, that on two or three occasions, the paroxysms have occurred twice in twenty-four hours, showing their disposition to assume the type of a double quotidian.

Previous to her appearance in the city of New-York, she had been considered as a person labouring under some disease. The physicians who had been consulted, tried the operation of phlebotomy and thebaic tincture without success. Neither the letting of blood, nor the exhibition of laudanum, produced any alleviation of the symptoms. Remedies were not pushed further. In October, 1814, she was brought to New-York. It was hoped that the incidents of travelling by land, in a carriage, for a journey of three hundred miles, would interrupt the catenation of her thoughts and actions. It was supposed that the novelties of a crowded and bustling city might break the established associations; it was even conjectured that the vicinity of the ocean, with its humid and sa-

line atmosphere, might produce an alteration for the better; none of them, however, answered the purpose. Whether she was in a tavern along the road, at the mansion of hospitality in the metropolis, or under the influence of the Atlantic atmosphere, her paroxysms returned at their stated times, without interruption. Medical counsel was sought among the experienced and learned members of the faculty.

The gentlemen found a new case to engage their consideration. Their patient complained of no disorder whatever; she had no bodily infirmity, and was entirely unconscious of any mental indisposition. The persons around her said she prayed aloud after she went to bed, and gave excellent advice to all who heard her; they affirmed this was done in the solitude of a country dwelling as punctually as in the centre of a populous city; and that it made no difference in the exercise, whether she was alone in her room, or whether her chamber was filled with company. The general opinion was, that the discourses were correct and instructive in their principle and tendency, persuasive and overpowering in their manner, and so gra-

cious, sweet, and delightful, that few of the waking brethren could interest an audience so deeply. She has representations of the kind that are, in the strict sense of the word, called vision. The following may serve as an example : I suggested to her one evening, at Mr. Withington's, the propriety of remaining quiet during her sleep, like other persons, instead of talking so earnestly, and at such length. The observation did not break her somnium. In her reply, she firmly denied that she was asleep; she gave reasons for her opinion; she affirmed that the heavens were in full display before her; she beheld the dwelling of the omnipotent, and the celestial host in attendance; she described the resplendent and unspotted whiteness of their robes, and the taste and skill manifested in their fabric; and she portrayed the whole scene in such eloquent strains, and with such vivid descriptions, that a painter could have drawn a picture from it.

Her eyes are not the only sense that experiences this internal excitement; the organ of hearing is sometimes, though less frequently, affected after a similar manner. She has told of words spoken to her, by a

voice that was not mortal, and administering to her consolation, in her agonizing distress.

What could be done under such circumstances? It was rather odd to prescribe regimen, remedies, and austerities, to a patient who knew of no disease; and even if there had been a disease, their difficulty would scarcely have been diminished. For the infirmity was not only innocent to the patient, but eminently instructive to all who witnessed its effects. It was alleged by some, that it was not a disease, but an influx from above. Others said, that, if it must be called a disease, it was such a one as no physician should presume to cure; on the contrary, it ought to be revered and respected, as the means of dispensing the devotional truths of christianity, and of inculcating them in a new way to mankind. As well might attempts be made to cure the sun of his brightness, or the vegetable tribes of their verdure; do so, and you extinguish the light of day, and beauty of creation.

She went back to Cayuga without having been advised by the consultation to seek a cure. It might wear away by time, or might continue without sensible inconvenience.

In the month of February, 1815, her father brought her to town for the purpose of education. A few benevolent ladies took such an interest in her welfare, that they offered to patronize her, and provide for her, if she would come and place herself under their direction. Their generous offer was accepted, and she now enjoys the benefits of one of the most excellent boarding schools in the city.

The faculty having examined her case critically, she is no longer subject to the visits of the curious, but is permitted to enjoy, in retirement, the society of her pious friends. After she shall have made the requisite proficiency in the necessary and ornamental branches of knowledge, it is contemplated once more to renew the medical consideration of her case; and then will arise the delicate discussion, whether the damsel labours under a disease; whether, if so, it is too hallowed for professional aid; by what means these seraphic visions shall be dissipated; and their organ reduced to the ordinary level of womankind.

Objections have been made to the force and validity of the present case, on the ground

of the patient's being a female, a person whose sex precluded the freedom of inquiry necessary to a complete elucidation of the occurrences. Some cunning, or some concealment, it is whispered, may lurk under feminine disguise, which it is not easy, or practicable, to detect.

To obviate this difficulty, the case of a *man* is offered to them, very analogous to that of Miss Baker, in its leading traits, and even surpassing it in certain curious particulars.

Job Cooper became affected with somnium, accompanied with praying and preaching, about the year 1774, in the state of Pennsylvania; he attracted a large portion of public attention in the place of his residence, and in the city of Philadelphia, long before Miss Rachel Baker was born. The history of this memorable case was accurately written by that able and intelligent gentleman, Andrew Ellicot, Esq. from actual knowledge, and long observation. It is inserted in the present publication to show that the young woman is not the only one that has appeared in America.

Letter from Andrew Ellicot, Esq. to Dr. Mitchell, dated West Point, Jan. 9, 1815; containing an account of a man who preached and prayed in his sleep.

DEAR SIR,

YOUR favour of the 29th ult. with the surprising case of Rachel Baker, were received two or three days ago. The case of Job Cooper, with whom I was well acquainted, was equally so. Job Cooper was a weaver by trade, and lived with a weaver by the name of Beans, about three hundred yards from my father's house, in the county of Bucks, in the state of Pennsylvania, when he became a sleeping preacher.

The facts respecting this extraordinary case, and with which I was perfectly acquainted, being frequently a witness for many months, are nearly as follows: Mr. Cooper was an ordinary young man, about twenty-one years of age, when he first began preaching in his sleep; his habits were not bad, neither were his piety or virtues above the usual standard; his constitution was good, and he generally excelled in athletic exercises. He began preaching in the winter; the weather, I recollect, was very cold. On

one of those cold evenings, Mr. Cooper went to sleep on his back upon a bench before the fire, after Mr. Beans and his wife had gone to bed; and on that bench he preached his first sermon; which was distinctly heard by his employer and wife, who supposed he was mimicking some public friend whose meetings he attended; though he belonged to no particular religious society.

The next day his employer, Mr. Beans, spoke to him about the impropriety of such conduct, but Mr. Cooper declared himself innocent of the charge, and totally ignorant of any thing unusual happening to him in his sleep. In the evening, Mr. Cooper and the family retired to rest at their usual time, but before midnight Mr. Cooper began his second sermon, upon which Mr. Beans and his wife got up, lit a candle, went into his room, and stood by his bed till he had finished his discourse, after which he immediately awoke, and inquired of them why they were disturbing him by bringing a candle into his room at that time of night. He was informed he had been preaching again; at which he appeared much surprised, not being conscious of experiencing any incon-

venience from dreams or other causes during his sleep. The next day Mr. Beans called on Mr. Benjamin Kinsey, a respectable gentleman of the neighbourhood, and my father, and communicated the circumstance to them, requesting them at the same time to go to his house before midnight, when he would let them in to witness the fact, and examine as far as they were able such an uncommon and curious case; to which they consented. They went at the appointed time, accompanied by myself, then about seventeen or eighteen years of age, and one other person. We had not waited long before Mr. Cooper began his third discourse, when we were conducted into his room. He began with a prayer, followed by an exhortation, and concluded with a short prayer. This was the first time that he either commenced or ended with a prayer. A short time after concluding the second prayer he awoke, and conversed with the company, and appeared somewhat mortified, as he expressed it, at becoming an object of curiosity, from a circumstance neither within his own knowledge or control. His prayers and exhortations were always preceded by a shivering or trembling, accompanied with groaning,

and spasms, generally slight, though not always so; his respiration not entirely free, being frequently suspended, or interrupted, similar to that of a person suddenly alarmed or frightened; but all those symptoms disappeared the instant he began to articulate, like a person being relieved from the incubus, or nightmare, on being moved or spoken to. After concluding his prayer and exhortations, he generally had a slight return of the symptoms already mentioned, after which he awoke. From the commencement of the paroxysm, till after the conclusion of his discourse, he appeared insensible of what was passing in his room, and neither replied to any questions put to him, or suffered an interruption in his exhortations from the conversation of the spectators about his bed. His articulation was remarkably distinct, and his discourses delivered with a fluency far superior to any thing he could perform when awake. The singularity of his case excited the curiosity of great numbers of people to come from considerable distances, particularly from the city of Philadelphia, to be witnesses of so extraordinary a fact. This curiosity abated in less than a year, when

he was left to sleep quietly and preach without interruption. Some few years afterwards, he went to reside in Virginia, where I understood, twelve or fifteen years subsequently, that he continued at times to be troubled with the same complaint. A number of medical gentlemen occasionally attended his discourses, who all agreed, that it was the effect of some disease of which they were totally ignorant, and that the regular paroxysms of the disorder were abated or carried off by the exercise of speaking. To this it was objected, that if speaking alone was sufficient to carry off the paroxysms, why were his exercises, without a single exception, confined to the subject of religion; a subject which no one ever knew to have arrested his attention beyond the common received principles of morality. My own impressions have always been, that it was the effect of disease; a disease, however, which had no visible effect upon his health, constitution, habits, or his mind, when awake. These, Sir, are the principal facts relative to this extraordinary case, and to which I was a witness at various times for several months, and shall now

conclude this with a quotation from the *Dictionnaire Philosophique*.

“ Quelque système que vous embrassiez, quelques vains efforts que vous fassiez pour vous prouver que la mémoire remue votre cerveau, et que votre cerveau remue votre ame ; il faut que vous conveniez que toutes vos idées vous viennent dans le sommeil sans vous, et malgré vous ; votre volonté n’y a aucune part. Il est donc certain que vous pouvez penser sept ou huit heures de suite, sans avoir la moindre envie de penser, et sans même être sur que vous pensez. Pesez cela, et tâchez de diviner ce que c’est que le composé de l’animal.”*

Please to excuse this hasty scrawl, in reply to your favour, and believe me to be, with great esteem and regard,

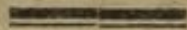
your friend and humble servant,

ANDREW ELLICOT.

TRANSLATION.

* Whatever system you embrace, whatever vain efforts you make to prove that the memory moves your brain, and that the brain acts upon your soul, you must undoubtedly

concur in this, that all your ideas, during sleep, arise independently of you, notwithstanding all the efforts you may and can make to the contrary; your will has not the smallest share in them. It follows clearly from this, that you may sleep during seven or eight hours, without experiencing the least inclination to think, and even without the smallest particle of knowledge that you possess the faculty of thinking. Ponder upon this, and endeavour to divine what materials enter into the composition of an animal.



NOTE A.

The case of the Rev. Dr. Tennent is inserted, as one of the strongest illustrations of this condition of the faculties. The subject of it was pious, learned, and intelligent. His biography was printed in the Assembly's Evangelical Intelligencer, March and April, 1806, by the appointed editor, William P. Ferrand. Vol. 2. No. 3 and 4. The following extract will suffice:

After a regular course of study in theology, Mr. Tennent was preparing for his examina-

tion by the presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother, in Latin, on the state of his soul, when he fainted and died away. After the usual time, he was laid out on a board, according to the common practice of the country, and the neighbourhood were invited to attend his funeral on the next day. In the evening, his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the

body was cold and stiff, he endeavoured to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm, and at the heart, and affirmed that he felt a usual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people, who had been invited to the funeral, should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discoloured, and the whole body cold and stiff. However, the doctor finally prevailed; and all probable means were used, to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swoln, and threatened to crack. He was endeavouring to soften it, by some emollient ointment put upon it with a feather, when the brother came in, about

the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and, in a spirited tone, said, "It is shameful to be feeding a lifeless corpse;" and insisted, with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour, the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period, he recovered much

faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears, and informed him, that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found, upon examination, to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day, as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a

pause. His brother asked him what was the matter; he said that he felt a sudden shock in his head, and now it seemed to him, as if he had read that book before. By degrees, his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived, that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration; but furnished a subject of deep investigation, and learned inquiry, to the real philosopher, and curious anatomist.

The writer of these memoirs was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length

consented, and proceeded with a solemnity not to be described.

“ While I was conversing with my brother,” said he, “ on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him : I was accordingly wafted along, I knew not how, till I beheld, at a distance, an ineffable glory ; the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, well, blessed be God ! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration, and joyous worship ; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard there songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable, and full of glory. I then applied to my conductor, and requested leave to join the happy throng ; on which he tapped me on the shoulder, and said, “ You

must return to the earth." This seemed like a sword through my heart. In an instant I recollected to have seen my brother stand before me, disputing with the doctor. The three days, during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly." He added: "Such was the effect on my mind, of what I had seen and heard, that if it be possible for a human being to live entirely above the world, and the things of it, for sometime afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears when awake, for, at least, three years. All the kingdoms of the earth were, in my sight, as nothing and vanity; and so great were my ideas of heavenly glory that nothing which did not, in some measure, relate to it, could command my serious attention."

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information, as to the words; or, at least, the subjects of praise and

adoration which Mr. Tennent had heard. But when he was requested to communicate these, he gave a decided negative ; adding, “ You will know them, with many other particulars, hereafter, as you will find the whole among my papers :” alluding to his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

* It was so ordered, in the course of Divine Providence, that the writer was sorely disappointed in his expectations of obtaining the papers here alluded to : such, however, was the will of heaven ! Mr. Tennent’s death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed : and before it was possible to get to his house, after his death, (the writer being with the American army, at the Valley-Forge,) his son came from Charleston, and took his mother, and his father’s papers and property, and returned to Carolina. About fifty miles from Charleston, the son was suddenly taken sick, and died among entire strangers ; and never since, though the writer was also left executor to the son, could any trace of the father’s papers be discovered by him.

NOTE B.

The following case is inserted for the purpose of illustrating this common state of the corporeal and mental powers, by the very uncommon turn they took.

History of Cyrillo Padovano, the noted Sleep Walker. By Dr. Goldsmith.

It has often been a question in the schools, whether it be preferable to be a king by day, and a beggar in our dreams by night, or inverting the question, a beggar by day, and a monarch while sleeping? It has been usually decided that the sleeping monarch is the happiest man, since he is supposed to enjoy all his happiness without contamination; while the monarch in reality, feels the various inconveniences that attend his station. However this may be, there are none, sure, more miserable than those who enjoy neither situation with any degree of comfort, but feel all the inconveniences of want and poverty by day, while they find a repetition of their misery in a dream. Of this kind was the famous Cyrillo Padovano, of whom a long life has been written: a man, if I may so express it,

of a double character, who acted a very different part by night from what he professed in the day. Cyrillo was a native of Padua in Italy, a little brown complexioned man, and, while awake, remarkable for his probity, piety, and candour; but unfortunately for him, his dreams were of the strongest kind, and seemed to overturn the whole system of waking morality; for he every night walked in his sleep, and upon such occasions was a thief, a robber, and plunderer of the dead. The first remarkable exploit we are told of Cyrillo was at the university, where he showed no great marks of assiduity. Upon a certain occasion, his master set him a very long and difficult exercise, which Cyrillo found it impossible, as he supposed, to execute. Depressed with this opinion, and in certain expectation of being chastised the next day, he went to bed quite dejected and uneasy; but awakening in the morning, to his great surprise, he found his exercise completely and perfectly finished, lying upon his table, and, still more extraordinary! written in his own hand. This information he communicated to his master when he gave up his task, who being equally astonished with him,

resolved to try him the next day, with a longer and more difficult task, and to watch him at night when he went to rest. Accordingly Cyrillo was seen going to bed with great uneasiness, and soon was heard to sleep profoundly ; but this did not continue long ; for in about an hour after he lay down he got up, lighted his candle, and sat down to study, where he completed his task as before.

A mind like Cyrillo's, not naturally very strong, and never at rest, began, when he arrived at manhood, to become more gloomy, solicitous, and desponding. In consequence of this turn of thinking, he resolved to leave the world, and turn Carthusian, which is the most rigorous of all the religious orders. Formed for a severe and abstemious life, he was here seen to set lessons of piety to the whole convent ; and to show that he deserved the approbation, as well of his fellows in seclusion as of the whole order. But this good fame did not last long ; for it was soon found that Cyrillo walked by night, and, as we are told of the fabled Penelope, undid in his sleep all the good actions for which he had been celebrated in the day. The first pranks he played were of a light nature, very little

more than running about from chamber to chamber, and talking a little more loosely than became one of his professed piety. As it is against the rules of the fraternity to confine any man by force to his cell, he was permitted in this manner to walk about; and though there was nothing very edifying in his sleeping conversation, yet the convent were content to overlook and pity his infirmities. Being carefully observed on one of those occasions, the following circumstances offered: One evening, having fallen asleep on his chair in his cell, he continued immoveable for about an hour; but then turning about in the attitude of a listener, he laughed heartily at what he thought he heard spoken; then snapping his fingers, to show he did not value the speaker, he turned toward the next person, and made a sign with his fingers as if he wanted snuff. Not being supplied, he seemed a little disconcerted; and pulled out his own box, in which there being nothing, he scraped the inside as if to find some. He next very carefully put up his box again, and looking round him with great suspicion, buttoned up the place of his frock where he kept it. In this manner he continued for some time immove-

able ; but without any seeming cause, flew into a most outrageous passion, in which he neither spared oaths nor execrations, which so astonished and scandalized his brother friars, that they left him to execrate alone. But it would have been well if poor Cyrillo had went no farther, and driven his sleeping extravagances into guilt. One night he was perceived going very busily up to the altar, and in a little beaufet beneath, to rummage with some degree of assiduity. It is supposed that he wished to steal the plate which was usually deposited there, but which had accidentally been sent off the day before to be cleaned. Disappointed in this, he seemed to be extremely enraged ; but not caring to return to his cell empty-handed, he claps on one of the official silk vestments ; and finding that he could carry still more, he put on one or two more over each other ; and thus cumbrously accoutred, he stole off with a look of terror to his cell ; there hiding his ill-got finery beneath his mattress, he laid himself down to continue his nap. Those who had watched him during this interval, were willing to see his manner of behaving the morning after. When Cyrillo awoke, he seemed at first a

good deal surprised at the lump in the middle of his bed; and going to examine the cause, was still more astonished at the quantity of vestments that were bundled there. He went among his fellows of the convent, and inquired how they came to be placed there; and learning the manner from them, nothing could exceed his penitence and contrition.

His last and greatest project was considered of a still more heinous nature. A lady who had long been a benefactor to the convent happening to die, was desirous of being buried in the cloister, in a vault which she had made for that purpose. It was there that she was laid, adorned with much finery, and a part of her own jewels, of which she had a great abundance. The solemnity attending her funeral was magnificent, the expenses great, and the sermon affecting. In all this pomp of grief, none seemed more affected than Cyrillo, or set an example of sincerer mortification. The society considered the deposition of their benefactress among them as a very great honor, and masses in abundance were promised for her safety. But what was the amazement of the whole con-

vent the next day, when they found the vault in which she was deposited broke open, the body mangled; her fingers, on which were some rings, cut off; and all her finery carried away! Every person in the convent was shocked at such barbarity, and Cyrillo was one of the foremost in condemning the sacrilege. However, shortly after, on going to his cell, having occasion to examine under the mattress, he there found that he alone was the guiltless plunderer. The convent was soon made acquainted with his misfortune; and, at the general request of the fraternity, he was removed to another monastery, where the prior had a power, by right, of confining his conventicals. Thus debarred from doing mischief, Cyrillo led the remainder of his life in piety and peace.

NOTE C.

Case of Hallucination, both in hearing and seeing.

A. B., a gentleman of my acquaintance, respectable, both for his character and understanding, had a sick child in his family. During the illness, his professional business

called him from the city of New-York, to Westchester county. After he had arranged his affairs at the court term, he hastened his return. On his way home he stopped at the house of a friend, to refresh himself and his horse. After supper he was conducted to a bed-chamber, in which no person slept but himself: it was in the month of September, and at the full of the moon; the night unusually clear: he was not thinking of his child at the time, but of a very different subject. He fell into a slumber, which lasted some time. The window shutters were open, and the room very light. While he was awake, thinking on some very important subject, a person appeared to him, and in a loud and distinct voice, pronounced these words: "*Your child is dead!*" He saw a man walk across the room, and could distinguish the coat of dark gray, with black trimming and button holes. There was no opening of doors or windows; but the apparition having caused himself to be heard and seen, unaccountably withdrew from observation. The gentleman rose from bed in great anxiety, and noted the time—half past two o'clock. He then dressed himself, and walked the chamber until

morning. He was perfectly convinced, as he now is, that he was not deceived; but actually heard the words, and saw the man as distinctly as he could do under existing circumstances. His mind was so agitated with the intelligence communicated to him by the unknown messenger, that he started early, and, with his friend, who rode with him in a chair, pursued his journey from the White Plains, to town: having first communicated the circumstance to his friend in the house where he staid, minutely. On arriving at his own door, he immediately learned from his wife, that the child had expired at the very hour and minute that the event was announced to him, at the distance of more than twenty-six miles. The gentleman who accompanied him went in the house, and saw the child a corpse.

A. B. is perfectly satisfied of the reality of this occurrence; and perhaps is the only one, of all those who are acquainted with the illusions of the human senses, that will not admit it to be a phantom of the night, or a hallucination of his eyes and ears in that instance.

The suspension of the will in sleep is confirmed by the authority of Professor Stewart, in his treatise on the human mind. Philosophizing on the subject, that acute inquirer, however, confounds, as has been usual, dreaming with sleep; and his reasoning, thus extended and applied, goes to the point I have endeavoured to establish, that the suspension of volition characterizes the somnial state, or that condition of the faculties that I have denominated somnium. As this is a discriminating circumstance of much importance in the present inquiry, it has been thought proper to insert the chapter of Mr. Stewart entire, in which he applies his doctrine of the association of ideas to explain the phenomena of dreaming. The weight of his opinion will be acknowledged by those who have penetrated the deepest into these investigations. My view of the phenomena may be considered as an answer to his second query; and I wish it may be taken up in connexion with it, or as a sequel to it: if it has any bearing upon his third question, the reader will not fail to find it out.

S. L. M.

*Application of the Doctrine of the Association
of Ideas, to explain the Phenomena of
Dreaming.*

[From Stewart's Elements of the Philosophy of the Human Mind.
Chap. V Part I. Sec. V.]

With respect to the phenomena of dreaming, three different questions may be proposed. First. What is the state of the mind in sleep? or, in other words, what faculties then continue to operate, and what faculties are then suspended? Secondly. How far do our dreams appear to be influenced by our bodily sensations; and in what respects do they vary, according to the different conditions of the body in health and in sickness? Thirdly. What is the change which sleep produces on those parts of the *body* with which our mental operations are more immediately connected; and how does this change operate, in diversifying, so remarkably, the phenomena which our mind then exhibits from those of which we are conscious in our waking hours? Of these three questions, the first belongs to the philosophy of the human mind; and it is to this question that the following inquiry is almost entirely confined. The second is more particularly interesting to

the medical inquirer, and does not properly fall under the plan of this work. The third seems to me to relate to a subject which is placed beyond the reach of the human faculties.

It will be granted, that if we could ascertain the state of the mind in sleep, so as to be able to resolve the various phenomena of dreaming into a smaller number of more general principles; and still more, if we could resolve them into one general fact, we should be advanced a very important step in our inquiries upon this subject; even although we should find it impossible to show in what manner this change in the state of the mind results from the change which sleep produces in the state of the body. Such a step would at least gratify, to a certain extent, that disposition of our nature which prompts us to ascend from particular facts to general laws; and which is the foundation of all our philosophical researches: and, in the present instance, I am inclined to think, that it carries us as far as our imperfect faculties enable us to proceed.

In conducting this inquiry with respect to the state of the mind in sleep, it seems reason-

able to expect, that some light may be obtained from an examination of the circumstances which accelerate or retard its approach; for, when we are disposed to rest, it is natural to imagine, that the state of the mind approaches to its state in sleep, more nearly than when we feel ourselves alive and active, and capable of applying all our various faculties to their proper purposes.

In general, it may be remarked, that the approach of sleep is accelerated by every circumstance which diminishes or suspends the exercise of the mental powers; and is retarded by every thing which has a contrary tendency. When we wish for sleep, we naturally endeavour to withhold, as much as possible, all the active exertions of the mind, by disengaging our attention from every interesting subject of thought. When we are disposed to keep awake, we naturally fix our attention on some subject which is calculated to afford employment to our intellectual powers, or to rouse and exercise the active principles of our nature.

It is well known that there is a particular class of sounds which compose us to sleep. The hum of bees; the murmur of a fountain;

the reading of an uninteresting discourse; have this tendency in a remarkable degree. If we examine this class of sounds, we shall find that it consists wholly of such as are fitted to withdraw the attention of the mind from its own thoughts; and are, at the same time, not sufficiently interesting to engage its attention to themselves.

It is also matter of common observation, that children, and persons of little reflection, who are chiefly occupied about sensible objects, and whose mental activity is, in a great measure, suspended, as soon as their perceptive powers are unemployed, find it extremely difficult to continue awake, when they are deprived of their usual engagements. The same thing has been remarked of savages, whose time, like that of the lower animals, is almost completely divided between sleep and their bodily exertions.*

From a consideration of these facts, it seems reasonable to conclude, that, in sleep, those operations of the mind are suspended,

* "The existence of the negro slaves in America appears to participate more of sensation than reflection. To this must be ascribed their disposition to sleep when abstracted from their diversions, and unemployed in their labour. An animal whose body is at rest, and who does not reflect, must be disposed to sleep of course."

Notes on Virginia, by Mr. JEFFERSON, p. 255.

which depend on our volition; for if it be certain that before we fall asleep we must withhold, as much as we are able, the exercise of all our different powers; it is scarcely to be imagined that, as soon as sleep commences, these powers should again begin to be exerted. The more probable conclusion is, that when we are desirous to procure sleep, we bring both mind and body, as nearly as we can, into that state in which they are to continue after sleep commences. The difference, therefore, between the state of the mind when we are inviting sleep, and when we are actually asleep, is this; that in the former case, although its active exertions be suspended, we can renew them, if we please. In the other case, the will loses its influence over all our powers, both of mind and body, in consequence of some physical alteration in the system, which we shall never, probably, be able to explain.

In order to illustrate this conclusion a little further, it may be proper to remark, that if the suspension of our voluntary operations in sleep be admitted as a fact, there are only two suppositions which can be formed concerning its cause. The one is, that the power of vo-

lition is suspended; the other, that the will loses its influence over those faculties of the mind, and those members of the body, which, during our waking hours, are subjected to its authority. If it can be shown, then, that the former supposition is not agreeable to fact, the truth of the latter seems to follow as a necessary consequence.

1. That the power of volition is not suspended during sleep, appears from the efforts which we are conscious of making while in that situation. We dream, for example, that we are in danger; and we attempt to call out for assistance. The attempt, indeed, is, in general, unsuccessful; and the sounds which we emit are feeble and indistinct: but this only confirms, or, rather, is a necessary consequence of, the supposition, that in sleep, the connexion between the will and our voluntary operations, is disturbed, or interrupted. The continuance of the power of volition is demonstrated by the effort, however ineffectual.

In like manner, in the course of an alarming dream, we are sometimes conscious of making an exertion to save ourselves, by flight, from an apprehended danger; but in spite of all our efforts, we continue in bed.

In such cases, we commonly dream that we are attempting to escape, and are prevented by some external obstacle; but the fact seems to be, that the body is, at that time, not subject to the will. In the disturbed rest which we sometimes have when the body is indisposed, the mind appears to retain some power over it; but as, even in these cases, the motions which are made, consist rather of a general agitation of the whole system, than of the regular exertion of a particular member of it, with a view to produce a certain effect; it is reasonable to conclude, that in perfectly sound sleep, the mind, although it retains the power of volition, retains no influence whatever over the bodily organs.

2. The same conclusion is confirmed by a different view of the subject. It is probable, as was already observed, that when we are anxious to procure sleep, the state into which we naturally bring the mind, approaches to its state after sleep commences. Now it is manifest, that the means which nature directs us to employ on such occasions, is not to suspend the power of volition, but to suspend the exertion of those powers whose exercise depends on volition. If it were necessary that

volition should be suspended before we fall asleep, it would be impossible for us, by our own efforts, to hasten the moment of rest. The very supposition of such efforts is absurd; for it implies a continued will to suspend the acts of the will.

According to the foregoing doctrine, with respect to the state of the mind in sleep, the effect which is produced on our mental operations is strikingly analogous to that which is produced on our bodily powers. From the observations which have been already made, it is manifest, that in sleep, the body is, in a very inconsiderable degree, if at all, subject to our command. The vital and involuntary motions, however, suffer no interruption, but go on as when we are awake, in consequence of the operation of some causes unknown to us. In like manner, it would appear, that those operations of the mind, which depend on our volition, are suspended; while certain other operations are, at least occasionally, carried on. This analogy naturally suggests the idea, that *all* our mental operations, which are independent of our will, may continue during sleep; and that the phenomena of dreaming, may, perhaps, be pro-

duced by these, diversified in their apparent effects, in consequence of the suspension of our voluntary powers.

If the appearances which the mind exhibits during sleep, are found to be explicable on this general principle, it will possess all the evidence which the nature of the subject admits of.

It was formerly shown, that the train of thought in the mind does not depend *immediately* on our will, but is regulated by certain general laws of association. At the same time, it appeared, that among the various subjects which thus spontaneously present themselves to our notice, we have the power of singling out any one that we choose to consider, and of making it a particular object of attention ; and that, by doing so, we not only can stop the train that would otherwise have succeeded, but frequently can divert the current of our thoughts into a new channel. It also appeared, that we have a power (which may be much improved by exercise) of recalling past occurrences to the memory, by a voluntary effort of the recollection.

The indirect influence which the mind thus possesses over the train of its thoughts is so

great, that during the whole time we are awake, excepting in those cases in which we fall into what is called a reverie, and suffer our thoughts to follow their natural course, the order of their succession is always regulated more or less by the will. The will, indeed, in regulating the train of thought, can operate only (as I already showed) by availing itself of the established laws of association; but still it has the power of rendering this train very different from what it would have been if these laws had taken place without its interference.

From these principles, combined with the general fact which I have endeavoured to establish with respect to the state of the mind in sleep, two obvious consequences follow: First. That when we are in this situation, the succession of our thoughts, in so far as it depends on the laws of association, may be carried on by the operation of the same unknown causes by which it is produced while we are awake; and, Secondly. That the order of our thoughts, in these two states of the mind, must be very different; inasmuch as, in the one, it depends solely on the laws of associa-

tion; and in the other, on these laws combined with our own voluntary exertions.

In order to ascertain how far these conclusions are agreeable to truth, it is necessary to compare them with the known phenomena of dreaming. For which purpose I shall endeavour to show, first, that the succession of our thoughts in sleep is regulated by the same general laws of association, to which it is subjected while we are awake; and, secondly, that the circumstances which discriminate dreaming from our waking thoughts, are such as must necessarily arise from the suspension of the influence of the will.

1. That the succession of our thoughts in sleep, is regulated by the same general laws of association which influence the mind while we are awake, appears from the following considerations:

1. Our dreams are frequently suggested to us by bodily sensations; and with these, it is well known, from what we experience while awake, that particular ideas are frequently very strongly associated. I have been told by a friend, that, having occasion, in consequence of an indisposition, to apply a bottle of hot water to his feet when he went

to bed, he dreamed that he was making a journey to the top of Mount Etna, and that he found the heat of the ground almost insupportable. Another person having a blister applied to his head, dreamed that he was scalped by a party of Indians. I believe every one who is in the habit of dreaming, will recollect instances, in his own case, of a similar nature.

2. Our dreams are influenced by the prevailing temper of the mind; and vary in their complexion according as our habitual disposition, at the time, inclines us to cheerfulness or to melancholy. Not that this observation holds without exception; but it holds so generally, as must convince us that the state of our spirits has some effect on our dreams, as well as on our waking thoughts. Indeed, in the latter case no less than in the former, this effect may be counteracted, or modified, by various other circumstances.

After having made a narrow escape from any alarming danger, we are apt to awake, in the course of our sleep, with sudden startings; imagining that we are drowning, or on the brink of a precipice. A severe misfortune, which has affected the mind deeply, influences our dreams in a similar way; and suggests to

us a variety of adventures, analogous, in some measure, to that event from which our distress arises. Such, according to Virgil, were the dreams of the forsaken Dido.

“———— Agit ipse furentem,
 In somnis ferus *Æneas*; semperque relinqui,
 Sola sibi; semper longam incomitata videtur,
 Ire viam, et *Tyrios* desertâ quærere terrâ.”

3. Our dreams are influenced by our prevailing habits of association while awake.

In a former part of this work, I considered the extent of that power which the mind may acquire over the train of its thoughts; and I observed, that those intellectual diversities among men, which we commonly refer to peculiarities of genius, are, at least in a great measure, resolvable into differences in their habits of association. One man possesses a rich and beautiful fancy, which is at all times obedient to his will. Another possesses a quickness of recollection, which enables him, at a moment's warning, to bring together all the results of his past experience, and of his past reflections, which can be of use for illustrating any proposed subject. A third can, without effort, collect his attention to the most

abstract questions in philosophy; can perceive at a glance, the shortest and most effectual process for arriving at the truth; and can banish from his mind every extraneous idea which fancy or casual association may suggest, to distract his thoughts or mislead his judgment. A fourth unites all these powers in a capacity of perceiving truth with an almost intuitive rapidity, and in an eloquence which enables him to command, at pleasure, whatever his memory and his fancy can supply, to illustrate and to adorn it. The occasional exercise which such men make of their powers, may undoubtedly be said, in one sense, to be unpremeditated or unstudied; but they all indicate previous *habits* of meditation or study, as unquestionably as the dexterity of the expert accountant, or the rapid exposition of the professional musician.

From what has been said, it is evident, that a train of thought which in one man would require a painful effort of study, may, in another, be almost spontaneous: nor is it to be doubted, that the reveries of studious men, even when they allow, as much as they can, their thoughts to follow their own course, are more or less connected together by those prin-

ciples of association, which their favourite pursuits tend more particularly to strengthen.

• The influence of the same habits may be traced distinctly in sleep. There are probably few mathematicians who have not dreamed of an interesting problem, and who have not even fancied that they were prosecuting the investigation of it with much success. They whose ambition leads them to the study of eloquence, are frequently conscious, during sleep, of a renewal of their daily occupations, and sometimes feel themselves possessed of a fluency of speech, which they never experienced before. The poet, in his dreams, is transported into Elysium, and leaves the vulgar and unsatisfactory enjoyments of humanity, to dwell in those regions of enchantment and rapture, which have been created by the divine imaginations of Virgil and of Tasso.

“ And hither Morpheus sent his kindest dreams,
Raising a world of gayer tinct and grace ;
O'er which were shadowy cast Elysian gleams,
That play'd in waving lights, from place to place,
And shed a roseate smile on Nature's face.
Not Titian's pencil e'er could so array,
So fleece with clouds the pure ethereal space ;

Nor could it e'er such melting forms display,
 As loose on flowery beds all languishingly lay.
 No, fair illusions! artful phantoms, no!
 My muse will not attempt your fairy land:
 She has no colours, that like your's can glow;
 To catch your vivid scenes, too gross her hand."
Castle of Indolence.

As a further proof that the succession of our thoughts in dreaming is influenced by our prevailing habits of association, it may be remarked, that the scenes and occurrences which most frequently present themselves to the mind while we are asleep, are the scenes and occurrences of childhood and early youth. The facility of association is then much greater than in more advanced years; and although, during the day, the memory of the events thus associated, may be banished by the objects and pursuits which press upon our senses, it retains a more permanent hold of the mind than any of our subsequent acquisitions; and, like the knowledge which we possess of our mother tongue, is, as it were, interwoven and incorporated with all its most essential habits. Accordingly, in old men, whose thoughts are, in a great measure, disengaged from the world, the transactions of their middle age,

which once seemed so important, are often obliterated; while the mind dwells, as in a dream, on the sports and the companions of their infancy.

I shall only observe further, on this head, that in our dreams, as well as when awake, we occasionally make use of words as an instrument of thought. Such dreams, however, do not affect the mind with such emotions of pleasure and of pain, as those in which the imagination is occupied with particular objects of sense. The effect of philosophical studies, in habituating the mind to the almost constant employment of this instrument, and, of consequence, its effect in weakening the imagination, was formerly remarked. If I am not mistaken, the influence of these circumstances may also be traced in the history of our dreams; which, in youth, commonly involve, in a much greater degree, the exercise of imagination; and affect the mind with much more powerful emotions, than when we begin to employ our maturer faculties in more general and abstract speculations.

From these different observations, we are authorized to conclude, that the same laws of

association which regulate the train of our thoughts while we are awake, continue to operate during sleep. I now proceed to consider, how far the circumstances which discriminate dreaming from our waking thoughts, correspond with those which might be expected to result from the suspension of the influence of the will.

1. If the influence of the will be suspended during sleep, all our voluntary operations, such as recollection, reasoning, &c. must also be suspended.

That this really is the case, the extravagance and inconsistency of our dreams are sufficient proofs. We frequently confound together times and places the most remote from each other; and, in the course of the same dream, conceive the same person as existing in different parts of the world. Sometimes we imagine ourselves conversing with a dead friend, without remembering the circumstance of his death, although, perhaps, it happened but a few days before, and affected us deeply. All this proves clearly, that the subjects which then occupy our thoughts, are such as present themselves to the mind spontaneously; and that we have no power of em-

ploying our reason, in comparing together the different parts of our dreams; or even of exerting an act of recollection, in order to ascertain how far they are consistent and possible.

The processes of reasoning, in which we sometimes fancy ourselves to be engaged during sleep, furnish no exception to the foregoing observation; for although every such process, the time we form it, implies volition; and, in particular, implies a recollection of the premises, till we arrive at the conclusion; yet when a number of truths have been often presented to us, as necessarily connected with each other, this series may afterwards pass through the mind according to the laws of association, without any more activity on our part, than in those trains of thought which are the most loose and incoherent. Nor is this mere theory. I may venture to appeal to the consciousness of every man accustomed to dream, whether his reasonings, during sleep, do not seem to be carried on without any exertion of his will; and with a degree of facility, of which he was never conscious while awake. Mr. Addison, in one of his Spectators, has made this observation; and his testi-

mony, in the present instance, is of the greater weight, that he had no particular theory on the subject to support. "There is not" (says he) "a more painful action of the mind than invention: yet in dreams, it works with that ease and activity, that we are not sensible when the faculty is employed. For instance, I believe every one, some time or other, dreams that he is reading papers, books, or letters; in which case the invention prompts so readily, that the mind is imposed on, and mistakes its own suggestions for the composition of another."*

2. If the influence of the will during sleep be suspended, the mind will remain as passive, while its thoughts change from one subject to another, as it does during our waking hours, while different perceptible objects are presented to our senses.

Of this passive state of the mind in our dreams, it is unnecessary to multiply proofs; as it has always been considered as one of the most extraordinary circumstances with which they are accompanied. If our dreams, as well as our waking thoughts, were subject

* No. 487.

to the will, is it not natural to conclude, that in the one case, as well as in the other, we would endeavour to banish, as much as we could, every idea which had a tendency to disturb us; and detain those only which we found to be agreeable? So far, however, is this power over our thoughts from being exercised, that we are frequently oppressed, in spite of all our efforts to the contrary, with dreams which affect us with the most painful emotions. And, indeed, it is a matter of vulgar remark, that our dreams are, in every case, involuntary on our part; and that they appear to be obtruded on us by some external cause. This fact appeared so unaccountable to the late Mr. Baxter, that it gave rise to his very whimsical theory, in which he ascribes dreams to the immediate influence of separate spirits on the mind.

3. If the influence of the will be suspended during sleep, the *conceptions* which we then form of sensible objects will be attended with a belief of their real existence, as much as the *perception* of the same objects is while we are awake.

In treating of the power of conception, I formerly observed, that our belief of the sepa-

rate and independent existence of the objects of our perceptions, is the result of experience; which teaches us that these perceptions do not depend on our will. If I open my eyes, I cannot prevent myself from seeing the prospect before me. The case is different with respect to our conceptions. While they occupy the mind, to the exclusion of every thing else, I endeavoured to show, that they are always accompanied with belief; but as we can banish them from the mind, during our waking hours, at pleasure; and as the momentary belief which they produce, is continually checked by the surrounding objects of our perceptions, we learn to consider them as fictitious of our own creation; and, excepting in some accidental cases, pay no regard to them in the conduct of life. If the doctrine, however, formerly stated with respect to conception be just, and if, at the same time, it be allowed, that sleep suspends the influence of the will over the train of our thoughts, we should naturally be led to expect, that the same belief which accompanies perception while awake, should accompany the conceptions which occur to us in our dreams. It is scarcely necessary for me to remark, how

strikingly this conclusion coincides with acknowledged facts.

May it not be considered as some confirmation of the foregoing doctrine, that when opium fails in producing complete sleep, it commonly produces *one* of the effects of sleep, by suspending the activity of the mind, and throwing it into a reverie; and that while we are in this state, our conceptions frequently affect us nearly in the same manner as if the objects conceived were present to our senses?*

Another circumstance, with respect to our conceptions during sleep, deserves our notice. As the subjects which we then think upon occupy the mind exclusively, and as the attention is not diverted by the objects of our external senses, our conceptions must be proportionably lively and steady. Every person knows how faint the conception is which we form of any thing, with our eyes open, in comparison of what we can form with our eyes shut: and that, in proportion as we can suspend the exercise of all our other senses, the liveliness of our conception increases. To

* See the Baron De Tott's account of the Opium takers at Constantinople.

this cause is to be ascribed, in part, the effect which the dread of spirits in the dark has on some persons, who are fully convinced in speculation, that their apprehensions are groundless ; and to this also is owing the effect of an accidental perception, in giving them a momentary relief from their terrors. Hence the remedy which nature points out to us, when we find ourselves overpowered by the imagination. If every thing around us be silent, we endeavour to create a noise, by speaking aloud, or beating with our feet ; that is, we strive to divert the attention from the subjects of our imagination, by presenting an object to our powers of perception. The conclusion which I draw from these observations is, that, as there is no state of the body in which our perceptive powers are so totally unemployed as in sleep, it is natural to think, that the objects which we conceive or imagine, must then make an impression on the mind, beyond comparison greater, than any thing of which we can have experience while awake.

The phenomena which we have hitherto explained, take place when sleep seems to be complete ; that is, when the mind loses its influence over *all* those powers whose exercise

depends on its will. There are, however, many cases in which sleep seems to be partial: that is, when the mind loses its influence over *some* powers, and retains it over others. In the case of the *somnambuli*, it retains its power over the limbs, but it possesses no influence over its own thoughts, and scarcely any over the body; excepting those particular members of it which are employed in walking. In madness, the power of the will over the body remains undiminished, while its influence in regulating the train of thought is in a great measure suspended; either in consequence of a particular idea, which engrosses the attention, to the exclusion of everything else, and which we find it impossible to banish by our efforts; or in consequence of our thoughts succeeding each other with such rapidity, that we are unable to stop the train. In both of these kinds of madness, it is worthy of remark, that the conceptions or imaginations of the mind becoming independent of our will, they are apt to be mistaken for actual perceptions, and to affect us in the same manner.

By means of this supposition of a partial sleep, any apparent exceptions which the his-

tory of dreams may afford to the general principles already stated, admit of an easy explanation.

Upon reviewing the foregoing observations, it does not occur to me, that I have, in any instance, transgressed those rules of philosophizing, which, since the time of Newton, are commonly appealed to as the tests of sound investigation. For, in the first place, I have not supposed any causes which are not known to exist; and, secondly, I have shown that the phenomena under our consideration are necessary consequences of the causes to which I have referred them. I have not supposed, that the mind acquires in sleep any new faculty of which we are not conscious while awake; but only (what we know to be a fact) that it retains some of its powers, while the exercise of others is suspended: and I have deduced synthetically, the known phenomena of dreaming, from the operation of a particular class of our faculties, uncorrected by the operation of another. I flatter myself, therefore, that this inquiry will not only throw some light on the state of the mind in sleep; but that it will have a tendency to illustrate the mutual adaption and subserviency, which

exists among the different parts of our constitution, when we are in complete possession of all the faculties and principles which belong to our nature.

The foregoing observations on the state of the mind in sleep, and on the phenomena of dreaming, were written as far back as the year 1772; and were read (nearly in the form in which they are now published) in the year 1773, in a private literary society in this university. A considerable number of years afterwards, at a time when I was occupied with very different pursuits, I happened, in turning over an old volume of the Scot's Magazine, (the volume for the year 1749,) to meet with a short essay on the same subject, which surprised me by its very striking coincidence to some ideas which had formerly occurred to me. I have reason to believe that this essay is very little known, as I have never seen it referred to by any of the numerous writers who have since treated of the human mind; nor have even heard it once mentioned in conversation. I had some time ago the satisfaction to learn, very accidentally, that the author was Mr. Thomas Melville, a

gentleman who died at the early age of 27 ; and whose ingenious observations on light and colours (published in the Essays of the Edinburgh Philosophical Society) are well known over Europe.

The passages which coincide the most remarkably with the doctrine I have stated, are the following. I quote the first with particular pleasure, on account of the support which it gives to an opinion which I formerly proposed in the essay on conception, and on which I have the misfortune to differ from some of my friends.

“ When I am walking up the High-street of Edinburgh, the objects which strike my eyes and ears give me an idea of their presence ; and this idea is lively, full, and permanent, as arising from the continued operation of light and sound on the organs of sense.

“ Again ; when I am absent from Edinburgh, but *conceiving* or *imagining* myself to walk up the High-street, in relating, perhaps, what befel me on such an occasion, I have likewise in my mind an idea of what is usually seen and heard in the High-street ; and this idea of imagination is entirely similar to

those of sensation, though not so strong and durable.

“ In this last instance, while the imagination lasts, be it ever so short, it is evident that I *think* myself in the street of Edinburgh, as truly as when I *dream* I am there, or even as when I *see* and *feel* I am there. It is true, we cannot so well apply the word *belief* in this case; because the *perception* is not clear or steady, being ever disturbed, and soon dissipated, by the superior strength of intruding *sensation*: yet nothing can be more absurd than to say, that a man may, in the same individual instant, *believe* he is in one place, and *imagine* he is in another. No man can demonstrate that the objects of sense exist without him; we are conscious of nothing but our own sensations: However, by the uniformity, regularity, consistency, and steadiness of the impression, we are led to believe, that they have a real and durable cause without us; and we observe not any thing which contradicts this opinion. But the ideas of imagination, being transient and fleeting, can beget no such opinion, or habitual belief; though there is as much perceived in this case as in the former, namely, an idea of the object within

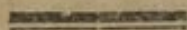
the mind. It will be easily understood, that all this is intended to obviate an objection that might be brought against the similarity of dreaming and imagination, from our believing in sleep that all is real. But there is one fact that plainly sets them both on a parallel, that in sleep we often recollect that the scenes which we behold are a mere dream, in the same manner as a person awake is habitually convinced that the representations of his imagination are fictitious."

"In this essay we make no inquiry into the state of the body in sleep."

"If the operations of the mind in sleep can be fairly deduced from the same causes as its operations when awake, we are certainly advanced one considerable step, though the causes of these latter should be still known. The doctrine of gravitation, which is the most wonderful and extensive discovery in the whole compass of human science, leaves the descent of heavy bodies as great a mystery as ever. In philosophy, as in geometry, the whole art of investigation lies in reducing things that are difficult, intricate, and remote, to what is simpler and

easier of access, by pursuing and extending the analogies of nature."

On looking over the same essay, I find an observation, which I stated as my own, in page 137 of this work. "The mere imagination of a tender scene in a romance, or drama, will draw tears from the eyes of those who know very well, when they recollect themselves, that the whole is fictitious. In the mean time, they must conceive it is real; and from this supposed reality arises all its influence on the human mind."



The opinion of Dr. Rush, on dreaming and the kindred affections, is contained in his last, and very important work, entitled "Medical inquiries and observations upon the diseases of the human mind." He considers dreaming the effect of imperfect sleep; and as being, in reality, a transient paroxysm of delirium. While delirium may be contemplated as a more lasting dream, he thinks the remote causes of incubus or nightmare the same with those of dreams. In his judgment, somnambulism is nothing but a lighter grade of delirium; and, indeed, may be defined to be a transient paroxysm of madness: and illusion, or what I call hallucination, is stated by Dr. Rush, to be a waking dream. His chapter on the diseases of the

will, is eminently worthy to be read. All these phenomena are modifications of somnium.

EDITOR.

*Of Dreaming, Incubus, or Night Mare, and
Somnambulism.*

To enumerate all the phenomena of dreams, and to attempt an explanation of their proximate cause, would require a previous account of the theory of sleep; and this would render it necessary to introduce several physiological principles, all of which would be foreign to the practical objects of this work; for which reason I shall barely remark, that dreaming is the effect of unsound or imperfect sleep. That this is the case is obvious from its being uncommon among persons who labour, and sleep soundly afterwards, and from its causes to be mentioned presently. It is always induced by morbid or irregular action of the blood vessels in the brain, and hence it is accompanied with the same erroneous *train*, or the same *incoherence* of thought, which takes place in delirium. This is so much the case, that a dream may be considered as a transient paroxysm of delirium, and delirium as a per-

manent dream. It differs from madness in not being attended with muscular action.

As dreams are generally accompanied with distress, and are often the premonitory signs of acute diseases, their cure is an important object of the science of medicine. Their remote cause are an increase, or diminution, of stimuli upon the brain.

I. The increased stimuli are, corporeal and mental.

1. The corporeal stimuli are, an excessive quantity of aliments or drinks, or of both, of an offensive quality to the stomach, a position of the head not habitual to the patient, cold, heat, noises, a tight collar or wristbands, a fever, opium, a full bladder, inclination to go to stool, and, lastly, light. It is from the stimulus of the last cause, that we dream most after daybreak in the morning.

2. The mental stimuli are, all disquieting passions, difficult studies begun at bed-time, and an undue weight of business.

II. Dreams are induced by the diminution of habitual stimuli, such as customary food, drinks, exercise, labour, studies, and business. They are sometimes terrifying, or

distressing, and not only detract from the happiness of life, but, when neglected, become the cause of more serious diseases in the brain. The remedies for them, when they are induced by an increase of stimuli, whether corporeal or mental, should be,

1. Bleeding, or gentle purges, and low diet. The famous pedestrian traveller, Mr. Stewart, informed me that he never dreamed, when he lived exclusively upon vegetable food.

2. Exercise, or labour, which reduces excitement, and wastes excitability down to the point of natural and sound sleep. Persons who work hard during the day seldom dream.

3. Avoiding all its remote and exciting causes, more especially such of them as act upon the mind in the evening.

4. When dreaming arises from a diminution of customary stimuli, a light supper, a draught of porter, a glass of wine, or a dose of opium, generally prevent them. Habitual noises, when suspended, should be restored.

Of the Incubus, or Night Mare.

This disease is induced by a stagnation of the blood in the brain, lungs, or heart. It occurs when sleep is more profound than natural. Its remote causes are the same as of dreams. To these may be added, sleeping upon the back, by which means the blood is disposed to stagnate in the places above mentioned, from an excess or diminution of the force that moves it. Persons who go to bed in good health, and are found dead in their beds in the morning, it is supposed, generally die of this disease.

Its remedies should be the same as for dreams, with the additional one of sleeping alternately on each side.

Of Somnambulism.

I shall introduce my remarks upon this disease, by copying Dr. Hartley's correct and perspicuous account of its cause, in his "Observations upon Man."

"Those who walk and talk in their sleep (says the doctor) have evidently the nerves of the muscles concerned, so free, as that vibrations [or nervous influence] can descend from

the internal parts of the brain, the peculiar residence of ideas, into them. At the same time the brain itself is so oppressed, that they have scarce any memory. Persons who read inattentively, that is, see and speak almost without remembering; also those who labour under such a morbid loss of memory, as that though they see, hear, speak, and act, *pro ne nata*, from moment to moment, yet forget all immediately, somewhat resemble the persons who walk and talk in their sleep."

Dreaming, I have said, is a transient paroxysm of delirium. Somnambulism is nothing but a higher grade of the same disease. It is a transient paroxysm of madness. Like madness, it is accompanied with muscular action, with incoherent, or coherent conduct, and with that complete oblivion of both, which takes place in the worst grade of madness. Coherence of conduct discovers itself in persons who are affected with it undertaking, or resuming, certain habitual exercises or employments. Thus we read of the scholar resuming his studies, the poet his pen, and the artisan his labours, while under its influence, with their usual industry, taste, and correctness. It extended still further in

the late Dr. Blacklock, of Edinburgh, who rose from his bed, to which he had retired at an early hour, came into the room where his family was assembled, conversed with them, and afterwards entertained them with a pleasant song, without any of them suspecting he was asleep, and without his retaining, after he awoke, the least recollection of what he had done.

Persons who are affected with this disease sometimes appear pale, and covered with profuse sweats.

Its remedies should be the same as for dreaming, when it arises from an increase of corporeal or mental stimuli. I have read an account of two cures being performed, by placing a tub of water in the bed-room of patients who were afflicted with it.

Of Illusions.

By this term I mean that disease, in which false perceptions take place in the ears and eyes in the waking state, from a morbid affection of the brain, or of the sense which is the seat of the illusion. It may be considered as a waking dream. Persons affected

with it fancy they hear voices, or see objects that do not exist. These false perceptions are said, by superstitious people, to be premonitions of death. They sometimes indicate either the forming state, or the actual existence of disease, which being seated most commonly in a highly vital part of the body, that is the brain, now and then ends in death, and thus administers support to superstition. They depend, like false perception in madness, upon motion being excited in a part of the ear or the eye, which does not vibrate with the impression made upon it, but communicates it to a part upon which the impression of the noise heard, or of the person seen, was formerly made, and hence the one becomes audible and the other visible.

The deception, when made upon the ears, consists most commonly in hearing our own names, and for this obvious reason ; we are accustomed to hear them pronounced more frequently than any other words, and hence the part of the ear, which vibrates with the sound of our names, moves more promptly, from habit, than any other part of it. For the same reason the deception, when made upon the eyes, consists in seeing our

own persons, or the persons of our intimate friends, whether living or dead, oftener than any other people. The part upon the retina, from which those images are reflected, move more promptly, from habit, than any other of that part of the organ of vision.

The voice which is supposed to be heard, and the objects which are supposed to be seen, are never heard nor seen by two persons, even when they are close to each other. This proves them both to be the effect of disease in the single person who hears, or sees, the supposed voice or object. I am aware that this explanation of illusions may be applied to invalidate the accounts that are given in the old and new testaments of the supernatural voices and objects that were heard or seen by individuals, particularly by Daniel, Elisha, and St. Paul; but they should no more have that effect than the cures of diseases that are performed by natural means, should invalidate the accounts that are given in those books of the same diseases being cured in a miraculous manner. But, admitting the voices or objects that were heard or seen, by the prophets and apostle above mentioned, to have

been produced by a change in the natural actions of the brain, or of the organs of hearing or seeing, that change, considering its design, was no less supernatural than if the voices or objects supposed to have been heard, or seen, had been real. It is remarkable, that in all those cases, where miracles were necessary to establish a divine commission, or a new doctrine, every circumstance connected with them was distinctly heard, or seen, not by an individual only, but by two or three, and sometimes by several hundred witnesses, in all of whom it is scarcely possible for an illusion to have existed at the same time from natural causes.

The remedies for illusion should be, bleeding, purges, and low diet, when the pulse indicates undue excitement in the arterial system. A certain Mr. Nicolai, a member of the academy of sciences in Berlin, was much relieved of this disease by the application of leeches to the hæmorrhoidal vessels.

In a reduced state of the system, the remedies should be, cordial diet and tonic medicines. Mr. Nicolai heard the voices of his friends only when he was alone, and in a

state of inaction. This fact suggests the advantages of company and exercise, as additional remedies in this disease.

Letter from Joseph Priestly, LL. D. &c. addressed to Dr. Mitchill, in 1801, containing some thoughts concerning Dreams.

DEAR SIR,

That ideas have a permanent existence in the mind cannot be denied, because, sometimes voluntarily and sometimes involuntarily, they occur long after their first introduction. The brain, therefore, by means of which the mind is furnished with all its ideas, and which is the repository of them, must be of such a texture as not only to receive, but firmly to retain, the impressions that are made upon it by the external senses. It must also be capable of keeping them in a dormant or quiescent state; for ideas may be forgotten, and, at a great distance of time, recollected, and yet with the greatest certainty of their being the same that they were at the first. By what kind of mechanism this is effected is one of the great

secrets of nature; but the opinion of Mr. Hartley, or rather of Sir Isaac Newton, seems the most probable, viz. that, during the presence of any sensation, some part of the substance of the brain is in a vibratory motion, and that in retaining a disposition to vibrate in the same manner consists the dormant state of the ideas communicated by sensation.

On any hypothesis, the disappearance of any particular train of ideas, by their falling into a dormant state, must consist in the inaptitude of the region of the brain to which they belong to be excited; and, in the case of sleep, this may be owing either to the *compression* of a part or the whole of the brain, so that it shall be kept by force from performing its usual functions; or to *relaxation*, similar to that of the fibres of the muscles in the same state. And as one of these is evidently the cause of the other, the muscles being necessarily relaxed during sleep, it is the more probable that they are both affected in the same manner, at the same time.

In whatever it be that this dormant state of ideas consists, I cannot help inferring, from certain phenomena in dreaming, and also in delirium and intoxication, that in the brain,

which is a substance of considerable size, there are different regions, in some of which ideas may be repositied out of the reach of ordinary excitement, but in which they may be revived in particular circumstances, so that few or no impressions ever made upon the mind are wholly lost; as was observed by Dr. Rush, in a very interesting note to his *Life of Mr. Drinker*, Essays, p. 296.

That there actually are regions of the brain, the repository of ideas and of knowledge, which are sometimes out of the reach of voluntary excitement, is evident from some persons entirely forgetting certain languages when they are in health and sober, and speaking them fluently in a state of delirium, insanity, or intoxication, of which some remarkable instances are given by Dr. Rush, in the note above mentioned. One is of a French Countess who had forgotten the Welch language, which she had learned of her nurse, and yet spake it and no other, in the delirium of a fever; and another of a young man, who, he told me, was a fellow student with him at Edinburgh, who spoke French fluently as he was conducting him to his lodgings, after drinking too much; though the next day he

not only remembered nothing of it, but was unable to speak that language at all: but he had been well acquainted with it when he was a boy. That this knowledge of these languages, and, consequently, the ideas that were the elements of it, actually existed in the mind and the brain, though in a dormant state, cannot, therefore, be denied: for in a state of extraordinary excitement, or excitement of a peculiar kind, the knowledge of them was actually revived. I have heard other facts of the same kind very well authenticated.

In a state of perfectly sound sleep, all ideas, as far as appears, remain in this dormant state. But this, I believe, is the case with very few persons: for most persons never sleep without dreaming more or less: that is, though many of their ideas are in a dormant state, others are not so, but occupy the mind, and sometimes even agitate it to a great degree, almost as much as in the most intense exercise of its powers when awake.

With some persons these sleeping thoughts are a continuation of those with which the mind was occupied when it was awake; but with myself, and many other persons, this is

very rarely the case, the sleeping thoughts having no connexion whatever with the waking ones. On the approach of sleep they may be observed to come from some very different quarter, and gradually to exclude the others. Consequently, while one part of the brain is either compressed or relaxed by sleep, and the ideas belonging to it become dormant, other parts are more excited; so that the ideas repositied in them come forth, and occupy the mind till the approach of vigilance. This circumstance was first observed to me by an ingenious friend in England, and since I have heard it, I have given particular attention to it, as much, at least, as the nature of the case will admit: for a person must awake in particular critical moments to be able to make any observations of the kind.

I remember, however, that before I heard this remark of my friend's, I once awoke from a dream attended with circumstances exceedingly favourable to his ideas, and the hypothesis above mentioned. I thought I was attending a public speaker, whose vociferation was very loud, and his tones very peculiar. Before the harangue was concluded I awoke. But still, though no arti-

culation could be perceived, I had a distinct hearing of the peculiar tones of the speaker, resembling notes in music ; and, lying perfectly still, I attended to the sound a sensible space of time. To satisfy myself that I was really awake, I opened my eyes, and saw distinctly every thing in the room in which I lay. How long I might have retained this sound, remaining from my dream, I cannot tell ; but on a very slight motion of my head it instantly disappeared. Some time after this I awoke from another dream in similar circumstances. I thought I was examining an unfinished building, and, standing on some rafters near the roof, I heard two of the carpenters speaking very loud to each other ; and, awaking, I very distinctly heard the sound of their voices a short time afterwards, though I could not distinguish any of their words.

In these cases it seems evident, that the region of the brain in which the dreaming thoughts prevail must have been different from that which is occupied by the waking ones, and that one of the trains of ideas excluded the other.

If I might indulge a conjecture on so obscure a subject it would be, that the region of the ideas which occur in dreams is more

deeply seated, and, therefore, that this interior part of the brain is not so soon affected by the cause of sleep as the exterior part. If sleep be occasioned by the compression of the brain, as experiments made on the Parisian beggar (who could be made to sleep at pleasure, by pressing that part of his brain which was not covered by the skull) seems to make probable, some light may be thrown upon it, from the consideration of the state of the brain during sleep, when it is said all the arteries of the body are more empty, and the veins more full, than in a state of vigilance.

In the brain the veins do not accompany the arteries, as in other parts of the body, but enter the skull, and issue from it in different places; and the ramifications of the veins spread over the lateral sinuses of the dura mater, which encloses the brain. During sleep, therefore, the external parts of the brain will be compressed by the distention of these veins, while the arteries in the interior part being less distended than in a state of vigilance, those parts of the brain that are contiguous to them will be relieved from their usual pressure.

If the disappearance of ideas in sleep be owing to a relaxation of any part of the brain, it is possible, that on this very account, other parts, at some distance, may be in a state of greater tension, the principle of excitability, whatever it be, being, as it were, concentrated in them. But I am by no means satisfied with these conjectures, and only mention the facts in order to draw the attention of anatomists and physiologists to a subject highly interesting, and not yet unexplored.

It is something favourable to the hypothesis of the ideas excited in dreams having their seat in some region of the brain more deeply seated than that which is occupied by our waking thoughts, that many persons (and I am one of the number) seldom dream of any thing that is recent. The persons that occur in their dreams are generally those that have been long dead; but yet they are never considered as having been dead, but as alive, and they speak and act in their proper characters.

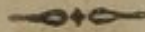
It seems to follow, from this, that only that part of the brain is at rest which was occupied by the more recent trains of ideas, while those which penetrated deeper are not

so much affected by the cause of sleep. But at one time those ideas must have occupied the regions affected by sleep, and I am unable to form any tolerable conjecture how they have come into a different situation. I therefore leave the subject to your greater ingenuity; and am, with considerations of esteem and respect,

Yours, &c.

J. PRIESTLY.

The Hon. S. L. MITCHILL.



The case of Miss Baker is, unquestionably, the most curious one of the kind on record; but it is not the only one. The Gentleman's Magazine for May, 1760, contains an analogous instance. Dr. Hooper, his son, Mr. H., and Capt. Fisher, are the witnesses, who attest the fact of a boy, that delivered regular theological discourses in fits, at Reading, in England. On account of the resemblance which that case bears to ours, the article is borrowed entire, from that highly respectable work. Vol. XXX. p. 236—240.

EDITOR.

Reading, May 10, 1769.

MR. URBAN,

THE story I am now going to relate, may be depended upon as a fact, and how incredible soever it may appear, there were so many eyewitnesses of the truth of it, that no fact can be better attested.

About the beginning of the year 1759, one *Joseph Payne*, a country lad about 16, came to live with Capt. Fisher of this town, as a foot-boy. He had before been servant to a farmer, at Lambourn Woodlands, and, till this time, followed the plough, and other farming business. He was wholly unacquainted with letters, but was, notwithstanding, of a very serious turn, attended constantly at church, and was very attentive to what he heard there. His master, the farmer, was a Quaker, a man of strict morals, and the lad profited much by the example set before him in so regular a family; where reading the scriptures, and conversing upon religious topics, was a principal part of the employment of the leisure hours of the master and his children, at which the lad was often present.

After he had been some time in the ser-

vice of Captain Fisher, his fellow servant was one day alarmed by his falling into a fit. Being much frightened, she went to call other assistance, and several people were soon got about him, who were astonished to find that he had begun a very pertinent and regular discourse, which he continued for half an hour, and then, as if rising from a trance, or waking from a profound sleep, he came to himself, and declared in the most solemn manner, that he neither knew what had happened, nor what he had said. This was reported to his master, who ordered that the boy should be watched more narrowly, both as to his behaviour and conversation, fearing lest he should have been made the instrument of some enthusiastical bigot ; no man detesting enthusiasm more. In a few days he was seized with a second fit, in which he again discoursed as rationally as before ; and, in little more than a week, with a third ; at which time Dr. Hooper, late an eminent man-midwife in Reading, and now of Queen's street, being upon a visit at his son's, Captain Fisher dispatched a billet to the doctor, requesting his presence immediately, upon a matter of much curiosity.

The doctor hastened to the captain, and being told what he had to expect, sent for his son, who wrote short hand; being determined to convince himself of the truth of the fact.

By the time that young Mr. Hooper arrived, the lad had begun to speak, sitting up with great composure, but with his eyes fixed. "Master," said he, "will you let us go to church to-day? It is Good-Friday: we shall have a sermon. Ah! neighbours, be you going to church to-day? I have asked my master to let me go; and though he don't hold with Saints' days himself, he has given me leave." After a few more unconnected, but sensible expressions, as if talking to the farmer, his first master, he supposed himself to have been at church, named a text, and repeated a kind of sermon, of which the following is an exact transcript:

"They led him away to crucify him."

"Don't you know what was then done? or do you know the meaning of this day, Good-Friday? Why it is to be kept holy? You read in the scriptures, they honour me with

their lips, but their hearts are far from me; they hear, but do not understand. We find that the chief priests and rulers led him, or caused him to be led away to crucify him; they attempted to do it before, but had not power, for his time was not then come. Christ himself, before he came upon earth, knew he was to suffer. And this day was the son of man nailed to the cross, whilst his inveterate enemies, the Jews, with jeers and scoffs, telling him, if he would show himself to be the Son of God, to come down from the cross and save himself; but he prayed for them, and said, *Father, forgive them, for they know not what they do.* Dear heart! if we did but duly and rightly consider these things, we should act very differently from what we do at present. Did he not break bread and bless it? observing, at the same time, that one of his disciples that dipped with him at the table, should betray him, *Good were it for that man if he had never been born.* When he was about to suffer, he cried out, *There is no sorrow like unto my sorrow,* for the sins of the whole world bore more heavily upon him, and were more painful by much than the nails in his hands

and feet. During these things all nature was darkened, and seemed to be put out of order. The temple was rent, and those who had been dead, appeared out of their graves. Notwithstanding these terrible appearances, the Jews remained hard hearted, and unbelieving; and when he was laid in the sepulchre, the priests and rulers caused a guard of soldiers to take care that his disciples did not steal away the body. On the Sabbath-day the angel of the Lord came and rolled away the stone, and sat upon it, and, for fear of him, the keepers did shake, and became as dead men. When the women came, and were informed by the angel that Christ was risen, they went back, toward the city, and in their way met with him. When this was reported in Jerusalem, the Jews were so far from being inclined to believe in him, that they gave the soldiers that watched, large sums of money to say his body was stolen away by his disciples. They even then would not be convinced of their stubbornness, and there are too many remain so to this day. As Christ was raised from the dead on Sunday, or the first day of the week, we keep that day in commemoration

of it, and is called Easter-Sunday. After his resurrection, he was seen of many. Why do you ask how I know these things? I have it from the scriptures: I take pains and search for them. *Is it not said, seek and you shall find, knock and it shall be opened unto you, ask and it shall be given you? for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.* How then can any man expect to find, unless he seeks? or expect mercy without asking for it? Or is it reasonable to suppose, in a natural sense, a door will be opened to you, unless you first knock at it? No, seek mercy, and you shall find it, and then you will say at the last day, *I have fought a good fight, I have finished my course, I have kept the faith.* Henceforth is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: where such will see him, in his glorified state, to offer up praises and thanksgivings for ever and ever. *And Jesus took bread and brake it, saying, do this in remembrance of me. Likewise, the cup, saying, this is the new testament of my blood, which is shed for you.*

Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of heaven; and when they had sung a hymn, they went out into the Mount of Olives. Now, we go to church from Sunday to Sunday, confessing our manifold sins and wickedness, and come away with no alteration in our former conduct. We say; Almighty and most merciful father, we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things we ought to have done, and we have done those things we ought not to have done, and there is no health in us. Now, what benefit can any person expect from this confession, unless he does it with a sincere mind, and full resolution to lead a better life? Don't we see the contrary of this every day? Instead of composed and serious behaviour, how many run it over with a light, airy, and laughing countenance, and are glad when the task is finished? But thou, O Lord, have mercy upon us, miserable offenders! When sinners go to church and crave mercy, with what

face can they do it, unless it be with a full determination to change their ways? Do they not know they thereby add sin to sin? Has not the Lord declared, the prayers of the wicked are an abomination to him? But God looketh at that man that is of a broken and a contrite heart, and trembleth at his word, for God is a spirit, and will be worshipped in spirit and in truth. Did he not say to the woman of Samaria, *The hour cometh when the father is to be worshipped in spirit and in truth?* The woman said, *We worship at Jerusalem;* Jesus said, *Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But he came to his own, and his own received him not.*

“Now, what I have said I hope you will keep in remembrance; be sober, not rioting in drunkenness and other wicked things; leave the broad way and choose the narrow way; for there is a broad way and narrow way; the broad way leads to destruction, but the narrow to life everlasting. Now for a comparison;—suppose every one who went a forbidden way, was to be soundly whipped when he came to his journey’s end, would that man be in his senses that made choice of it before the narrow, where, instead of

punishment, he should find a reward? 'For he that knoweth my father's will, and doth it not, shall be beaten with many stripes.' Was you never chastised? Your father never whipped you for not doing your duty? Perhaps you don't know what is required of you? Why, it is 'to honour your parents and obey the king, and all that are put in authority under him. To submit yourself to all your governors; to order yourself lowly and reverently to all your betters; to hurt nobody by word or deed;' that is, not to speak ill, or use abusive language, but you must carry yourself soberly and with charity toward your neighbour; 'to be true and just in all your dealings,' that is, to do to every body as you would they should do unto you.

"Take not the Lord's name in vain; and yet you say, 'O Lord our heavenly father, almighty and everlasting God, who has safely brought us to the beginning of this day; defend us in the same by thy mighty power, and grant that this day we fall into no sin, neither run into any kind of danger,' which begs of God Almighty to govern and protect us with his good spirit. But it is plain you

don't know the true meaning of the words, and we may well say, 'We have erred and strayed from thy ways like lost sheep;' by which there is too much reason to fear, we shall stray into everlasting destruction. For 'my thoughts are not your thoughts, neither are my ways like your ways,' saith the Lord: 'you honour me with your lips, but your hearts are far from me,' as was observed before, behaving not as worshippers, but as hypocrites; for God is not to be mocked; is not to be deceived: you may indeed deceive yourselves, and one another. We are commanded to retire in secret to our chambers, and commune with our own hearts. Seek the Lord while he may be found; call upon him, he is near: let the wicked forsake his ways, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, and he will abundantly pardon.

"You will say, perhaps, How are these things to be known? They are to be found in the *old and new testaments*; wherein it is said, 'that God has subjected every creature to man's use; that the beasts of the field and the fowls of the air, are his by appointment,

and that he is made governor of all things. And did not God put his blessing on them, and every thing for man's benefit? Come ye out and be separate, and touch not the unclean thing; come out from amongst them.

“Your servant, your servant; very well, very well, indeed. So we have had a good sermon. My master is very good, he never denies me any thing when I ask him. If we have faith, sir, it will do, but not a dead faith; for the devil had a faith, but it was a dead one. The faith we are to hold must be a living faith, and with this faith we shall live a godly, sober, and religious life, which will make us acceptable in the end, whether we be of the established religion, or dissenters. You say my master is a quaker; what of that? I am afraid there will be too many of us, who will both quake and tremble too, when they appear before that awful tribunal of the judgment seat, to hear pronounced the terrible sentence, *Go ye cursed into everlasting fire, prepared for the devil and his angels, where the worm never dieth, and the fire is never quenched!* This will be the portion of every sinner, without a timely and true repentance. Finding blemishes and faults in other people, will be of no

manner of service to you ; you must pluck the beam out of your own eye, before you can see clearly the mote that is in your brother's eye. Judge not therefore, lest ye be judged. For having received baptism will avail you nothing, except you live up to it, and lead a godly and righteous life ; you must be baptized of the spirit, as well as with water : *Except a man be born of water and the spirit, &c.* And again, *Except a man be born again, he can in no wise enter into the kingdom of God ;* which is not to reënter into his mother's womb ; it is to be new generated, born again, or become as a newborn babe ; that is, cleansed from all his sins and unrighteousness ; hence we see the insignificancy of baptizing infants. Alackaday, what sin have they committed ! Baptism is designed for a man grown to years of knowledge, when he is capable of distinguishing betwixt good and evil ; when he can see his errors ; then it is he is to be baptized, whereby to be regenerated and washed from his sins. The scriptures teach these things ; the poor as well as the rich may come to the knowledge of them, through the providence of God, who is no respecter

of persons. The rich, indeed, are generally most learned, and, consequently, have greater opportunity of being more informed; but then more is required at their hands; for God expects no more of any man than what he does know, as we find in the parable of the unprofitable servant, who, if he had made a proper use of the one talent given him, would have been equally acceptable to his master, as that servant who had ten talents, and then, at his coming, he might have required his own with usury. 'Let the unprofitable servant, therefore, be cast into outer darkness, where shall be weeping and gnashing of teeth; for many are called, but few are chosen.' God hath chosen the foolish things of the world to confound the wise, and the weak things to confound them that are mighty. Every tree is known by its fruit; if it becomes barren, and produces nothing, that tree is rooted up, and cast into the fire: so every man is known by his works, and he that does not work the works of righteousness, shall perish everlastingly. I speak it as plain as I can: you are a scholar, and have time to read; I have not. Remember this day our Saviour shed his blood for all

mankind: consider, sir, before it be too late, and not like the rich man in the gospel, who lifted up his eyes in hell, and repented when the opportunity was passed away. Let us, therefore, pray to God, that he would guide us in all his ways, and see that we go not aside. How, do you say, shall we know all this? Why, by the scriptures, from the end of *Revelations* to the beginning of *Genesis*; I, sir, have it from no other book.

“I am much obliged to you. Your humble servant, sir.”

He now began to recover, and, in another tone, uttered a few rambling expressions, as at the beginning, and then roused himself, as coming out of a profound sleep.

Dr. Hooper, to be certain whether he might not be an impostor, who, by habit had contracted a method of fixing his eyes in his head, and by memory repeating such discourses, ordered, upon one of these occasions, a candle to be lighted, the flame of which he held to his hand as he stretched it out in his discourse, and, though it raised a blister, yet it did not seem to give the lad the least sensation of pain whatever.

*The Sentiments of Joseph Addison, Esq. on
Dreams.*

[They are very ingenious and instructive; and are taken from the Spectator, Nos. 586 and 593.]

It was a good piece of advice which Pythagoras gave to his scholars, that every night before they slept they should examine what they had been doing that day, and so discover what actions were worthy of pursuit to-morrow, and what little vices were to be prevented from slipping unawares into a habit. If I might second the philosopher's advice, it should be mine, that in a morning before my scholar rose, he should consider what he had been about that night, and with the same strictness as if the condition he has believed himself to be in was real. Such a scrutiny into the actions of his fancy must be of considerable advantage; for this reason, because the circumstances which a man imagines himself in during sleep are generally such as entirely favour his inclinations, good or bad, and give him imaginary opportunities of pursuing them to the utmost; so that his temper will lie fairly open to his view, while he considers how it is moved

when free from those constraints which the accidents of real life put it under. Dreams are certainly the result of our waking thoughts, and our daily hopes and fears are what give the mind such nimble relishes of pleasure, and such severe touches of pain in its midnight rambles. A man that murders his enemy, or deserts his friend, in a dream, had need to guard his temper against revenge and ingratitude, and take heed that he be not tempted to do a vile thing in the pursuit of false, or the neglect of true, honour. For my part, I seldom receive a benefit, but in a night or two's time I make most noble returns for it; which, though my benefactor is not a whit the better for, yet it pleases me to think that it was from a principle of gratitude in me that my mind was susceptible of such generous transports, while I thought myself repaying the kindness of my friend: and I have often been ready to beg pardon, instead of returning an injury, after considering that when the offender was in my power, I had carried my resentments much too far.

I think it has been observed, in the course of your papers, how much one's happiness or misery may depend upon the imagination:

of which truth those strange workings of fancy in sleep are no inconsiderable instances ; so that not only the advantage a man has of making discoveries of himself, but a regard to his own ease or disquiet, may induce him to accept of my advice. Such as are willing to comply with it, I shall put into a way of doing it with pleasure, by observing only one maxim which I shall give them, viz. "To go to bed with a mind entirely free from passion, and a body clear of the least intemperance."

They, indeed, who can sink into sleep with their thoughts less calm or innocent than they should be, do but plunge themselves into scenes of guilt and misery ; or they who are willing to purchase any midnight disquietudes for the satisfaction of a full meal, or a skin full of wine ; these I have nothing to say to, as not knowing how to invite them to reflections full of shame and horror : but those that will observe this rule, I promise them they shall awake into health and cheerfulness, and be capable of recounting with delight those glorious moments, wherein the mind has been indulging itself in such luxury of thought, such noble hurry of imagination.

Suppose a man's going supperless to bed should introduce him to the table of some great prince or other, where he shall be entertained with the noblest marks of honour and plenty, and do so much business after, that he shall rise with as good a stomach for his breakfast as if he had fasted all night long: or suppose he should see his dearest friends remain all night in great distresses, which he could instantly have disengaged them from, could he have been content to have gone to bed without the other bottle. Believe me, these effects of fancy are no contemptible consequences of commanding or indulging one's appetite.

I forbear recommending my advice upon many other accounts, until I hear how you and your readers relish what I have already said; among whom, if there be any that may pretend it is useless to them, because they never dream at all, there may be others, perhaps, who do little else all day long. Were every one as sensible as I am of what happens to him in his sleep, it would be no dispute whether we pass so considerable a portion of our time in the condition of stocks and stones, or whether the soul were not

perpetually at work upon the principle of thought. However, it is an honest endeavour of mine to persuade my countrymen to reap some advantage from so many unregarded hours, and as such you will encourage it.

I shall conclude with giving you a sketch or two of my way of proceeding.

If I have any business of consequence to do to-morrow, I am scarce dropt asleep to-night but I am in the midst of it; and when awake, I consider the whole procession of the affair, and get the advantage of the next day's experience before the sun has risen upon it.

There is scarcely a great post but what I have some time or other been in; but my behaviour while I was master of a college pleases me so well, that whenever there is a province of that nature vacant, I intend to step in as soon as I can.

I have done many things that would not pass examination, when I have had the art of flying, or being invisible; for which reason I am glad I am not possessed of those extraordinary qualities.

Since we have so little time to spare, that none of it may be lost, I see no reason why we should neglect to examine those imagi-

nary scenes we are presented with in sleep, only because they have less reality in them than our waking meditations. A traveller would bring his judgment in question, who should despise the directions of his map for want of real roads in it, because here stands a dot instead of a town, or a cypher instead of a city; and it must be a long day's journey to travel through two or three inches. Fancy in dreams gives us much such another landscape of life as that does of countries; and, though its appearance may seem strangely jumbled together, we may often observe such traces and footsteps of noble thoughts, as, if carefully pursued, might lead us into a proper path of action. There is so much rapture and ecstasy in our fancied bliss, and something so dismal and shocking in our fancied misery, that, though the inactivity of the body has given occasion for calling sleep the image of death, the briskness of the fancy affords us a strong intimation of something within us that can never die.

I have wondered that Alexander the Great, who came into the world sufficiently dreamed of by his parents, and had himself a tolerable knack at dreaming, should often say that sleep

was one thing which made him sensible he was mortal. I, who have not such fields of action in the day time to divert my attention from this matter, plainly perceive that in those operations of the mind, while the body is at rest, there is a certain vastness of conception very suitable to the capacity, and demonstrative of that divine part in our composition which will last for ever. Neither do I much doubt but, had we a true account of the wonders the hero last mentioned performed in his sleep, his conquering this little globe would hardly be worth mentioning. I may affirm, without vanity, that, when I compare several actions in Quintius Curtius with some others in my own noctuary, I appear the greater hero of the two.

I shall close this subject with observing, that while we are awake we are at liberty to fix our thoughts on what we please, but in sleep we have not the command of them. The ideas which strike the fancy arise in us without our choice, either from the occurrences of the day past, the temper we lie down in, or it may be the direction of some superior being.

It is certain the imagination may be so dif-

ferently affected in sleep, that our actions of the day might be either rewarded or punished with a little age of happiness or misery. St. Austin was of opinion that if, in Paradise, there was the same vicissitude of sleeping and waking as in the present world, the dreams of its inhabitants would be very happy.

And so far at present are our dreams in our power, that they are generally conformable to our waking thoughts, so that it is not impossible to convey ourselves to a concert of music, the conversation of distant friends, or any other entertainment which has been before lodged in the mind. My readers, by applying these hints, will find the necessity of making a good day of it, if they heartily wish themselves a good night.

Remarkable case of Somnambulism, where a woman, debilitated with phthisis, went to the sea shore to see a whale that was stranded there, and knew nothing of the adventure afterward.

THE following instance of somnium, with walking, occurred within a few years at East-hampton, in the county of Suffolk, on Long-Island.

The ocean which washes the south side of Long-Island is frequented by whales. These creatures are sometimes harpooned by men who attack them in boats from the shore, and at others they mistake the depth of water, and get aground on the shoals. The attention of the inhabitants was called to a cetaceous animal of extraordinary size which had been killed. The body had been towed to land, and lay exposed at full length upon the shore. Every person talked of the whale, and the greater part of the people flocked to the place where he lay, to gratify their curiosity. This occurrence and its circumstances furnished materials for much discourse, and the prominent topic of conversa-

tion was the huge inhabitant of the ocean that was cast upon the beach.

Under the influence of such prevalent sentiments, Miss H—— found herself in the dead of night in the path running near the dwelling of a neighbour about two miles from her own home. She was alone, covered only by her night-dress, and had been excited from her somnial state by the barking of a dog, as she was walking by the house. On coming to herself she was wholly at a loss to know where she was, or where she had been. Her cries soon brought the people to the window. They received her, clothed her, kept her until morning, and then sent a message to her friends.

As far as could be discovered, she had risen from her bed and proceeded by the shortest route to the place where the whale lay. Tracks which were believed to have been made by her feet, were distinguished in the sand, from the upland to the margin of the sea. By them, it was judged that she had approached near and examined the creature by a close survey. Having gratified her curiosity, they followed her steps back to the firm ground; she was on her return, and had

reached about one third of the distance back, when the noise made by the dog broke the spell which had enchained her faculties. On becoming thus acquainted with her situation, she was so lost, bewildered, and terrified, that she could proceed no further. She retreated until morning to the asylum offered to her, and, with the utmost exercise of her recollection, she could recover nothing that passed from the moment she fell asleep to that of being waked by the dog.

It was, nevertheless, ascertained to the satisfaction of all her friends, and of the neighbours, that she had been to the ocean side on a visit to the whale.

A remarkable circumstance accompanying this transaction is, that the woman who performed the feat, was far gone in consumption, and had been withheld from going with the family to witness the spectacle from her great debility, and from indifference accompanying her belief that she had but a short time to live.

Somnium, illustrated by the case of Colonel James Gardiner; as is related by P. Doddridge, D. D. in his book entitled "Remarkable passages in the Life of Col. James Gardiner," p. 45. &c.

This is one of the strongest examples on record of hallucinations in the senses of a sensual and wicked man: Dr. D. himself, deserves high commendation for his caution and candour in relating it. The person who is acquainted with the somnical condition of the human faculties, will know how to explain it without supernatural aid. EDITORS.

THIS memorable event happened towards the middle of July, 1719; but I cannot be exact as to the day. The major had spent the evening (and, if I mistake not, it was the sabbath) in some gay company, and had an unhappy assignation with a married woman, of what rank or quality I did not particularly inquire, whom he was to attend exactly at twelve. The company broke up about eleven; and, not judging it convenient to anticipate the time appointed, he went into his chamber to kill the tedious hour, perhaps with some amusing book, or some other way. But it very accidentally happened, that he took

up a religious book, which his good mother or aunt had, without his knowledge, slipped into his portmanteau. It was called, if I remember the title exactly, 'The Christian Soldier, or Heaven taken by Storm;' and was written by Mr. Thomas Watson. Guessing, by the title of it, that he should find some phrases of his own profession spiritualized, in a manner which he thought might afford him some diversion, he resolved to dip into it; but he took no serious notice of any thing he read in it; and yet, while this book was in his hand, an impression was made upon his mind (perhaps God only knows how) which drew after it a train of the most important and happy consequences.

There is, indeed, a possibility, that while he was sitting in this attitude, and reading in this careless and profane manner, he might suddenly fall asleep, and only dream of what he apprehended he saw. But nothing can be more certain, than that, when he gave me this relation, he judged himself to have been as broad awake, during the whole time, as he ever was in any part of his life; and he mentioned it to me several times afterwards, as

what undoubtedly passed, not only in his imagination, but before his eyes.*

He thought he saw an unusual blaze of light fall on the book while he was reading, which he at first imagined might happen by some accident in the candle. But lifting up his eyes, he apprehended, to his extreme amazement, that there was before him, as it were suspended in the air, a visible representation of the Lord Jesus Christ upon the cross, surrounded on all sides with glory; and was impressed as if a voice, or something equivalent to a voice, had come to him, to this effect, (for he was not confident as to the very words,) "Oh! sinner, did I suffer this for thee, and are these the returns?" But whether this were an audible voice, or only a strong impression on his mind equally striking, he

* Mr. Spears, in the letter mentioned above, where he introduces the colonel telling his own story, has these words; "All of a sudden there was presented in a very lively manner, to my view, or to my mind, a representation of my glorious Redeemer," &c. — And this gentleman adds, in a parenthesis, "It was so lively and striking, that he could not tell, whether it was to his bodily eyes, or to those of his mind." This makes me think, that what I had said to him on the phenomena of visions, apparitions, &c. [as being, when most real, supernatural impressions on the imagination, rather than attended with any external object] had some influence upon him. Yet still it is evident, he looked upon this as a vision, whether it were before the eyes or in the mind, and not as a dream.

did not seem very confident; though, to the best of my remembrance, he rather judged it to be the former. Struck with so amazing a phenomenon as this, there remained hardly any life in him, so that he sunk down in the arm-chair, in which he sat, and continued, he knew not exactly how long, insensible; (which was one circumstance that made me several times take the liberty to suggest that he might possibly be all this while asleep;) but however that were, he quickly after opened his eyes, and saw nothing more than usual.

It may easily be supposed, he was in no condition to make any observation upon the time in which he had remained in an insensible state. Nor did he, throughout all the remainder of the night, once recollect that criminal and detestable assignation which had before engrossed all his thoughts. He rose in a tumult of passions not to be conceived; and walked to and fro in his chamber, till he was ready to drop down, in unutterable astonishment and agony of heart; appearing to himself the vilest monster in the creation of God, who had all his lifetime been crucifying Christ afresh by his sins, and now saw,

as he assuredly believed, by a miraculous vision, the horror of what he had done. With this was connected such a view, both of the majesty and goodness of God, as caused him to loath and abhor himself, and 'to repent as in dust and ashes.' He immediately gave judgment against himself, that he was most justly worthy of eternal damnation; he was astonished, that he had not been immediately struck dead in the midst of his wickedness: and, (which I think deserves particular remark,) though he assuredly believed that he should ere long be in hell, and settled it as a point with himself for several months, that the wisdom and justice of God did almost necessarily require that such an enormous sinner should be made an example of everlasting vengeance, and a spectacle, as such, both to angels and men, so that he hardly durst presume to pray for pardon; yet what he then suffered, was not so much from the fear of hell, though he concluded it would soon be his portion, as from a sense of that horrible ingratitude he had shown to the God of his life, and to that blessed Redeemer, who had been in so affecting a manner set forth as crucified before him.

To this he refers in a letter dated from Douglass, April 1, 1725, communicated to me by his lady, but I know not to whom it was addressed. His words are these: "One thing relating to my conversion, and a remarkable instance of the goodness of God to me, the chief of sinners, I do not remember that I ever told to any other person. It was this; that after the astonishing sight I had of my blessed Lord, the terrible condition in which I was, proceeded not so much from the terrors of the law, as from a sense of having been so ungrateful a monster to him whom I thought I saw pierced for my transgressions." I the rather insert these words, as they evidently attest the circumstance which may seem most amazing in this affair, and contain so express a declaration of his own apprehension concerning it.

An interesting Essay on Dreams.

The following sentiments on Dreams, were communicated by Clio Bickman to the editor of the London Universal Magazine, in May 1810. They were conceived by a vigorous mind, and written by an able hand. They are inserted in the present publication, on account of their profound sagacity and intrinsic merit; and they deserve the consideration of all those who study the mind and its operations.

EDITORS.

IN order to understand the nature of dreams, or of that which passes in ideal vision during a state of sleep, it is first necessary to understand the composition and decomposition of the human mind.

The three great faculties of the mind are, imagination, judgment, and memory. In a state of wakefulness, as in the day time, these three faculties are all active; but that is seldom the case in sleep, and never perfectly; and this is the cause that our dreams are not so regular and rational as our waking thoughts.

The seat of that collection of powers, or faculties, that constitute what is called the mind, is in the brain. There is not, and cannot be, any visible demonstration of this anatomically; but accidents happening to living

persons show it to be so. An injury done to the brain, by a fracture of the skull, will sometimes change a wise man into a childish idiot; a being without a mind. But so careful has nature been of that sanctum sanctorum of man, the brain, that of all the external accidents to which humanity is subject, this occurs the most seldom. But we often see it happening by long and habitual intemperance.

Whether those three faculties occupy distinct apartments of the brain, is known only to that Almighty Power that formed and organized it. We can see the external effects of muscular motion in all the members of the body, though its *primum mobile*, or first cause, is unknown to man. Our external motions are sometimes the effect of intention, sometimes not. If we are sitting and intend to rise, or standing and intend to sit, or to walk, the limbs obey that intention, as if they heard the order given. But we make a thousand motions every day, and that as well waking as sleeping, that have no prior intention to direct them. Each member acts as if it had a will or mind of its own.

Man governs the whole when he pleases to

govern, but in the interim, the several parts, like little suburbs, govern themselves without consulting the sovereign. And all these motions, whatever be the generating cause, are external and visible. But with respect to the brain, no ocular observation can be made upon it. All is mystery! All is darkness in that womb of thought!

Whether the brain is a mass of matter in continual rest; whether it has a vibrating, pulsative motion, or a heaving and falling motion, like matter in fermentation; whether different parts of the brain have different motions, according to the faculty that is employed, be it the imagination, the judgment, or the memory, man knows nothing of it. He knows not the cause of his own wit. His own brain conceals it from him.

Comparing invisible by visible things, as metaphysical can sometimes be compared to physical things, the operations of these distinct and several faculties have some resemblance to a watch. The main spring, which puts all in motion, corresponds to the imagination; the pendulum, which corrects and regulates that motion, corresponds to the judgment;

and the hand and dial, like the memory, record the operation.

Now, in proportion as these several faculties sleep, slumber, or keep awake, during the continuance of a dream, in that proportion will the dream be reasonable or frantic, remembered or forgotten.

If there is any faculty in mental man that never sleeps, it is that volatile thing, the imagination. The case is different with the judgment and memory. The sedate and sober constitution of the judgment easily disposes it to rest, and as to the memory, it records in silence, and is active only when it is called upon.

That the judgment soon goes to sleep, may be perceived by our sometimes beginning to dream before we are fully asleep ourselves. Some random thought runs in the mind, and we start, as it were, into recollection, that we are dreaming, between sleeping and waking. If the pendulum of a watch, by any accident, becomes displaced, that it can no longer control and regulate the elastic force of the spring, the works are instantly thrown into confusion, and continue so as long as the spring continues to have force.

In like manner, if the judgment sleeps, while the imagination keeps awake, the dream will be a riotous assemblage of misshapen images and ranting ideas, and the more active the imagination is the wilder the dream will be. The most inconsistent and the most impossible things will appear right, because that faculty, whose province it is to keep order, is in a state of absence. The master of the school is gone out, and the boys are in an uproar.

If the memory sleeps, we shall have no other knowledge of the dream, than that we have dreamt, without knowing what it was about. In this case it is sensation, rather than recollection, that acts. The dream has given us some sense of pain or trouble, and we feel it as a hurt, rather than remember it as a vision.

If the memory slumbers, we shall have a faint remembrance of the dream, and after a few minutes it will sometimes happen, that the principal passages of the dream will occur to us more fully. The cause of this is, that the memory will sometimes continue slumbering or sleeping, after we are awake ourselves, and that so fully, that it may, and sometimes does happen, that we do not im-

mediately recollect where we are, nor what we have been about, or have to do. But when the memory starts into wakefulness, it brings the knowledge of these things back upon us like a flood of light, and sometimes the dream with it.

But the most curious circumstance of the mind in the state of dream is, the power it has to become the agent of every person, character, and thing, of which it dreams. It carries on conversation with several, asks questions, hears answers, gives and receives information, and it acts all these parts itself. Yet, however variously eccentric the imagination may be in the creating of images and ideas, it cannot supply the place of memory, with respect to things that are forgotten, when we are awake. For example, if we have forgotten the name of a person, and dream of seeing him and asking his name, he cannot tell it, for it is ourselves asking ourselves the question.

But though the imagination cannot supply the place of real memory, it has the wild faculty of counterfeiting memory. It dreams of persons it never knew, and talks to them as if it remembered them as old acquaintance.

It relates circumstances that never happened, and tells them as if they had happened. It goes to places that never existed, and knows where all the streets and houses are, as if we had been there before. The scenes it creates are often as scenes remembered. It will sometimes act a dream within a dream, and, in the delusion of dreaming, tell a dream it never dreamed, and tell it as if it was from memory.

It may also be remarked, that the imagination, in a dream, has no idea of time, as time; it counts only by circumstances, and if a succession of circumstances pass in a dream, that would require a great length of time to accomplish them, it will appear to the dreamer, that a length of time equal thereto has passed also.

As this is the state of the mind in a dream, it may rationally be said, that every person is mad once in twenty four hours; for were he to act in the day as he dreams in the night, he would be confined for a lunatic.

In a state of wakefulness those three faculties being all active, and acting in unison, constitute the rational man.

In dream it is otherwise, and therefore that state which is called insanity, appears to be no other than a dismissal of those faculties, and a cessation of the judgment during wakefulness, that we so often experience during sleep; and idiotsim, into which some persons have fallen, is that cessation of all the faculties of which we can be sensible, when we happen to awake before our memory.



A remarkable case of Somnium, in which the individual affected was seized with a paroxysm during the sitting of a religious meeting, went to his lodging afterwards and dined, and then performed several operations in arithmetic, without remembering any thing whatever of the matter. In a letter from Gould Brown, Esq. to Samuel L. Mitchill, dated New-York, 27th April, 1815.

AGREEABLY to thy request, I will state more fully the circumstances of a remarkable case of somnambulism, mentioned some time

ago, with which I was personally and particularly acquainted. If the facts are such as will throw any light upon the curious and interesting inquiry into the state of the human mind during sleep, or help in any degree to explain the phenomena of dreaming, I shall be glad of having contributed in the least to the investigation of the subject by stating these particulars.

J—— B——, a young man of about seventeen years of age, from the northern part of this state, spent the winter of 1812—13, as a student, at Nine Partners' boarding school, where I then resided. I knew nothing of him before, but had an opportunity of being particularly acquainted with him while there. He was a lad of sober habits and respectful manners. After he had resided there some time, he began to talk in his sleep. If questions were asked him he answered them. The novelty of the circumstance, the oddity and wit of his answers, induced his fellows to ask a variety of questions, and the habit increased upon him, till, from talking, he began to get up and run about. It was then found necessary to remove him to another

room. He then still continued in the habit of talking when spoken to, and sometimes getting up. He could generally be *persuaded* to retire again, but not easily *forced*. If no one spoke to him, or disturbed him, he frequently (perhaps I may say generally) slept quietly through the night. The habit, however, gradually increased upon him during his stay there. He often fell into a state of drowsiness and somnolence, which threw him into this unconscious condition before bedtime, and made it troublesome to get him to retire. Commands had no weight with him then, if they did not suit his own inclination, which was altogether capricious, though he was remarkable for the readiness with which he complied with every requisition in his waking hours. He several times ran out doors in the cold, but this had no effect to wake him. One morning he went to meeting, became sleepy, and fell into this state, which he first manifested by pulling his handkerchief through a button-hole of his coat, &c. He rose with the meeting, came out, and walked home. (The distance was but a few rods.) He went to dinner, as he had been accustomed, but with enough of

singularity in his motions, look, and manner, to discover his situation to one acquainted with him. After eating his dinner, he retired to the school-room, (it being a week day,) and in school wrought two or three questions in arithmetic, which he took from a book ; then, rubbing his eyes and forehead, waked up. He came to me ; I asked him if he knew where he had been, and what had passed. He said he would tell me, but he did not wish the boys should know it ;—that he felt a singular sensation in his eyes and forehead, and, rubbing them, waked up as from sleep, and found himself there in school. The last thing he remembered was being in meeting ; that he had no recollection of any thing that had happened since, till he found himself at his seat with some calculations on his slate. As to dinner, he said he had not had any.

This was not a periodical affection ; he fell into it on falling asleep in any situation, and seldom, if ever, recovered his waking senses but when he awoke from his natural sleep. We frequently endeavoured, by a variety of means, to awake him, but with no other effect

than to confirm him in the exercise of the powers which in that state he possessed. Some of the faculties of his mind were undoubtedly suspended—probably the will, so far, at least, as it directs the current of thought;—others he seemed to possess more perfectly than in a state of waking; his memory particularly. He remembered the most minute and trivial things that had passed within his knowledge, whether in this state or waking, but when awake he knew nothing of what passed during his somnambulism. He used to assure us that he had no traces of it in recollection. His was a case that approached nearer, perhaps, to a state of vigilance than any we are acquainted with. He seemed to possess as full command of himself, as to exerting and directing his muscular powers, as when awake, and sometimes more so—for he had not that caution in exerting himself which a state of health, not very robust, induced him in his conscious moments to take. He could hold a pen in his fingers and write; this he did several times. He was more clumsy when first excited than when he had been stirring some time. His eyes, while he would lie talking,

were generally lightly closed ; when he was more roused they were open with a wildness and stare, and a look that he could by no means have designedly assumed. The circumstances of this case were such as to place it beyond the suspicion of imposition. The uniform decorum of his waking conduct, the honesty of his character, the trouble it gave himself and others, the length of its continuance, his unwillingness that it should be a subject of remark, and every other circumstance attending it, confirm the belief that it was no boyish freak, or designed imposition. Though no one is better acquainted with these circumstances than myself, there are enough that can attest the truth of this statement, which I submit with respect.

GOOLD BROWN.

It would have been easy for the editors to have enriched and enlarged the present publication with several other memorable instances of mistaken impressions upon the organs of sight and hearing, such, for example, as the apparition seen in ancient days by the philosopher Artemidorus ; of that spectre which presented itself to Lord Lyttelton, in modern times, and of that other one which, on the 13th of November, 1750, was

seen walking the high street of Oxford, at noon-day. But it was judged sufficient merely to refer to them, in the Epistles of Pliny the younger; in the Port Folio for 1809, p. 147., and to the London New Universal Magazine for September, 1814.



Exercises of Miss Baker, performed during her unconscious state, at the City of New-York, between the 5th and 10th of February, 1815.

They are specimens of her utterance without any premeditation whatever. Something of a similar nature flows from her lips every evening during the year. The present discourses are not selected as more excellent or extraordinary than the rest. They are merely such as were pronounced on the several nights when the stenographers attended. These persons were well versed in the art of writing shorthand, and are proficient in theology. They are, moreover, possessed of the highest integrity; on their reports, therefore, the highest reliance may be placed. The curious will find in them much information on the subjects upon which they treat; and the philosopher cannot fail to class them among the most rare and wonderful performances of the human mind.

It is worthy of remark, that these discourses were not confined to a small number, or a particular class of hearers; ministers of the gospel, lovers of literature, votaries of science, adepts in medicine, and seekers after truth from all the reputable walks of life, and from every religious persuasion, have been present during her Somnial Paroxysms. The facts have been attested by so many, and such respectable witnesses, that nobody pretends to controvert them.

EDITORS.

*Miss Rachel Baker, (at D. S. Lyon's,) 6th
February, 1815.*

PRAYER.

HOLY GOD, I have come before thee again, and will attempt to bow myself before the Most High. O God, what shall I say, for thou art from eternity: thou only knowest all things, and I am a poor worm that would attempt to come into thy awful presence. O God, be not angry with me; I look to thee, and thou art a God of purity, and there is no sinfulness with thee; for thou art a Holy God, and sinners cannot stand in thy presence. But I am a poor worm of the dust; I am vile; be not, then, O God, be not angry with me when I come in thy presence.

Look not on me, but look on Him in whom thou art well pleased. O may I have more faith, and may I not be ashamed of thee. Forsake me not, O God, for I am a poor creature, and undone; except thou art with me, I am undone, and am a poor worm of the dust. I pray thee, therefore, to deal with me graciously. May I be reconciled to what thou art doing with me, and may I be still, and know that thou art God. May I have thy presence with me, and may I know that thou art with me. When I come into thy presence may I remember Zion, and may she travail and bring forth children to thy glory. Be thou in the midst of her, O God; and be thou round about her as a wall of defence; may nothing be known but the high praises of our Lord. Have pity on them that have no pity for themselves; awaken them to a sense of their danger; give them a heart of flesh, and take away their stony heart, that they may turn to thee. And, finally, O God, when I come into thy presence I desire to be humbled before thee. O may thy will be done, even as it is done in heaven; and may thy kingdom come, &c. &c.

ADDRESS.

O, ye children of men, I have come into the presence of you to warn you, and speak to you concerning the things of Jesus Christ, and of his holy kingdom: not of the things of this present world, but of the things of eternal life. Ye that are travelling to this heavenly Jerusalem, ye have cause to rejoice; for you are travelling to a better country; you are my brethren and sisters in the Lord; and truly, without the privilege of my Lord, I should not take the liberty to call you brethren and sisters. Trust not in any other Saviour but in him who hath laid down his life for his sheep; and in like manner he took it up again; for he had power to lay down his life, and he had power to take it again; and his children shall be like him; they shall be raised again, and shall be with him where he is. I beseech you to be confident in him who is to save you; look to him and be watchful; watch and pray continually, lest ye enter into temptation; for the kingdom of heaven is like ten virgins, five of them were wise, but five were foolish.

the wise virgins were very careful to have oil in their vessels, but the foolish had no oil, and their lamps went out; and so it will be with us if we do not watch and be diligent. I, even I, call on you to know if you have oil in your vessels, with your lamps. My friends, I will.—(Here she was asked if she knew there were some ministers of the gospel present.)—What do you want, my friend? My friends, I was so much taken up that I did not perceive that there were ministers of the gospel present. I will call on them, and will also call on Him, that the Lord will not forsake them. He will not show them any thing but what is agreeable to his holy will. Be ye, then, my friends, servants indeed, cleansing your hands from all impurity, and guide the flock by the side of the still waters. May you, who are honoured with the high trust of being the ambassadors of Christ, be instructed with his instruction, which no man can teach you. May he who taught as never man taught, instruct you; withhold nothing of what you have received, whether sinners will hear, or whether they will forbear; feed the tender lambs of the flock with the sincere milk of the word; and when you meet with

affliction be not discouraged; for, while we live in the flesh we are given to sin, as the sparks fly upward, and as the waters that run downward. The Lord chasteneth them that he loveth. Consider, you that are parents, you that have children, chastise them; much more shall God chastise you; and, my friends, when you are chastened may you be submissive. Consider, I beseech you, are you like the apostles of old? they being so zealous, that they would lay down their lives; and we know that many of the apostles were stoned to death because they would preach Jesus Christ, and were bound with fetters of iron.

Q. Rachel!

A. What is it that you say, my friend?

Q. Were you at church to-day?

A. I know I was in the house of the Lord, and heard the ambassadors of the Lord. How shall I render thanks unto the Lord that he hath given me this privilege to set under the sweet droppings of the sanctuary? There I have heard the word of eternal life. I hope that the Lord will reward them seven fold. I will not give thanks to the children of men, but to my Father; for unto him be ren-

dered all the glory for ever and ever. Amen. Truly it is a privilege to set under the droppings of the sanctuary. I, even I, inquire why it is not with me as with the heathen; they are bowing down to dumb *idolators*, and set in darkness and the shadow of death. The shadow of darkness is their lot; but I, even I, have been taught the way of the truth and the light; that he is the way, and the truth, and the light. O my friends, trust in Him—

Q. Rachel, by what authority do you undertake to preach the gospel?

A. My dear friends—my dear friends, I do not preach. I do not presume to preach; but the Lord hath given me a lesson to read to the children of men. Truly it causeth the children of men to say, Great and marvellous are thy works, Lord God Almighty! I, in some sense, preach unto you; and in another sense, I do not. I do say that there is no other way to be saved except through the blood of Jesus Christ, the Lord; but what the Lord giveth me, I declare to the children of men.

Q. Rachel, do you suppose you have re-

ceived any supernatural revelation of divine truth?

A. No other revelation is given to men but the bible. John truly finished, and there is no other revelation than the revelation the scriptures contain, and which is fully therein given.

Q. Rachel, the apostle says, "I suffer not a woman to teach." Why, then, do you speak in public?

A. The apostle says, that a woman must not be a public teacher. I only exhort each of you to be steadfast in the faith: shall I, therefore, presume to be a teacher? If I could do my own will, I would rather not speak to you! I only speak encouraging things, only the things of Jesus Christ. Shall a woman be silent because she is a woman, and not improve her gifts? I perfectly agree with the apostle, that it is not proper that she should stand up in the church; and I undertake not to speak.

Q. Rachel?

A. What do you say, my friend?

Q. Do you know where you are?

A. I am in my own father's house, and there are many people that have come to see

me. I exhort people to take heed to what they do.

Q. Do you not know that you are in the city of New-York?

A. Am I in this great city? was I, therefore, lost? am I mistaken? if I am, I am truly astonished! Am I in this great city? it will also be burnt up as well as the rest of the world. Truly they will be taken up and appear before the power of God; and if I have been so much mistaken, I——

Q. What was the name of the minister you heard this morning? I heard a minister of the living God; did I not? He spoke the truth as it is in Jesus.

Q. What was his name?

A. My friends, his name was Doctor Mason. I think this was his name; I had lost myself, and I did not know. I now recollect that I am in this great city, and now I will speak to them that have come up to hear me.

Q. What was the name of the minister whom you heard preach in the afternoon?

A. I do not recollect his name; but I know that he was an ambassador of the living God, and that he spoke the truths of God's word; and I trust that the Lord will be his God, and instruct him; and may all of you

be so happy as to trust in the living God, and be confident in the Lord, and be ye like Mount Zion, which cannot be moved. I warn you, O sinners, to flee from the wrath to come! I wish you may be so happy as to choose the good way; for the spirit and the bride say, Come, come buy wine and milk, without money and without price. May you be so wise as to work while it is called to-day; for the night cometh when it shall be said, ye that are righteous be righteous still; ye that are filthy be filthy still: but blessed is the man that shall choose to serve the Lord before the night of death cometh, when no man can work; knowing that it is God that worketh in us, both to will and to do, of his good pleasure. May you believe on him who is the only Saviour; may you trust in him who is the only Saviour; for where your treasure is there will your heart be also.

Q. What are we to understand by working out our salvation?

Q. It is not only to do work and outward performance of duty, but it is to have the faith of the Lord Jesus Christ. The text does not stop here; for "it is God that worketh in you, both to will and to do." For

knowing that it is God, who worketh in us, we should be on our watch-tower. Our Saviour exhorted his disciples not to enter into temptation; may we do the work of the Lord, and have the faith of our Lord Jesus Christ, as saith the scriptures; this is the will of God; we do profess to be the disciples of God. The carnal mind is alienated from God, for the carnal mind is at enmity with God; no man can come unto me, except the Father draw him: therefore, you must be drawn by the Lord, or you never can please God, while in the bonds of iniquity, and the gall of bitterness; we never can please God while in this state; let us, therefore, work out our own salvation with fear and trembling; be you faithful servants, that when you come to die, you may be able to say, the day of your death is better than the day of your birth; that you may be of that happy number who die in the Lord, for the Lord himself hath declared, blessed are the dead, who die in the Lord; even so, for they rest from their labours, and their works do follow them; worship God then in spirit and in truth, for God cannot be mocked.—

Q. Rachel, what kind of cap would you like best?—(was asked by one of the company.)

What did you say my friend? I did not understand what you said. Dost thou not incline to tell me what thou saidst? if not, I will turn my attention to others, who will pay attention to what I say; for I must give up my account for what I have said, and these must give in their account for every idle word before the bar of the Lord Jesus Christ. I hope they will pay attention to what I say; I encourage them to be strong in the Lord, putting their trust in Him who will defend and save them that put their trust in Him. May sinners then put their trust in Him, or it will be worse for you, than for Sodom and Gomorrha, for you set under your own vine and fig-tree, enjoying most precious opportunities, and there is none to make you afraid; there is none to take from you the gospel of Jesus Christ; for it is offered to you freely: "Come, buy wine and milk, without money and without price;" yea, "Come, and take of the water of life freely." If I could persuade you to be christians, I would freely spend this poor body of mine; for I perceive that your souls are precious. Finally, it is delightful to see children serving God; for, if the youth of our land do not

serve God, what will be the hope of our land? May you, therefore, be so wise as to lay up treasure for yourselves in heaven; for where your treasure is, there will your heart be also. Look, then, to the Lord Jesus, and give him your affection, for Jesus is a friend that sticketh closer than a brother; Jesus is a friend that is nearer than any other friend can possibly be; as every other tie must be broken asunder; husbands and wives must shake parting hands; and we see the same things taking place; we see husbands and wives parting; death calls, and they must go; but it is impossible to separate from the love of Jesus Christ. Parents and children are separated from each other; we all must die. And, except we have the religion of Jesus Christ, we are of all men most miserable, for we are bound to the indignation and wrath of God, and it will be poured out without measure; and I, even I, must, without this religion, lie down in this lake of fire, for ever and ever: this must be the lot of all; for we must die, and without we have the blood of Jesus Christ, we must live under the wrath of God for ever. The last enemy is death; where will we go to avoid this death? if we go into the sea, death is there—the fishes die;

if we should go into the wilderness, the beasts die ; where shall we go to hide ourselves ? to hide from this grim monster, DEATH ? we can go to none but Jesus Christ, for he has taken away the sting of death.

Tho' I walk through the gloomy Vale,
Where death and all its terrors are,
My heart and hope shall never fail,
For God my Shepherd 's with me there.

It is, therefore, of the greatest importance ; we must say the Lord is our Shepherd ; we must be able to say, the Lord is my Shepherd ; he will lead me through the valley of the shadow of death, in spite of all my foes.

The Lord my Shepherd is,
I shall be well supplied ;
Since He is mine, and I am his,
What can I want beside ?

He leads me to the place
Where heavenly pasture grows ;
Where living waters gently pass,
And full salvation flows.

If e'er I go astray,
He doth my soul reclaim,
And guides me, in his own right way,
For his most holy name.

While he affords his aid
 I cannot yield to fear ; [shade,
 Though I should walk through death's dark
 My Shepherd's with me there.

In sight of all my foes
 Thou dost my table spread ;
 My cup with blessings overflows,
 And joy exalts my head.

The bounties of thy love
 Shall crown my following days ;
 Nor from thy house will I remove,
 Nor cease to speak thy praise.

Goodness and mercy follow me all the days of my life, and my cup overflows ; nor from thy house will I go ; may this be my happy lot, to have Jesus for my friend and shepherd, so that I may dwell with him in everlasting glory. Wait while I pray to my Father ; I know I cannot pray to my Father as I ought, but I hope he will put words into my mouth. Now let us bow before our God in humble prayer.

PRAYER.

Holy Father, thou that inhabitest eternity, thou that art a being of perfect holiness, I

will bow myself before thee, thou most high, for I will not come into thy presence without the reconciling blood of Jesus Christ: Be not angry with me, O Lord God; I would entreat of thee, that thou wouldst bless Zion, till she shall cover the whole earth. O may not Zion hang her harp on the willows, and set solitary as a widow; but may she be led beside the still waters. I will pray for thy ambassadors. O wilt thou teach them with thy knowledge, and with thy understanding bless them that go into the savage lands; may they be glad to hear of the Babe of Bethlehem. O give the uttermost parts of the earth for his possession. Bless the ministers who are in thy presence, O Lord; may they be zealous to set good examples before thy people; may they feed the sheep with good meat, and may them that are grown up of the flock, be strengthened and established; may thy ministering servants be kept in the valley of humiliation; I leave them in thy hands, hoping that thou, O God, wilt do exceedingly more, and better, for them than I can ask or think. Wilt thou bless the nations; thy judgments are, indeed, abroad in the earth, notwithstanding thou, O Lord,

art good. O may that time come, when a nation shall be born in a day; and may Emmanuel come down and bless the nations of the earth, when Satan's kingdom shall be cast down into utter darkness, and a seal shall be set on him, that he shall go no more out to destroy. Lord, bless our rulers; give them the wisdom that is from above, which is without hypocrisy, and which is profitable to direct. Bless my parents, O gracious Lord, enable them to walk as Zechariah and Elizabeth, together, in thy fear, in all thy ways and ordinances, blameless; I will not cease to pray for them. And bless my brothers and sisters; bless them and all my friends; bring them from the power of sin and Satan, unto the living God. Comfort the mourners in Zion; instruct the inquirers to come to thee. I confess with horror and shame, that I have known thy will, but have not done it. Have mercy on me, O God, and look upon me in and through Jesus Christ, and grant that I may be with thee, &c. &c. These unmerited favours I ask in the name of Christ Jesus, and all the glory shall be given to Father, and Son, and Holy Spirit, now, and for ever. Amen.

Miss Baker, February 8th, 1815, Tuesday evening.

PRAYER.

O thou that sittest on a throne of light, and art surrounded with glory; thou holy one who inhabitest eternity, I come into thy presence to implore that thou wouldst look on Jesus, thy dear son, and, for his sake, forgive me my sins; and in tender mercy be pleased to lead me and guide me. O keep me in the valley of humiliation; for, if left to myself, I should do things that would bring disgrace on thy cause. O guard me against Satan's temptations, for I am weak: I am but a child—be thou pleased to keep me. O Lord be pleased to remember Zion, and for thy elect's sake, wilt thou appear, to support and bless thy own children? May Zion, indeed, travail and bring forth: may she fill the whole earth! And bless, Lord, thy chosen people; for great iniquity aboundeth in the earth; and because thereof, the love of many waxeth cold.

Return! O God of love, return!
 Earth is a tiresome place:
 How long shall we, thy children, mourn,
 Our absence from thy face?

Let heav'n succeed our painful years,
 Let sin and sorrow cease,
 And in proportion to our tears,
 So make our joys increase.

Thy wonders to thy servants show;
 Make thy own work complete;
 Then shall our souls thy glory know,
 And own thy love is great.

May the world be made sensible that the Lord God omnipotent reigneth; and I beseech thee that the glorious day may speedily come, when the nations shall learn righteousness, and war shall be heard no more; when men shall cease to shed blood, and thy dear children shall dwell together in love; and there shall be no separating wall to divide them one from another; but they shall unite in showing forth thy praises.

ADDRESS.

Now, O ye that are bound to an everlasting eternity! and who yet dwell on the Lord's footstool, I will address myself to you.

Although I am unworthy to speak, being but a weak child in myself, yet, by the Lord's grace and strength, I will endeavour to warn you. O friends ! think it not strange that I should speak unto you. I beseech you that you would exhort one another while it is called to-day ; and so much the more as ye see the end approaching, when he will come to take his weary bride home : then he will take you to himself, and he will give you a seat in his kingdom and glory.

There is a land of pure delight,
 Where saints immortal reign ;
 Infinite day excludes the night,
 And pleasures banish pain.

There everlasting spring abides,
 And never withering flow'rs :
 Death, like a narrow sea, divides
 This heavenly land from ours.

Sweet fields, beyond the swelling flood,
 Stand dress'd in living green ;
 So, to the Jews, old Canaan stood,
 While Jordan roll'd between.

But tim'rous mortals start, and shrink
 To cross the narrow sea ;
 And linger, shiv'ring, on the brink,
 And fear to launch away.

O! could we make our doubts remove,
Those gloomy doubts that rise;
And see the Canaan that we love,
With unbecclouded eyes!

Could we but climb where Moses stood,
And view the landscape o'er,
Nor Jordan's streams, nor death's cold flood,
Should fright us from the shore.

Be encouraged, then, O friends! yea, be very confident, knowing that if you are on the foundation, not all the fiery gates of hell shall be able to prevail against you; but that you shall be like to Mount Zion, which cannot be moved. And blessed, also, is that woman that trusteth in the Lord: she shall find herself in safety, and shall be made glad in the rock of her salvation. My friends, I would not promise you happiness here, for you have a continual warfare, truly, in the flesh: you shall have tribulation; but in the Lord Jesus, you shall have everlasting joy and happiness; and where is the soul that hath no trial? Truly, my friends, if you are tried, you may know that you are the children of the living God: truly, your soul is more precious than gold tried in the

furnace, and what shall be able to separate you from the love of God? Methinks there will be nothing under heaven able to separate you from the love of Christ. I tell you now, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any thing whatever, shall be able to separate you from this love: for, O my friends! we know that our redeemer liveth; because he visiteth us from on high. We have sweet communion with our blessed Lord. He sends down his spirit to commune with his true children. Now be not you discouraged, for the Lord is able to keep you. Let your daily walk and conversation be in heaven; and let the world know that your treasure is in heaven—that you are bound for a land that floweth with milk and honey. You have a better country—a country where the sheep of the pasture can feed, and drink of the river of the water of life, and eat of the hidden manna. It is a land of pure delight, where nothing that is unclean can dwell—nothing that worketh abomination, or that loveth or maketh a lie.

There shall I bathe my weary soul
In seas of heav'nly rest ;
And not a wave of trouble roll
Across my peaceful breast.

Angels who inhabit this country, cease not to sing praises to him that sitteth on the throne of glory ; and they cast down their crowns at his feet, and cry, " Holy, holy, holy, Lord God Almighty ! " And these happy spirits are glad to see those who come to join that company of light ; but our carnal eyes could not behold the brightness of their glory. There are the apostles and prophets ; there the patriarchs dwell—there, in the robes that they received when they went there ; their robes have not grown old ; they are not tired with their song of praise ; their robes have not become dirty, neither moth-eaten, neither are they tired of praising their God. Though they have been there ten thousand years, they will not be weary from everlasting to everlasting—no, they will not be weary. Now, my friends, let us strive to enter into this heavenly place, through the narrow way ; for many are going in the broad way, down to death ! Let us rather,

therefore, strive, that we may enter in at the narrow gate that leadeth into life; for our saviour hath told us, "Broad is the way and wide is the gate that leadeth to destruction, and many there be that go in thereat; but strait is the gate and narrow is the way that leadeth to life, and few there be that find it." Now, my friends, I say these things unto you, although I am unworthy to open my mouth. I am the least of all; for I am not worthy, for I did not walk worthy; but if I can but have a seat at his footstool, I will bless and magnify his name for ever. Finally, friends, pray for me, that I may be kept by his almighty power, and be enabled to go up through this world, leaning on my beloved: pray for me, that I may be resigned to whatever shall appear to be his blessed will, and may not murmur at any of his ways, but may bow beneath his mighty hand. [Here Mr. Rees, the missionary, asked her, "Rachel, what do you think of Jesus?"] I have been telling you. O my friends! I have been telling you, that he is a being so bright, that I cannot describe his brightness: our eyes cannot bear his brightness: there is no comparison with any

other : he is so bright that our carnal eyes cannot behold him. O what can I compare him to? [Mr. Rees asked, "How long have you known Jesus?"] It is now nearly three years since I have loved my Jesus, and I have reason to bless him that he did not cut me off in my sins—truly I love him : he is the first among ten thousand : he is fairer than the sons of men : he is altogether lovely : he is the rose of Sharon, and the lily of the valley. I sat down under his shadow with great delight, and his fruit was sweet to my taste.

The wondering world inquires to know,
 How I should love my Jesus so :
 "What! are his charms (say they) above
 The object of a mortal love?"

Yes; my beloved to my sight
 Shows a sweet mixture, red and white;
 All human beauties—all divine—
 In my beloved meet and shine.

White is his soul, from blemish free ;
 Red, with the blood he shed for me !
 The fairest of ten thousand fairs ;
 A sun amongst ten thousand stars !

His head the finest gold excels ;
 There wisdom in perfection dwells ;
 And glory, like a crown, adorns
 Those temples once beset with thorns.

Compassions in his heart are found,
 Hard by the signals of his wound ;
 His sacred side no more shall bear
 The cruel scourge, the piercing spear.

His hands are fairer to behold
 Than diamonds, set in rings of gold ;
 Those heavenly hands that on the tree
 Were nail'd, and torn, and bled for me !

Though once he bow'd his feeble knees,
 Loaded with sins and agonies ;
 Now on the throne of his command,
 His legs like marble pillars stand.

His eyes are majesty and love,
 The eagle, tempered with the dove :
 No more shall trickling sorrows roll,
 Through those dear windows of his soul !

His mouth, that poured out long complaints,
 Now smiles, and cheers its fainting saints ;
 His countenance more graceful is
 Than Lebanon, with all its trees.

All over glorious is my Lord ;
 Must be belov'd, and yet ador'd :

His worth if all the nations knew,
 Sure the whole earth would love him too!

O, my friends! I wish that my beloved may be your beloved, and then we shall enjoy his company in the heavens above. Well did Isaiah speak of him, as he did when he said, "Who is this that cometh from Edom, with died garments from Bozra; glorious in his apparel, travelling in the greatness of his strength? Behold, I have trodden the winepress alone; for the day of vengeance is in my heart, and the year of my redeemed is come." How can I tell you half about my Jesus? I cannot tell you half—the ambassadors cannot tell you half: they cannot duly describe the happiness that is in my father's house; and when you come there, you will say that the half has not been told you.

O, friends! strive you hard to get into this rich country, where pleasures will be your lot, and the smiles of his reconciled countenance will be your enjoyment—when he will say, "These are they that I have ransomed from the world."

[Here Mr. Rees asked, Does Christ receive all that come unto him?]

Jesus truly receives all that come to him; but he himself said, when on the earth, that the Father must first draw them; for our hearts are naturally in rebellion against the Lord, and we must first be drawn by God, and must have our hearts influenced and turned by him, before we can love him and run after him. It is, then, of the greatest importance that the ambassadors should proclaim this Saviour to dying men, that, haply, the Lord would make them instrumental in winning sinners—that they might be turned to God, and flee from the wrath to come.

Sinners! sinners! I, even I, would speak unto you, and warn you, while it is called to-day, to embrace the free offers of mercy. I recommend not silver and gold unto you; but I will, by the assistance of God, tell you with candour your true condition. Naturally, you are in a state of enmity to God, bound down to the dark regions of endless wo: you are naturally in the bonds of iniquity, and the very gall of bitterness. I, even I, was in this state once. I rolled sin under my tongue as a sweet morsel, and could make the vanities of the world my pursuit; but now I perceive that all these are lighter than

a straw, and altogether vanity. I, therefore, beseech you to cry mightily to the Lord, that, haply, the Lord would give you repentance, and a broken heart and a contrite spirit; for the Lord hath said, that a broken and a contrite spirit he will in nowise despise.

Now, ye sinners! come and trust in him; for he is mighty, and able to save unto the uttermost, all that come unto him. Though you be sinners, and though your sins be more in number than the hairs of your head, or than the sand on the sea shore; though they be red like crimson, or of a scarlet die, yet come to Jesus, and they shall be made as wool—yea, you shall be washed, and made whiter than the snow.

Jesus Christ came down from heaven, that he might save sinners, even the chief; of whom—I may say as the apostle spoke of himself—of whom I am the chief. Now, if you are sinners, you may come and have life; but wo unto them that deceive themselves, and who see no need of a saviour! Wo unto them that try to merit their own salvation, by any thing they can do for themselves! Wo be unto them that seek out any other salvation than that of Jesus Christ of Naza-

reth ! for every man's work shall perish ; for he is the way—the only way—the truth and the life, and there is not any other way. And if any man will come unto him, he may have eternal life ; for he not only laid down his life, but he took it again, and hath ascended into the heavens, up into his glory, that his sheep may dwell with him for ever and ever ; and he is the door by which you may come into the sheep fold, and go in and out, and find pasture.

And now, what more can I say ? I have plainly and candidly told you, that you are the children of Satan, and not the children of the living God. May you, therefore, make your peace with him, before the night cometh wherein no man can work. The Lord heareth the cries of a babe, as well as of men and women that have grown up in the Lord. I will, therefore, come and beseech him that he would teach me, even me, what I should say, that I may be enabled to pray aright, and that I may not pray unto him amiss.

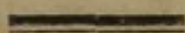
PRAYER.

HOLY FATHER ! thou that inhabitest eternity, and thy seat is in the heavens, bow thine

ear to my voice, when I call upon thy name. Thou that art a God of truth, and with whom there is no variableness, neither shadow of turning—O! thou that hearest when sinners cry unto thee! blushing of face, and confusion of heart, belongeth to me when I come into thy presence. O! renew my life, that I may walk more to thy glory, and may be enabled more to show forth thy worthy praise. The Lord keep me under the shadow of his wing, while I am in this world, that I may be safe. The Lord bless his people who dwell on this earth: bow thy gentle heavens and come down, and bless thy people. May they work out their salvation with fear and trembling, knowing that it is God who worketh in them both to will and to do, of his good pleasure. Bless Zion, O Lord! may she travail and bring forth children, and become the joy of many generations. May her praise fill the earth; yea, let Zion prosper, and extend from the rivers unto the ends of the earth. And bless thy ambassadors: may they proclaim a saviour to dying men. Make them the happy instruments of winning many souls to Christ. May they proclaim thy truth in its purity, and shun not

to declare the whole counsel of God. May thy name be great among the heathen ; and, O Lord ! hasten to usher in the happy time when the nations of the world shall learn righteousness, and the inhabitants of the earth shall learn war no more. May thy judgments be staid : wilt thou say to the destroying sword, return unto thy sheath ; and usher in the happy day, when the cry of the fatherless and the widow shall be no more heard in our land. Bless our rulers ; for thou hast said, that when the wicked rule the land mourneth. Wilt thou give them the wisdom that cometh down from above. And bless, Lord, my parents with the best of Heaven's blessings : May they walk in all the ordinances of the Lord blameless, as did Zachariah and Elizabeth : I will not cease to pray for them while the Lord giveth me breath. I would beseech thee to remember my brothers and sisters, and may my parents and their children appear before thee in thy glory. Be thou the widow's God—the orphan's stay ; comfort mourners in Zion ; and comfort those that are mourning and are cast down for their sins, and reveal unto them Jesus as their Saviour. May the voice of young con-

verts be heard throughout our country : May every house become a house of prayer, and every door the gate of Heaven. And I would beseech thee to remember me, that when I come to die, I may be admitted to dwell with thee in thy heavenly kingdom, to behold thy glory, to see thy face, and dwell with thee for ever and ever. These, and all unmerited favours, I ask in the prevailing name of Jesus ; and all the glory shall be given to the Father, Son, and Holy Spirit, both now and for evermore. Amen.



*Miss Baker, (at Dr. Douglas's,) Wednesday,
9th February, 1815.*

PRAYER.

O THOU who inhabitest eternity, and thy seat is in the heavens above ; O Thou that didst create the heavens and the earth, and all things therein ; Thou whose wisdom founded them at the first, and whose understanding formed them ; O Thou that didst create man from the dust, and he became a

living soul: Thou didst place him in a garden where he might enjoy the favour of God, but he fell by transgressing thy commandment, and by our forefather's fall sin is even now prevailing in the world at the present day. How shall we come before thee? we sin every day, and I, even I, consider myself the chief of sinners, for I am not worthy to bow myself in thy presence, or of taking thy name into my polluted lips. Thou wilt not accept of any thing that I can do, for thou wilt not accept any but for thy dearly beloved Son's sake. Smile on him who was with thee before the foundation of the world, for I am sensible that I am vile, therefore make a fresh application of the blood of Christ to my soul, that I may run in the way of thy commandments. Bless, O Lord, thy dear people. I would ask the same blessing for them that I do for myself; for they need thy pardoning grace, since there is no man that liveth and sinneth not, and except thou forgive them they can never inherit the pure heavens above.

May Zion appear fair as the moon, clear as the sun, and terrible as an army with banners; may she be so highly favoured of the

Lord as to drink of that stream which maketh glad the City of God.

Have pity on sinners, and open their eyes, that they may see and may know that they stand on slippery places, and fiery billows roll below. O! I would beseech thee to take away the hard and stony heart out of their flesh, and give them a heart of flesh; and may the happy day soon come when all shall know thee, from the least unto the greatest, even unto the greatest; when the brightness of thy kingdom shall come and cover the earth, as the waters cover the sea, and thine, O Lord, shall be the glory, for ever and for ever.

ADDRESS.

Now ye children of men, bound to appear before the bar of God, I have come before the presence of God; he heareth my words, he knoweth my thoughts, and he knoweth your hearts, and searcheth all our hearts. I will call on you that know the Lord, first of all you that love his name, you that are his people. I, even I, who am a babe, I, even I, will speak unto you that you

may say, "Great and marvellous are thy works, Lord God Almighty!" Do not do as I have done, but serve God. I have earnestly inquired of him why he doth unto me as he hath not to the rest of the world, but I desire to acquiesce in his will, and not murmur when his hand lieth heavy upon me. I beseech you, O you my friends who know his name, as bold witnesses to stand up for the Lord Jesus Christ. Be not discouraged, my friends, if you meet with trials and discouragements. When you are ready to despond, consider that the Lord will deliver you in his own time; consider the great right-hand dealings of God with the children of Israel; he opened the Red Sea to them, that they might pass over on dry ground, and when their enemies attempted to follow them they were drowned; and so, my friends, will it be with us; our divine leader will go before and open a way where there is no way, and will subdue the terrible enemies who pursue our souls; but if we once get into the promised land, there will be no more danger, for our great enemy, who now goeth about as a roaring lion, seeking whom he may devour, will be no more

able to assault us, but we shall be secure from his attempts. Dost thou think that thou hast more affliction than the people of God formerly? Consider how it was with the apostles, what they endured, what they suffered for the testimony of Jesus; some said, Away with these men, they are not fit to live; they were falsely accused and insulted; these are the men who turn the world upside down. And we read in the scripture of the three children in the fiery furnace, but a fourth person appeared, in form like unto the Son of God, and they were preserved in the flames of the furnace, and came out safe from the fire, when their accusers were cast into it and consumed. So, also, we read of Daniel; he was thrown into the den of lions, and would have been consumed, but, no doubt, Daniel lifted up his soul to God, and the lions' mouths were stopped, and they hurt not the man of God. Can you, therefore, O can you, therefore, think the Lord, when you are tried, and when affliction cometh on you, will forsake his dear children, and leave them to the power of their enemies? You ought to consider that these

things come from the hand of your heavenly father. The apostles and prophets went under chains and grievous trials, and suffered the loss of all things gladly for the Lord Jesus, and we complain. We do not do as we ought to do oftentimes; we are apt to murmur when affliction cometh upon us. I tell you, O friends, that affliction cometh not out of the ground, nor trials from the dust; we should, therefore, turn and kiss the rod; we know that we are not worthy to be called sons if we do not bear chastisement as sons, for he chasteneth every son and daughter whom he receiveth, and if we be without this chastisement, then are we bastards, and not sons; but trust ye in the Lord, for he is gracious, and he is able to deliver you out of all your affliction, and will put a new song into your mouth, even praises to our God.

Question. Why do you address persons thus?

A. I, even I, do speak unto the children of men because it is the will of God, my heavenly father; if it were possible for me to avoid the dealing of God I would do it; it is mortifying to my natural pride. When I

pray unto my father, truly many a time a tear rolleth down my cheek, and I often say, My Father why dost thou deal thus with me? Think not that I am about to deceive you, for I am not speaking unto you of the things of this world, but of a better world. I therefore beseech those that love our Lord, not to trust in themselves, but rather trust in the living God, knowing that the carnal heart is not subject to the law of God, neither, indeed, can be; that the natural man receiveth not the things of the spirit of God; they are foolishness unto him, neither can he know them, because they are spiritually discerned.

Question. By what authority do you presume to address men?

A. My dear friend, by what authority do I speak unto you? I do not speak of my authority, but as the Lord speaketh; and so I told you before, and what, methinks, the Lord hath told you before in his word. Behold, saith God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaids I will pour out in the last

days of my spirit, and they shall prophesy. The day draweth nigh when he that shall come will come, and will not tarry. If your eyes, my friends, do not see this day before they are closed in death, yet, when your bodies shall rest in the grave, then you will find that I did not tell you vain things; and hath not the Lord said that he would choose the weak things to confound the things which are mighty? and what the Lord God revealeth that I will speak. I do not desire to deceive you, but this is the truth, that every one shall stand before the bar of God. I expect to give an account for what I say unto you, and you must give an account how you have heard such a feeble worm as I am; and though your bodies may slumber in the ground, yet, if you have had an application of the blood of Jesus to your consciences, angels—archangels, shall be your companions, they shall receive you, and will welcome you with joy to their bright abode—your souls dwell with them till the resurrection, when your bodies will rise at the last day, and your souls and your bodies will be united together; and then you will be

ever with the Lord. Methinks the scriptures saith that you shall dwell a thousand years with Christ; the wicked will remain till the thousand years; a seal will be set upon Satan, that he go no more out to disturb the dear children of God. Satan shall be bound a thousand years.

Question. Do you pretend to any revelation from God?

A. Shall I tell you that I have a revelation from heaven? I tell you *nay*, I tell you *nay*. John said it is finished; do not think to say that I am perfect because I speak unto you. I tell you now, as I told you before, I am under the hand of the Lord, and I cannot help it.

Now, my friends, be you satisfied; but if you are not satisfied, there is a day coming when you will be satisfied; you will not then ask why the Lord hath chosen to use such a poor feeble worm as I am to declare his truth. Let me, then, turn to the time that I was speaking of, when the saints should dwell with Christ a thousand years, when his kingdom will come.

Question. Will the Lord edify, by his speaking, those who do not believe his word?

A. Truly he will not edify except they hear; but the Lord will call every man into judgment; but if I speak not the truth, believe me not. I desire to speak nothing but the truth of God, whether it edify or not I cannot tell, but you will have to give an account of what he hath told you, and what ye have heard.

Now, my friends, think not that the Lord will edify a carnal minded man; I tell you he will not; I trust he will edify those who will hear. I, being a babe, do speak to them a few words.

O! ye that have believed upon the Lord Jesus Christ! rejoice, for your redemption draweth nigh: yea, it is nearer than when you first believed on him; it draweth nigh. When the ambassadors labour for your good, hearken to them—attend to what they tell you, for they show unto you the way of eternal life. I leave you in the hands of the living God, and turn my attention to poor sinners.

Question. Do you not violate that command of the apostle, "Suffer not a woman to speak in the church," when you presume

thus to address sinners in the name of the Lord?

A. My dear friends! shall I—O, shall I, then, hold my peace? The apostle saith, let not a woman stand up in the church as a public teacher: But are you hard of believing? are you hard of understanding? I have told you that I cannot avoid doing these things: My God knoweth what they mean. I do not pretend to teach men; but I only tell them of their danger, and tell them that there is wo to them that are at ease in Zion. God forbid that I should be silent: I pretend to speak nothing but the truth, as it is in Christ Jesus my Lord. Shall a woman hold her peace, because she is a woman? Methinks the apostle meant not so; but meant that they should let their light shine before men. Is it a mystery to you, my friends? Let it not be a mystery any longer, but rather leave it in the hands of the living God; he will do what is best and right. Let me, therefore, turn my attention to sinners.

Perhaps there are some in the hearing of my voice, who have not yet directed their views to the Saviour. I perceive they stand on a precipice, in a slippery place, ready to

fall, "and fiery billows roll below." O! can you rest any longer in the situation in which you are, exposed every moment to be cast off without any mercy! But turn unto the Lord, who will have mercy, and to our God, who will abundantly pardon. May you, therefore, turn and consider, that it may be well for you when time shall be no more! Who is there among you that can bear the idea of lying down in the place of torment for ever and ever? And I do testify, that except ye be washed in this fountain, which is open for Judah, and the inhabitants of Jerusalem, you cannot enter into the glory of God. But though you may think these are hard sayings, yet I do testify, that unless you be washed in this fountain, you cannot see the kingdom of God; for no unclean thing will ever enter there: only those that have had an application of the blood of Christ, which cleanseth from all sin. Come ye! come ye! and buy wine and milk, without money and without price; come, and bow before the most high God: Trust him who is a gracious Redeemer, and accept his salvation. O, friends! it will be well if you trust in him who trod the wine-press alone; who died

without the gates of Jerusalem, for the sins of the world.

Oh! love divine, what hast thou done?
 The Lord of glory died for me;
 The Father's coeternal Son
 Bore all my sins upon the tree.

Behold, he is seated on a throne of mercy, making intercession for sinners. Is he not saying, "O, Father! spare them a little longer, till I dig about them a little longer?" Is he not standing with outstretched hands, and saying, "Come unto me, and learn of me; for I am meek, and lowly of heart, and ye shall find rest to your souls: Take my yoke upon you; for my yoke is easy, and my burden is light." May you, therefore, repent and be converted, that your sins may be forgiven you; that your name may be written in the Lamb's book of life, and have right to eat of the tree of life, which standeth in the midst of the paradise of God.

Truly, it is my duty to pray to Him that made the heavens and the earth; for he will hear a babe.

Come sound his praise abroad,
 And hymns of glory sing;
 Jehovah is the sovereign God,
 The universal king.

He form'd the deeps unknown,
 He gave the seas their bound;
 The watery worlds are all his own,
 And all the solid ground.

Come worship at his throne;
 Come bow before the Lord:
 We are his works, and not our own;
 He form'd us by his word.

To-day attend his voice,
 Nor dare provoke his rod;
 Come, like the people of his choice,
 And own your gracious God.

But if your ears refuse
 The language of his grace,
 And hearts grow hard, like stubborn Jews',
 That unbelieving race;

The Lord, in vengeance drest,
 Will lift his hand and swear,
 "You that despise my promis'd rest,
 "Shall have no portion there."

I desire that my words may be few, for he will show me what I ought to pray for. If I take words, he will not hear; but he will show me what I ought to speak—he will instruct me how to call upon his name.

PRAYER.

HOLY FATHER! Thou that inhabitest eternity, and can hear the cry of poor unworthy worms of the dust, when they come before thee! support me, and put under me thy everlasting arms: let them be underneath to support me, that I may not perish. Knowing that thou hast laid thy hand heavily upon me, may I lay myself into thy hands. Wilt thou not look on me, but look on Jesus, and for his sake forgive me my sins. I would desire to pray, not only for myself, but for my brethren. O! may Zion be highly favoured of the Lord, and may she travail—may she fill the earth; for thou hast said she shall travail, and bring forth children, and a nation shall be born in a day. O Lord! I will pray for thy ambassadors: May they cleanse their hands; and do thou enable them to preach thy word in its purity, and in its

simplicity. May their tongues become as the pen of a ready writer, that they may be able to declare thy truth, and faithfully preach Jesus Christ, and him crucified.

Remember the dark places of the earth. Get thyself a great name among the nations. May they forsake their idolatry, and turn unto thee. I pray for the nations of the world, notwithstanding that their iniquities have reached up unto heaven, and thou hast said in thy word, "Shall not my soul be avenged on such a nation as this?" Truly, thou hast caused the sword to pass through our land, and thou art chastening us still; but, O! may thy will be speedily done on earth, and thy glorious kingdom come; when thy watchmen shall see eye to eye, and thy dear children shall dwell together in love.

Holy Father! wilt thou give to our rulers the wisdom that cometh down from above, which is first pure, then peaceable, gentle, and easy to be entreated, without partiality and without hypocrisy. This land, O Lord! this land mourneth with heavy lamentation, because their iniquities have been great; yet, if it be possible, O! avert deserved judgment, and visit us with thy tender mercies.

I will not cease to pray for my parents. May they live in thy favour, and at last come down as shocks fully ripe. May my dear brethren and sisters be turned to thee; and those that have named the name of Christ, may they adorn their profession by a well-ordered conversation.

Now, O Father! be with me while I live: forsake me not, or I shall perish. When I am afflicted, may I not complain; and when thou art done with me on earth, receive me to dwell in thy kingdom, for ever and for ever.

These, and all unmerited favours, I ask of thee; desiring to ascribe all the glory to the Father, Son, and Holy Spirit, both now and for evermore. Amen.



*Miss Baker, (at Dr. Douglas's,) February
10th, Thursday evening.*

PRAYER.

O THOU who inhabitest eternity, and art the Being that didst create the heavens and the earth, and all things therein; O Thou

that art a Being that beholdest me and knowest my vileness. O God, my sins are all numbered before thee; therefore, O God, how shall I come before thee and bow myself before the Most High, for I am a poor wretch, not worthy to call on the name of the Lord? I cannot come into thy presence in my own name, and ask thee to forgive me my sins, but in the name of thy dear Son. I would desire that thou wouldst look on thy Son, and for his sake look upon me. Thou knowest that I am tried with sore temptations; I, even I, do earnestly inquire of thee wherefore thou dost deal with me thus. O God, make me to walk softly all the days of my appointed time, so that when my change comes I may be enabled to see thy face in peace. O Father, give me a thankful heart for all thy goodness unto me, for truly thou hast preserved me from the lowest hell; thou hast placed me in a place where I can hear thy ambassadors, and meet with thy people, to worship in thy sanctuary. How shall I return thanks unto thee for all my benefits! I confess it is out of my power to return thee suitable thanks for all

thy mercies to me ; that thou hast granted me so much greater privileges than the poor heathen, for they have not the knowledge of the true God ; they bow to gods of silver and gold ; they are dumb idols, they have ears and hear not ; tongues and speak not ; eyes have they and see not ; they have hands but have no power to save ; but thou, O God, art a God that hearest the prayer of them that call on thee. O that the heathen may turn from their idols and know a God that is able to save them even from the lowest pit. Wilt thou, O God, make thyself known to the heathen lands, and may thy will speedily be done here on earth as it is done in heaven, and thine shall be the kingdom, the power, and the glory, now and for ever.

ADDRESS.

Now, O ye, my beloved brethren and sisters, I have come into your presence ; I will not cease to speak of those things, that you may be encouraged, and may not be weary of walking in the ways of the Lord. Truly, I am less than the least, and am not worthy

to call you brethren, but I will endeavour to exhort you, inasmuch as the day approacheth. Doth not iniquity abound, and the love of many wax cold? Many turn back, and walk no more with Jesus, as those did in the days of his flesh. But, my friends, I trust it is with you as it was with Peter, and that you say with him, "Whither shall we go? Thou hast the words of eternal life, and we believe, and are sure, that thou art Christ, the Son of the living God." May you rather follow the Lamb of God whithersoever he goeth. Truly the christian life is a life of continual warfare. Now may you be willing to follow him through evil report and good report, for he is a good Shepherd, that will guide his sheep in good pastures, fresh and green; he will guard them, and carry the lambs in his arms, and gently lead those that are with young. Behold! he speaketh words of consolation and words of comfort to them; he saith unto them, for his Apostle hath said this is a true saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners, even the chief of sinners. Now, if you perceive that you are a sinner, Jesus

Christ is able and he is willing to save you, and he will do it if you are only willing. O! recommend to all your friends to turn to the Lord, our God, that so he may have many friends on this earth, that his kingdom may come whose kingdom is an everlasting kingdom, and to whose dominion there shall be no end. Finally, O friends, you are sensible, as well as I, that the hand of the Lord is heavy on me; but murmur not, for Christ saith these things must all come to pass to prepare for his second coming—that nation should rise against nation, and kingdom against kingdom, and there should be great distress and perplexity—earthquakes in divers places, the sea and waves roaring. These things have taken place, but they have not taken place sufficiently yet for his coming; for great things must first take place before this will arrive; and now we can sit under our own vine, and under our own fig-tree, and there is none to make us afraid. Will persecutions arise? Methinks that they will before Jesus comes and makes his appearance; but blessed are they that are found waiting, they will have a seat at his right hand; they that are washed clean in the blood

of the everlasting Son of God. They are blessed and happy, says John, in the Revelation, that keep the words of this book, worship God, and worship him in spirit, with a pure heart; for they that worship God must worship him in spirit and in truth. Think not that an outward profession will suffice; for truly, the words of our Lord confirm what my words are to you. Truly, said our Lord to Nicodemus, except a man be born again he cannot see the kingdom of God. Nicodemus was blind, and asked, How can these things be? But our Lord opened his eyes, and he then perceived that it was an important thing to have the heart changed, and to be made a new creature. Now, sinners, come and say, O Lord, I am a poor, blind, weak creature. Come not before the Lord in your own righteousness, for they are filthy rags.

[Here it was asked by one of the company, If it were possible for one who had been renewed by the spirit of Christ, and made a new creature, ever to fall away, and finally perish?]

Methinks there is no one that ever had one

spark of divine grace, that will ever fall away and perish ; for hath not our God power to keep him ? Hath he not more power than the devil ? and hath he not engaged to keep his people, and to save all that come unto him ? truly they that have the oil of grace in their hearts : his spirit will keep his elect, for he is able to keep them.

O ! friends, there are some that are foolish virgins ; there are many who make a false profession ; we ought, therefore, to ask ourselves if we are indeed placing our confidence in Him who is the only rock of safety, and whether we do indeed believe in him, for I am sure that they that are founded on Christ Jesus can never be moved ; for they are like mount Zion, which cannot be moved :

Should storms of thund'ring vengeance roll,
And shake the globe from pole to pole,
No flaming bolt shall daunt my face,
For Jesus is my hiding place.

A few more rolling suns, at most,
Will land me safe on Canaan's coast,

Where I shall sing the song of grace,
And see my glorious hiding place.

The arm of Jesus is sufficient to save them from the very jaws of hell! Will not our God own and bless those who have had an application of the blood of Christ? Our father will say these are worthy to be received into his house, and they will sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Are we all christians? We profess to be;—it is no small matter to have the grace of God, and to be indeed a christian.

I speak these things unto you, my friends, desiring that you may search diligently, if you have the oil of love in your hearts; for he that dwelleth in love dwelleth in God, and God in him, for God is love. And if we have this love, we shall pray for all men, even for our enemies—although they persecute us, we can pray for them—even as Jesus prayed for his persecutors, and said, on the cross, “Father, forgive them! they know not what they do.” And what love, then, shall we have to our brethren! Truly, it will cause the world to say, “What manner of love is

this, that these people have to one another?" And what manner of love is that which the Father hath bestowed on us, that we should be called the Sons of God? And, truly, my dear friends, if God hath so loved us, we ought to love one another.

Now, think not that those who have the true religion shall ever fall away; for if ever I could say that they could fall away, I should not speak the truth: I should make my maker like a man. He hath power to keep his sheep, and they shall never perish, neither shall any be able to pluck them out of his hand. I trust that he will own and bless them in the heavens above, and never cast them off.

[There are some ministers present—what have you to say to them?]

I have nothing to say unto them that may, peradventure, be edifying. But, my friends, I pray you be reconciled to God, preaching the word of God in its purity and simplicity; for this seemeth to be your work. May you cry aloud, and spare not, but show unto the people their sins. Feed the tender lambs of the flock with food which cometh down from heaven: O! may you not be tempted to feed

them with vain things, which shall not profit; but strive to show yourselves workmen that need not be ashamed, rightly dividing the word of truth. Finally, I would request an interest in your prayers; for knowing that the prayers of the righteous will save the weak, and the scripture saith that the fervent prayer of a righteous man availeth much, I desire that you would pray for me. Finally, may you be kept under the shadow of the wings of the Lord, telling saints to persevere in holiness, and warning sinners, guarding the tender lambs of the flock. I leave you, trusting that you will hear the words of a child. I speak unto you, but think it not strange; for, truly, my God maketh it my duty to speak in plainness in Christ Jesus my Lord. I turn my attention to poor sinners, that I may warn them, that, peradventure, the Lord would see fit to forgive them their sins.

[Here she was asked by Professor Griscom, Why should it be thought, in this enlightened age, the duty of an illiterate female to give instruction on religious subjects?]

My friends, truly, it is a strange thing, and it is a mystery to many. Art thou

speaking of myself? Truly, I have not had the advantage of education: I am but a poor ignorant child; but what I speak, my God seemeth to reveal it unto me. But think it not strange: the Lord God hath power to do his will in the earth, notwithstanding it seemeth to be so hard to understand; yet it is easy with him to accomplish his will by the weakest instruments. I am bowed down all the day long, and am ready to say that the burden of the Lord is too heavy; and oftentimes I pray that he would cut my life short; but, truly, if I could feel reconciled as I do now to his dealings with me; if it were at all times with me as it is now I am speaking unto you, I should be still, and know that the Lord God liveth; but I am left to myself, at times, and am found mourning and weeping bitterly. [She was asked if she conceived there was any immediate revelation made to her, to speak as she now did.] Think not that I am speaking a new revelation come down from heaven, for I say there is not any: for, truly, John said, "Let no man add thereto, nor diminish therefrom." I pretend not to deliver any thing, or commend any truth but what is contained in

the bible, which is the only rule to guide the way to my father's house. But you that are the faithful children of the living God—you will one day know what these things mean. Sinners will have to give an account: I will, therefore, take words and warn you; for, truly, I am an infant; but I will warn you, lest you go down to the regions of everlasting wo, where it will be poured out upon you without mixture and without mercy. Truly, he that dieth in his sins, where Jesus is, there he cannot come. But give not sleep to your eyes, nor slumber to your eyelids, till you have embraced the rich offer of pardon which yet remains within your power. To-day, if ye will hear his voice, harden not you hearts. Be not you like the rich man, that careth for nothing but the things of this world, but seek, first, forgiveness for your sins

Let sinners take their course,
And choose the road to death, &c.

O! that he would open your eyes, that you may see your danger before the things which belong to your peace are for ever hidden from your eyes.

Dearly beloved ! for I think I may call you so, for methinks I love you, for how can I see you going down to hell, when there is sufficient in the blood of Christ to make you white as wool, and pure as the snow ? even, though your sins be like scarlet or as crimson. O youth ! remember your Creator in the days of your youth. What is more delightful than to see youth walking in wisdom's ways ? whose ways are ways of pleasantness, and all her paths are peace. It is like apples of gold, set in pictures of silver. I do not say that you will appear respectable before the men of the earth ; but you shall appear respectable before the everlasting Father, and the Prince of Peace ; and you will be honoured in the heavens above : you will be owned of Him whose own wisdom found it out—whose own understanding ordered it. My friends, I must tell you plainly your awful situation ! There is but one step between you and death ! I do not speak these things to frighten you ; but doth not death follow you every where you go ? How many are snatched away in a moment ! Prepare to meet your God, O house of Israel ! Truly, may you consider, that you stand in

slippery places, and fiery billows roll below ! Is there any that can desire to dwell with everlasting misery, sorrow and sighing ? Ah ! but for you, who have accepted the offers of mercy, all is happiness ! all is joy ! But the nations of hell do dwell in a lake of fire and brimstone ; and the smoke of their torment ascendeth up for ever and ever—not a drop of cool water to cool their tongues ; and if they ask for mercy, there is no mercy for them. We read of the rich man that died, and in hell he lifted up his eyes, and said that he was in torment. He entreated that Lazarus might dip but his finger in water, and cool his tongue ; but, truly, such a privilege he was not willing to grant to Lazarus, in his lifetime : he then laid at his gate full of sores, but received no pity. The dogs—even the dogs ! had more compassion than this rich man : and now he lifted up his eyes and saw Lazarus enjoying happiness ; for it was now his lot. The other trusted not in the living God ; he had no compassion ; he was not the servant of God, because he did not bestow any thing on this poor beggar : he, truly, possessed great riches, and lived sumptuously while on earth, but the beggar

enjoyed more riches in heaven. May you, my friends, become like beggars; for the children of the Lord may be compared to beggars. They are needy, and, without an interest in the Lord Jesus, they must perish for ever. Be ye not like this rich man; for you may call for a drop of water as he did, when too late; when the door of mercy, which now standeth open to receive you, shall be shut for ever. Unite with me—O! unite with me in prayer to that God, who is able and willing to save all that call upon him.

PRAYER.

O God! thou that inhabitest eternity! thou that dwellest in worlds of spirits! thou that art a Being, that sittest on a throne of glory! and the place where thou dwellest is delightful—give a hearing ear, when I call on thee! Wilt thou look on Jesus, thy dear Son? and for his sake——

[Here she coughed several times, while endeavouring to proceed, and after considerable difficulty, accompanied with the usual spasmodic affection, fell into her ordinary re-

pose, or sound sleep, and did not awake during the night.]

*Miss Rachel Baker, (at Mrs. Bowering's,
Dr. M'Leod, and Dr. Romaine present.
March 23d, 1815.*

PRAYER.

HOLY God, I have come into thy presence again, and have attempted to bow myself before the Most High God. O Lord God Almighty, I do take words and attempt to address thee ; because thou art a God of truth and purity ; there is no variableness, neither shadow of turning, but thou art the same from everlasting to everlasting ; thou art a God of purity and a God of power, exalted above the heavens where thou dwellest. O how shall such a poor unworthy worm of the dust come into thy presence, for I am vile, and thou art a God of purity ; I will not come in my own name and strength ; I will not ask Thee to look upon me in my own person, but for Jesus's sake, and his alone

look upon me ; pass by my many transgressions. Be thou my God and guide, while I live ; O support me in the days of my youth, that I may not be found murmuring against thee, whilst thy hand is upon me, but may I be enabled to submit to thy blessed will. O God, give me a heart that I may be able to lay low down in the valley of humiliation ; for I am puffed up with pride, which maketh me to repine against thy dispensations : I do earnestly inquire of thee, why thy hand should be more heavy on me than on my fellow youth ; I do yet say in my heart, how can I stand up under the mighty hand of the God of Jacob ? I entreat thee not to lay upon me more than I am able to bear, and O, wilt thou lead me in that path that leads to eternal life ; may I be much given to piety in the days of my youth, for herein lies our peace : Wisdom's ways are truly ways of pleasantness, and all her paths are peace. A pious soul shall find peace ; and it is thee, O Lord, and thee only, that can give me a pious heart. O may I be able to adorn my life with a well-ordered conversation ; may I not be ashamed of the gospel of Christ, but may I run and not be weary in the way of

thy commandments ; may I walk, and not faint, in the pathway of duty. I will pray for Zion, thy people, that thou wouldst be a wall of fire round about, and defence in the midst of her ; may she arise and put on her beautiful garments ; may she appear fair as the sun, clear as the moon, and terrible as an army with banners. May Zion thy people become a mighty people, and cover the whole earth, so that the kingdoms of this earth may become the kingdoms of Jesus Christ ; when men, even men, shall not be inclined to learn war any more ; when satan, even satan, shall have a seal set on him, that he may go no more out to destroy and deceive ; when thy dear children shall go hand in hand, and there shall be nothing to hurt or destroy, in all thy holy mountain. Bring on that glorious time, when all shall know thee from the least unto the greatest, and the black, and the white, the bond and free, shall become one in thee. The wicked shall be swept away, but truly the kingdom of our Lord will come, and O may thy will be done on earth, as it is done in heaven, and thine O God, shall be the glory, now, and for evermore. Amen.

ADDRESS.

Now, O ye children of men! candidates for immortality, and bound to appear before the bar of God, I take words to address you; I should not address you, if it was not of the highest importance; for I do not speak to you of the things of this world, but of the things of Jesus Christ; for this is better than thousands of gold and silver. I call on you who have known the name of Jesus Christ. I inquire of you whether you love the Lord Jesus Christ, with a pure heart, fervently; for except you do, your religion is vain; except you have received the spirit of Jesus you cannot be of the church of God; truly, except you have been born again you cannot inherit the kingdom of heaven; flesh and blood cannot inherit the kingdom. I speak these things unto you, for I perceive it is a time when professors and teachers sleep together. The time cometh when the cry shall be heard, behold the bridegroom cometh, go ye forth to meet him; then you that have not true and genuine faith in God will be found wanting; you will not have grace sufficient to enter into the marriage

supper ; but those who have that true faith shall enter in, and the door will be shut. Here Dr. M'Leod asked—

Q. Rachel, what is the marriage supper of the Lamb ?

A. My dear friends, shall I say that if any one is born of God he is married unto Christ ; behold, we that have experienced religion, and have true genuine faith, are married unto Christ ; we shall be the bride, the Lamb's wife, in that day when he maketh up his jewels, and he will spare his people, even as a man spareth his own son, that serveth him ; truly, when we experience the grace of God in our hearts, we are married unto Christ. But, remember, we shall come into his presence when we forsake this clay ; it is foolishness for any who have not had their heart changed : they cannot understand what this change means, and what it is thus to be married to Christ. It is not in the power of man to change the heart : no, it is not flesh and blood that shall ever change the heart of any creature. He who liveth on high, who created the heavens and the earth, who ordained them, and set them in their proper order ; that self same Being changeth the hearts of the children of men, and marrieth them unto Christ. You

cannot marry yourself unto Christ; and no man can truly change his own heart, for it is truly impossible to merit salvation of himself; therefore, if the Lord do not change our hearts, we shall not be able to enter into the marriage supper. If I were able to buy a garment that would never wear out, it would not fit me to enter in: no, Christ must, himself, furnish the wedding garment. I would to God that you were all changed; and if not, you cannot in any wise be worthy to enter in with Him. Here Dr. M'Leod asked—

Q. Where shall we find this marriage supper?

A. Truly I, even I, think that the gospel of our God is part of it; we do not possess the full amount of this till we arrive in heaven. My friends, behold, the body and the blood of Christ, truly, is the feast that we must feast upon. Do we that are professors of the Lamb, know what this feast means? We do truly partake of the natural bread, the emblem of the body of Christ; we do truly partake of the wine, the sign of the blood of Christ; and our Saviour said, as oft as ye eat of this bread, and drink of this cup, do it in remembrance of me. But remember, if we are

of this happy number, we shall drink of this cup that shall never fail us, we shall eat of this bread, that we shall never hunger; then will the Supper be completed; then will we dwell with our beloved for ever and ever.

Behold, we that do profess to love the Lord Jesus, can sit under the droppings of the sanctuary, and eat of the bread, and drink of the cup, in remembrance of him! And it is our song and our delight, thus to sit under the droppings of his sanctuary. Truly, his fruit is sweet to our taste, and we sit down under the shadow with great delight. Here Dr. M'Leod asked—

Q. How is a person married to Christ?

A. Have I not told you, that they are married when they have their hearts changed: they are become his friends, and so as one who is his companion: they are united to him in love, and seek not to be unmarried. For Jesus Christ, the Son of God, it was he who was like unto his Father, and condescended to become like a man, and took upon him the infirmities of a man. But not only so; he also bore the sins of many people on Calvary. He not only tasted death, but hath ascended up on high, and pleadeth for poor sinners—

he pleadeth for you ; he, knowing that you dwell in the flesh, and having also, himself, taken upon him our nature, he knoweth how to pity our infirmities.

We have reason to rejoice, because we have a great high priest who is gone into heaven, and ever liveth, to make intercession for us. We have reason to rejoice ; for if we do sin, we have an advocate with the Father, even Jesus Christ, who is the propitiation for our sins. Not as if, O friends ! I were telling you, you can live perfect in the flesh ; for while you do live in the flesh, you do meet with much tribulation in the flesh ; but our God will deliver you in due time : You are now connected with this body, and need an application of the blood of Christ to cleanse you from your sins. Do not be insensible, for sin is mixed with all our works ; and I, even I, do cry out and say, as the apostle himself also cried out, " O ! wretched man that I am ! who shall deliver me from this body of sin and death ! " I am sensible there is no one able to deliver me but he who sitteth on high. Let us, then, follow on to know him, till we arrive at the fair Canaan's land, when the Lord will wipe away all tears from

our eyes, and we shall sit down with Abraham, with Isaac, and with Jacob, in his kingdom, and celebrate the everlasting praises of our God.

Watch and pray : A prayerful life belongeth to a christian, while walking through this sinful world to his Father's house. We shall be tempted to commit sin, for the devil did tempt Jesus : he had power to tempt him ; but Jesus, having more wisdom than the devil himself, put him to silence, saying, I will worship the Lord. Now, let this mind be in you which was in Christ. But the carnal heart is at enmity with God : but mortify this, by putting on the new man, and walking in all godliness and all holiness.

I wish that you should not be unmindful of what I say ; for I trust that my Father will not leave me to say any thing that is not agreeable to his will ; and it is his favour that I desire. I beseech you, then, O, friends ! attend to this one thing needful ; for all other things are no more to be compared to it than a bubble is to silver and gold.—

Q. Rachel, here are some of the ministers of the gospel present ; have you any thing to say to them ?

A. I have sufficient to say unto them : al-

though a poor unworthy worm, yet will I speak unto them : Yet I would not that they should be offended with me, for they are the ambassadors of Christ. Will you, then, hear such a poor unworthy worm? I beseech you, in Christ's stead, be you reconciled unto God ; and see that you preach the gospel in purity. O, ye that are called to proclaim the everlasting gospel ! I do exhort you to take the word of God to be the man of your counsel ; for it is the only sure foundation. Study to prove yourselves workmen, that need not be ashamed, rightly dividing the word of truth. Declare nothing but the gospel of our Lord Jesus Christ : May you cry aloud, and spare not ; but show unto the house of Jacob their sins. Declare the whole counsel of God to this dying world ; and may you, as under-shepherds, feed the lambs of Christ with good food, going in and out before the Lord orderly, in all things ; and pray much, for this is commendable.

Q. Rachel, would you not wish some of the ministers present to pray for you ?

A. I wish you truly to hear me, and then I will quietly wait till they address the Most High : I will speak what the Lord giveth me to de-

clare, and then I will hear them. Be not weary, for I will not speak any thing that will be injurious: Hear me with patience, for it is the will of God that I should speak unto you. Enter into your closets and pray unto your Father, who seeth in secret; and do not forget me, for I need the prayers of the righteous, knowing that their prayers will save the weak. May your lives be as becometh the ambassadors of Christ. Lay low in the valley of humiliation. I will turn my attention to sinners.

[Here she again was interrupted with the same question as last put to her.]

Answer. When I have exhorted them, and have prayed to my God, then will I hear the ambassadors with patience, and will be much edified in hearing them: For my God hath made me to do so much; for of myself I shall not be able to answer. Peradventure, my prayers will not be as edifying as theirs: Hear, then, with patience, for I will not be found neglecting the work of my God.

O, sinners! your feet stand on slippery places, and "fiery billows roll below!" How shall I address you, because I am weak? I only tell you, that you must put your trust in

God. Therefore, it is my heart's desire, and prayer to God, that he would draw you, and incline you to run after him, and inquire what you shall do, in the day of your youth.

Now, unite with me in prayer to him that dwelleth on high ; for, truly, this work the Lord hath required of me. I, even I, must render up an account how I spend my life in piety : it becometh me to inquire in wisdom's ways : Therefore, I will fall on the bended knees of my soul, and pray unto him who made the heavens and the earth.

[*Prayer omitted.*]



*Miss Rachel Baker, (at Mrs. Bowering's,)
March 24, 1815.*

In the following pages you have the substance and spirit, and, with very little alteration, the expressions are preserved ; but not being taken in short hand, a great deal has been lost. The fulness of illustration is much curtailed, but there is no embellishment ; even the ungrammatical phrases are left so. The whole exercise took up one hour and a quarter, and she speaks one fourth faster than a good orator. The reader can judge what is the extent of the omissions.

PRAYER.

O thou who inhabiteth eternity! and art a Being that it is impossible for thee to err in any of thy ways! who art seated on—yea, the throne above is the place of thy dwelling! I, even I, have attempted to come into thy holy presence; and when I do come into thy presence, it is for thy Son's sake, but not for any thing of my own. I will not attempt to come in my own righteousness, for, O God! my righteousness is unholy before thee; it is nothing; it is filthy rags. I have nothing of myself to offer before thee; I know not how to pray as I ought; therefore, help me to pray aright, and not amiss. O! help me to pray aright; for upright and holy are thy acts. O! that thou wouldest forgive my past walking in the days of my youth, when I sinned against thee, and broke thy law. O! that thou wouldest give me a pure heart, that I might walk before thee blameless, and not offend against thee. O that I might be more given to piety in the days of my youth! O! that thou wouldest give me the spirit to direct and to guide; to keep

me from evil ; to make me love thee with a pure heart, fervently. I would that I may love my brethren with a pure heart, fervently. Make me to love the children of men—even their hearts ; and may I have a disposition to do them good, and an anxiety to see them come unto thee. Holy Father ! wilt thou set them before thee, my God, and put thy love in their hearts, and make them know thee and love thy ways ? May I, O God ! do justly with the children of men. May I, O God ! love them, and may they be blessed in thee. O ! that thou wouldest look in tenderness on me in the day of my distress—that thou wouldest save me and deliver me. Also, O God ! remember thine own. O ! that thou wouldest make me to understand why thou art dealing thus with me ; that thou wouldest teach me in thy ways, and establish me in the faith. Keep me from turning away from thee, that I, even I, may be found in the precepts of the Lord ; that I, even I, may be found walking forward in thy paths, adoring the gospel of my Saviour. O that thou wouldest bless Zion ! Cause her to arise and shine. Be thou a wall of fire around her, and thy glory in the midst of her.

May thy people be kept by thee from evil :
 O Lord, renew their strength ! may they
 truly be strong in thy strength ! may they
 run with patience and diligence, and not be
 weary nor give back ! may they walk and
 not faint ! O ! that thou wouldest truly, yea,
 truly, usher in the latter day, when thou
 shalt have all the glory ; when he shall come,
 whose kingdom is everlasting ; when the
 kingdoms of this world shall become the
 kingdom of our Lord and his Christ. Then
 thy watchmen shall see, eye to eye, and thy
 name shall be glorified in them. They shall
 no further separate, but unite their hands in
 working thy work. Satan shall be bound
 with an iron chain, and shall go forth no
 more to disturb them that dwell on the earth.
 O ! that thou wouldest look upon hardened
 sinners to show them what they are. Tell
 them that they are in a woful state ; for they
 are at enmity with thee. Is not thy voice
 against them as loud as the thunder of Sinai ?
 and yet they will not hear ; and yet they will
 harden their hearts more and more. I would
 beseech thee to open their eyes and make
 them see their danger. Convince their

stony hearts : then should they return unto thee, and thou wouldest have mercy on them. Holy Father ! work like thyself here on the earth, that men may put their trust in thee. O that thou wouldest get to thyself a great name ! O that thou wouldest get a name among the heathen ! that thou wouldest let thy light shine upon them. Make them forsake their idolatries, and turn and worship thee, the only true God. I will pray that the spirit of grace may rest upon them ; that they may serve the Lord, in truth. And may the spirit of grace be with me, when I exhort and warn thy people ; and unto thee shall be the glory, and the power, &c. for ever. Amen.

ADDRESS.

Now unto you that are bound to an eternal world, unto you who are candidates for immortal happiness, I will take words and speak, though I am a youth, and seem to be a babe in knowledge, and am unworthy to speak of these glorious things. O ye, my

friends, who love the Lord Jesus, I would exhort you to be unmoveable, always abounding in faith and love. O! may you hold out unto death. O! that you may persevere; that you may keep the faith; so shall you receive a crown of glory; yea, a crown of glory when your work is done. Then will you enjoy the pleasure of the Lord in full abundance, and you will come before him and enjoy his presence.

Yea, my dearest friends, unto whose hearts the spirit has made the application of the blood of Christ, who are bound to one another with bands of love, shall I tell you what are the rewards of the righteous? I declare unto you, that if I had the tongue of angels, and could speak the things they see, then I should describe the joys of heaven—the joys which you are hastening to enjoy. Truly the streets are lined with gold, with pure gold. Their robes are white and clean, for they are washed in the blood of the Lamb. These are they which have come out of much tribulation, they being worthy to sit down with the Lamb on his throne. O! how beautiful must they appear! how glorious! No carnal eye can behold them.

Nothing that is unclean can enter there. My dear friends, angels and archangels do inhabit this glorious place. It is utterly impossible for me to describe the glory of that dwelling in heaven. The spirits of the just dwell there—yea, the Father himself is there. And now it is here that we shall go to dwell. We are going to partake——

Question. Rachel, can there be any salvation without election?

A. My dear freind, hast thou asked me if there can be any salvation without election? O ye, my friends, I will tell you this, there will be no salvation without the shedding of blood; and Christ hath shed his own blood to atone for sin; and behold ye, my friends, he offered salvation unto all men, and they that hear the voice of God, and come and believe in Christ, they shall be saved.

Let me not say the Lord hath chosen to be his children these or those, and hath left the rest to perish; I should lie, speaking for truth what I know not; for I have not the knowledge of the Almighty, neither have I the eye of God, to see into the heart whether it received the Lord, or rejected him and

his salvation. Neither can I tell you but by the outward walk whether the heart is right before God. Let me not say God hath elected some to be saved, do as bad as they may. The people that he hath chosen, is it not the spirit of the Lord that dwelleth in them? Yea, it is, and they cannot do evil, for his spirit sanctifies them, and they love him, and must keep his commandments. If I had an eye like him, I could show you who they are, and if I had his understanding, I could tell you the reason why some of the human race are saved, and some are left under sin to go down to the pit. It is foolish, O friends, for the children of men to attempt to discover the secrets of the Almighty; therefore, for you that have heard his gospel, I would say, do not puzzle your minds and torment your hearts to find out who are of the chosen, and who are not. But of all things strive to know whether ye be in the faith; for he offers salvation to all. "Who-soever will, let him come." I exhort you, then, to come and believe in his name; for all that believe are saved, and these are the elected ones; but them that do not believe do shut themselves out, and shall never—

Question. Rachel, of all the graces of the spirit, which first exercised your mind?

A. What do you say my friend? Do you ask me, of all the graces of the spirit, which first occupied my mind? Well, I must tell you what I have experienced in the days of my youth. When I was but a small child the Lord called in me loud news. He told me I was a sinner. The Lord called, but alas, I turned a deaf ear to his call. Shall I relate my experience? When I was a child, of nine years old, I was struck with great solemnity, because I was a wicked child. I disobeyed my mother, and the Lord put terror in my soul; I stood in great fear, for I was made sensible of having sinned in disobeying my mother. It laid such a weight upon me, I was forced to go and pray to God, and I prayed to God, and he made me see my sinfulness, and he showed me that he could take away my sins, and I gave——

Q. Rachel, How shall we be able to give a rational account of the condition in which you now are?

A. Do you ask me how you shall be able, &c. O, ye friends, be ye not hurt because the hand of the Lord is upon me in the days

of my youth. I would tell you how to explain all this if it was in my power : but it is impossible : I know not how it is. It is known only to God. Great is the mystery of godliness : and truly great is the mystery he is working in me. Is he not manifesting himself a God that doeth strange things ? I would tell you, if it were possible ; I would explain his strange dealings ; I would say that the burden of the Lord is too heavy for me in the days of my youth ; I do not enjoy so much of the presence of the Lord as I ought. The burden for my sins is too great, and therefore it is that I, even I, am brought to utter words. And I, even I, can give no other reason ; save the will of my heavenly Father. He can explain it all ; and if not on earth, remember there is a day coming when all these shall be brought to view openly. I do not these things to deceive the children of men. I speak the truth as it is in Jesus, and this truth I must speak. If I cease to utter words and declare doctrine, let my mouth be dumb and my tongue cleave to the roof of my mouth. Now, my dear friends, I have given you all I can. If I could give you more I would—but I cannot. Pray the

Lord for me that he would lift me up and keep me. Be up and doing, working out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his own good pleasure. Now, O ye my friends, knowing that ye have set out, fight the good fight of faith, looking unto Jesus, who is the author, and who will be the finishing of faith. Be ye therefore confident in the Lord—although this world should rise up against you. Although the hosts of hell should rise up, you should not be moved. The foundation standeth sure and steadfast, and those who build on it pure gold shall stand in the day of trial. But remember, O friends, the day is coming when it shall be known whether they have built pure gold, or wood, hay, and stubble. But let me speak to you, my friends, of this wood, hay, and stubble. They that trust entirely to Christ, and the work of his spirit, to build on this foundation, are the ones that build pure gold. But there is a building of wood, hay, and stubble; and these are they who are for adding something of their own. And when the fire tries their work, their wood, hay, and stubble shall be destroyed; but their gold

shall remain. Now ye, O my friends, consider, the Lord Jesus shall make his appearance in the clouds; and they that have an interest in him shall rejoice, but the rest shall mourn. Have you, then, “your treasure laid up in heaven, that where your treasure is there your heart may be also?” So, if you should die, your bodies may sleep quietly in the grave until the resurrection: but then they shall arise; for the graves shall give up their dead, to meet the Lord in the air.

It is a truth, we shall all sleep; but it is a blessed truth, that we shall all rise again: and blessed are they that have a part in the first resurrection; for on such the second death shall have no power. There is a first and a second resurrection. Those of the first shall rise, and dwell on earth a thousand years; and during this time Satan shall be bound, and so have no power to hurt—wickedness shall be destroyed. Then my prayers, which I have so often offered up, come pass. The kingdom of our Lord shall come—that kingdom which is from everlasting shall be established. O, my friends! the scriptures do inform us, that there shall be peace and happi-

ness a thousand years. There shall be no sickness—no death—no sighing—no parting of hands—none other kingdom than the kingdom of our Lord and his Christ. Truly, O friends! all sickness shall disappear; and there will be new heavens and a new earth, wherein dwelleth righteousness.

My dear friends! after this reign of a thousand years, Satan will be loosed for a little while. Then will he also go forth to make war with Gog and Magog. He shall be but for a short time: his power shall be cut off for ever. Then shall the great day come, when every kingdom shall stand before the judgment; yea, all kindred, and tongues, and people, shall stand before the throne of God. He will divide them into two great companies: he will separate his sheep from his goats, like a shepherd. One of these classes he will place on his right hand, and the other on his left. Then shall he that is seated on the seat of grace change his seat. He will rise from the seat of grace, and sit down on the seat of judgment. “He that is holy, let him be holy still; and he that is filthy, let him be filthy still.”

My friends, there is no repentance in the

grave; there is none before the seat of judgment. And, O, remember! the judge will pronounce a just sentence; and this is the sentence: "Come, ye blessed of my father, inherit the kingdom prepared for you before the foundation of the world." Then open wide shall fly the pearly gates of the new Jerusalem. Then, then shall they enter in, to join the glorious company, and be for ever with the Lord; while those standing on the left hand—methinks their knees will tremble, and their faces gather blackness. Unto them will he say, "Depart from me, ye cursed;" and these shall go away into everlasting torments, compared with a lake that burns with fire and brimstone. It may be said, and it is a truth, that the wrath of God will be poured out upon them without mercy.

Remember, O my friends, this day will be a solemn day to the congregation of the whole earth. They shall come forth, all of them; the righteous into life, but the wicked into condemnation. It is for me to beseech you to search diligently, whether you are righteous before God. How can you lift up your eyes in hell? and this you must do, if you believe not in Christ. Remember, this

life is a life for you to repent, and believe in Christ—a time for you to make your peace with God. Therefore, it becometh you, who have not been reconciled unto him, to call upon the Lord Jesus with a pure heart, fervently ; to come with a deep sense of your sins ; for a broken heart is a pleasing sacrifice, and he will not cast you off. Now, give yourselves up, like the poor publican, who had nothing to present, and did present nothing, but his broken heart. If you do see your sin as abominable ; yea, as of a crimson die—come unto Christ : his blood cleanseth all sin. And, O, friends ! it is his blood that washes you, and fits you for heaven. What think you of the jailor ? He was appointed to keep the apostles ; but an angel of the Lord came, and shook off their fetters, and opened the prison gates ; so that they had an opportunity of escaping, and he supposed they were gone. He was going to kill himself ; but Paul cried to him not to hurt himself. It was then he got a view of his sins ; and he fell down at their feet, and inquired what he should do to be saved. The servant of the Lord directed him to nothing else but only, “ Believe in the Lord Jesus, and thou

shalt be saved ;” and he arose, and was baptized immediately.

Now, if you will come into the situation of the jailor, and the poor publican, you shall be received in like manner ; for the Lord hath said, he will bind up the broken hearted, he will give his spirit to them who desire it. Now to you who have turned unto him, consider ye the children of Israel, and who delivered them. The Lord their God opened a way to them, through the Red Sea, and they passed safely, but their enemies were drowned. My friends, was it not the hand of the Lord ? yea, every one must confess it was the hand of the Lord. And who did deliver the apostles ? it was the hand of the Lord that loosed their chains, and opened the prison like thunder. And O, my friends, what think you of Daniel ? He was cast into the lions’ den, but they did him no harm. Although he was cast into their den, the Lord stopped the mouth of the lion. Daniel prayed constantly to the Lord, and he saved him. Was not this the hand of the Lord ? yea, every one must confess that this was the hand of the Lord. And again, O ye, my friends ; you remember the three children ;

they were cast into the burning furnace, but they were not hurt: And, behold, four men were seen walking in the midst of the furnace, and the fourth was like the Son of God. Yea, my friends, it was the Lord that preserved them all, and shall we be weak in the faith? shall we doubt that he can preserve us? God forbid. He is the same now as he was then, and has he not, and does he not do greater things now than these? Is not this greater, to pardon the iniquities of the children of men? Do I speak rashly? Is it not so? It is like raising one from the dead; for behold, we are dead in trespasses, and it is his to raise us up, and make us live in newness of life.

And you, who have not been raised, I have truly brought these things to your minds, that you might not think light of them. Although the Lord doth not do great works, yet is not this a great thing to quicken those dead in sin? I would that salvation would come out of Israel, and you may all be partakers of it. My friends, I pray that you may be led out by the still waters, and may dwell in peace. And pray remember me. I am a weak, frail creature, burdened with sin; and pray

for me. And O, sinners, I beseech you would not rest any longer in sins ; but come unto the Lord, that he may have mercy upon you. Remember you must stand before the bar of God, as well as I must ; and without the righteousness of Christ, we cannot stand that trial. I do, therefore, leave you in the hand of God. I leave you in his hand, when I call upon him ; and unite in prayer to God, even now, in the days of my youth.

[*Prayer omitted.*]

Miss Rachel Baker, (at Mrs. Bowering's,) April 28th, 1815. A large company of the Society of Friends present. Taken in short hand, by two expert stenographers.

PRAYER.

O Thou, who dwellest on high, and the place where thou dwellest is in the high heavens above, be thou exalted, O my God, above the heavens, where thou dwellest, thou that art worthy. O thou that art not confined alone to the heavens, but art pleased oftentimes to bow thy heavens ; thou comest down on this lower earth, making the mountains

and the hills to flow down at thy presence. O thou that forgivest iniquity, transgression, and sin, of the children of men; unto thee do I come at this time, and desire that thou wouldst be reconciled to me in thy dear Son. O look not on me, but look on the face of thine anointed; and for his sake, I entreat of thee to be reconciled to me, a poor unworthy worm of the dust, a child that is not worthy to be counted among thy children; for I have been given to vanity; I have not walked before thee as I ought to have done; I do seem to say by my walk, who is the mighty God of Jacob, that I should obey him? Vanity of vanities have been my ways; I have not been wise, for I have not inquired about the wisdom that maketh the children of men wise; thou givest them the true wisdom. I have been like a child that has been disobedient, and deserves to be beaten with many stripes. Be thou, then, reconciled unto me, for thy dear Son's sake; for I perceive that all I ever did is vain, and all I ever can do must be vain to merit thy favour; there is nothing that can be right and acceptable but through him. Help, then, O God, for I am weak, and O, forsake me not; draw my mind

after thee : may my soul be filled with heavenly love ; may I be led to know things unutterable and incomprehensible to this dying world. I would desire thy loving countenance to shine upon me ; for thy presence is life, and thy loving kindness is better than life. I would desire that I may be kept as under the shadow of thy wings, and enjoy thy protection and favour. I would likewise remember thy Zion ; before thee, Zion, even Zion thy people hath set down by the cold waters of Babylon ; she hath hung her harp upon the willows, and doth not rejoice as in days past. O may she arise and put on her beautiful garments ; may she truly appear the light of the world, and be enabled to adorn her profession, that the children of men may see, of a truth, there is a God that reigneth in the earth, and in the hearts of his own children, and will deliver his people out of their tribulations, in his own due time. And, O that thou wouldst arise, and show thy great power. Send forth thy spirit and thy word, and let there be a shaking among the dry bones of the valley of vision. And if thou do, the dry bones will hear thy word, and will stand up an exceeding great

army ; these things wilt thou do for thy name's sake. May there be a general reformation ; and bring thy sons from afar, thy daughters from the ends of the earth, that they may flow together, and praise the name of our God. O that our rulers might be just, ruling in thy fear ; men, hating covetousness, that they might fear the mighty God of Jacob, and that all people might know the God of Jacob, the Holy One of Israel. May all lands praise thee, O God ; may the mighty waters praise thee, and they that take up their abode in the mighty waters ; may they know thee, and show forth thy glory. May the dry land speak thy praise, and the promised time arrive, when the wolf shall lie down with the lamb, the lion eat straw like the ox, and there shall be nothing to hurt nor destroy in all thy holy mountain ; for thy watchmen shall see eye to eye, and thy children will walk together in unity, and there shall be no separating wall of parties and distinctions among them, but all shall know thee, from the least even unto the greatest. May thy blessing come down upon all that know thy name, and who pray unto thee ; hear thou their prayer, and answer them, and all the praise shall be given

to the Father, Son, and Holy Ghost, now,
and for ever more.

ADDRESS.

O ye ! that are candidates bound to eternity, soon to appear before the awful bar of judgment, and that will not be able to escape from a God of purity, a God that will not look upon sin ; what shall I say unto you ? and how shall I take words with prudence, and speak unto you ? I would not speak flattering words unto you, but words of truth, for naturally, I say naturally, you are strangers from God, and do not love God, neither, indeed, can you, for the natural mind is at enmity with God, and is not subject to the law of God : no, not of yourselves can you come to love him, and do his will. How shall I, then, take words, and how shall I with prudence speak from the sacred book of the scriptures ? It is the first thing, and a thing of the highest importance, to ask you to search yourselves, and see whether you know yourselves, so that you may apply yourselves to heavenly wisdom, for you know not when your Lord will come ; whether he comes at the third, or sixth, or ninth hour : he cometh

at an hour when you look not for him, but be ye like that servant that is found waiting, and praying, and looking for the coming of his Lord. And, first, I will address myself to you that are christians indeed, you that do belong to my Father's kingdom, you that are truly pilgrims and strangers on the earth, you that are taking your staves in your hands, and travelling with your faces set toward the heavenly Jerusalem. I beseech you, that you would lay aside every weight, and run with patience the race that is set before you, looking unto Jesus; and may you run and not be weary, may you walk and not faint in the pathway of duty, for you have abundant encouragement to persevere. The apostles have left their testimony on record, that you might read it, and be encouraged, and believe. The patriarchs have left their record to the faithfulness of God in his promises, that he will do as he hath said. The disciples of the Lord, when he was on earth, have also left their testimony, that you might know that our God is a God that will deliver his people out of much, and imminent danger, into the promised land. John was a witness, and a very great witness, to the truth. The three children in the fiery furnace, were wit-

nesses, for the Lord delivered them. O friends! Daniel has left his proof on record, that the Lord God would not leave nor forsake his people; for he stopped the mouths of the lions, and they hurt him not; and, behold, his servant did pray from the midst of the lions, and God heard his prayer, and did not forsake him. Death seemed to be on his right hand, and death on his left: death seemed to compass him round; but the Lord God, being faithful, delivered him in his due time, and destroyed those that sought his death.

Also you read of the apostles' being cast into prison; they endured cruel mockings and scourgings; they were stoned, and persecuted, and slain with the sword; yet they have left their testimony to the faithfulness of him in whom they trusted, who enabled them to rejoice even in persecution——

Q. Rachel, here are a number of the Friends come to see you, have you any thing to say to them?

A. My dear friends, I do rejoice to say much unto them that are friends to me and to my Saviour, Jesus Christ, if indeed they be friends to my Saviour. O friends! are you come up

to hear what a poor unworthy worm of the dust has to say for the name of my Lord Jesus Christ? though I am truly but a worm yet it is my duty to be faithful, for I am in his hand, I do therefore speak plainly unto you; I do inquire, are you his children? if you love him in sincerity I will not cease to own you as my friends. Yea, I will beseech you not to fear, but to be very confident, knowing that he will keep you; for he is able to keep all that put their confidence on him. Can you truly say that Jesus is precious to you, the chief among ten thousand, and one altogether lovely? is your God my God, my Father your Father, my Saviour your Saviour? and are my people your people? If so, I trust that you will rejoice with me both here and in the fair heavens above: and I know that you will if you are friends of Jesus. I will not be found speaking any thing saving the truth in Christ Jesus my Lord. If I speak not according to the truth, believe me not; for wo be unto me if I say any thing but the truth, and this is the truth. O friends! if you are alienated from the covenant of promise you are strangers and outcasts, having no solid foundation of hope, and are bound to ever-

lasting wo ! It is of the greatest importance to inquire if you are of the truth or no ; for it profiteth nothing to have an outward profession of the name of Christ while the heart is full of all manner of abominations and wickedness : for our Saviour said, Wo unto you if you make clean the outside of the cup and platter while the inward part is filled with filth and nastiness that hath not been cleansed away : wo unto you if you have not been washed in the blood of Christ ! wo be unto every one that placeth darkness for light, and light for darkness ; evil for good, and good for evil ; that calleth bitter sweet, and sweet bitter ; and crooked straight, and straight crooked—

But blest are the souls whose heart is set
To find the way to Zion's Gate,

for the Lord hath promised to be their helper, and he will carry them safe unto the end. Unto you that are the friends of the living God, and belong to the family that dwelleth on high, I beseech you dwell together in love like brethren and sisters ; may you exhort one another daily unto love and good works, and so much the more as the day approacheth ;

pray one for another, for this is good and acceptable to God our Father, and see that your prayers be not hindered. Husbands pray for your wives, wives pray for your husbands; parents pray for your children, and children for your parents; brothers for your sisters, and sisters for your brothers; this is good that you thus put up your petitions to the God of heaven.

And, O you that have named the name of Christ! I beseech you that you adorn your profession by a well-ordered life and conversation——

[Here the question was put—“ Why was it necessary that Christ should suffer and die ?”]

My dear friends, shall I say unto you, O thou fool! dost thou not know that it was necessary that he should leave his Father's bosom and die for sinners? If Christ had not died, no flesh could have been saved; for there was no other arm to save: no, the angels in heaven were not worthy, neither were they able, to do this great work. And because our forefather sinned by eating of the forbidden fruit, and thus, by their disobedience, brought mankind into a woful

situation ; Jesus, beholding that there was no eye to pity nor arm to save, when he was with his Father, when he stretched out the mighty deep, when he founded the earth on the waters, and spread forth the heavens with all the stars, when he fixed the sun in the firmament, when he created the fishes of the sea, and the fowls of the air, and all beasts of the field, then he was with him as one brought up with him, so that all things were made by him and for him, and without him was not any thing made : he viewed the world in this wretched situation, he turned to his Father, perceiving that there was no other arm to save, he said unto his Father, I will leave thy bosom and come into this world. Jesus condescending to be born of a virgin that he might become our Saviour, it was where the horned oxen were fed, that he was laid in the manger, for there was no room in the inn. O ! the manger was the best bed that cursed sinners could afford him who left the glories of heaven to dwell in our flesh ; the angels brought the message to the shepherds by night in the fields, and there was a star that stood over where the young child lay ; wise men from the east went to the place, and they

fell down and presented unto him gifts, and frankincense, and myrrh; they worshipped the the young child, and returned to their own country; when eight days old he was circumcised, that he might fulfil all the law of God. Herod, the king, sought after his life, for he was very angry because the wise men returned not to him as he had commanded them, so he slew all the little children that he might destroy Jesus also. But Joseph, being warned of God in a dream, took the young child into Egypt into a place of safety, till, Herod being dead, they returned to Nazareth; and when they went up to the feast at Jerusalem they took the young child with them; and, behold, when they were on their way home they discovered that the young child was left behind; and, when they sought for him in Jerusalem, he was at length found among the lawyers and doctors, both hearing them and asking them questions, for there arose an inquiry among them; after Jesus was absent from them his mother was uneasy, so they returned to search after him, and said to him. Truly we thought you was with us: Jesus said unto them with affection and love, It is high time that I was about my Father's business; yet he returned with them,

and continued subject to them, as a child. Jesus did his Father's business on earth in all his life; and when he was about to enter into the ministry he was baptized by John. John forbid him, saying, I have need to be baptized of thee: Jesus said, Suffer it to be so now, for thus it behooveth me to fulfil all righteousness. Jesus was baptized to fulfil all righteousness, and end the law; and truly Jesus was baptized in the river Jordan, and coming out of the water, the spirit came in the shape of a dove and descended upon him. Jesus was taken away by the spirit into the wilderness where he fasted forty days. Satan, the father of lies and the enemy of all righteousness, was permitted to tempt him in the wilderness, and when he was an hungered, said, Command this stone to be made bread. Jesus, being God as well as man, was more wise than Satan, and said to him, It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Again Satan setting him on the pinnacle of the temple, saith unto him, If thou be the Son of God cast thyself down, for it is written, he shall give his angels charge concerning thee lest thou dash thy foot against a stone. Jesus said, thou shalt not tempt the Lord thy God. Satan

seemeth not to be satisfied with this, and taketh him into an exceeding high mountain, showing him all the kingdoms of the world, and their glory, said, All these are mine, and they shall be thine if thou wilt fall down and worship me. Truly Jesus, knowing that he was the father of lies, said, Get thee behind me Satan, get thee hence: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then Jesus went forth into Gallilee preaching the kingdom of God, healing the sick and giving sight to the blind; making the dumb to speak and casting out devils; and when the devils saw him they said, let us alone, I know thee who thou art, the Holy One of God. Jesus truly spent all the days of his appointed time in doing good, and there was no iniquity in him; neither was guile found in his mouth; for from his mother's womb there was found nothing that was not right: he did always the things that pleased his Father

[Here Mr. Griscom asked her why she preached in the night, and not in the day.]

My dear friends, remember, when the Lord giveth me understanding then I must speak, for I do not speak of my own under-

standing; you may say that I *preach*, but I cannot say that I do, I only read the lesson which my God giveth me, but I am truly giving you the history of Jesus Christ. I did say that he was a man that was engaged in doing good, and never was guile found in his mouth, but he went about doing good to the children of men. He told them to repent, and when his full time came, he was delivered up and crucified on Calvary's mount; yes, our blessed Lord and Saviour, Jesus Christ, was crucified, and all this was done for *you and me*. Let us not, then, be like the unbelieving Thomas, who said, I will not believe except I see the print of the nails in his hands, and thrust my fingers into the print of the nails, and put my hand into his side. Jesus appeared unto him and said, Behold my hands and my feet, and when Thomas had done this he said, My Lord and my God! Let us believe and look unto him by an eye of faith, that it may be well with us, for Jesus said, Blessed are they that have not seen, yet will believe upon me. O, friends! he was crucified between two thieves, the one on the right said, Lord remember me when thou comest into thy kingdom; Jesus

said, This day shalt thou be with me in paradise; but the other, on the left, reviled him, and would not believe, he went down to hell, being stubborn and would not believe.

When he was dead, they broke not a bone of his body, that the scripture might be fulfilled; they broke the legs of the other two, but they broke not a bone of him. Jesus was taken down from the cross, and Joseph begged the body of Jesus, and laid it in a new tomb, where never man was laid, and they made fast the door of the sepulchre, and laid a great stone against the door, that he might not be taken away, and they made it sure with a seal, setting a watch; but when the time was come, Mary Magdalene went early in the morning to the sepulchre, but Jesus was risen, and she looked in and saw the linen cloth laying, and an angel said, Come and see where the Lord lay, he hath risen and gone into Gallilee. If I mistake not, Mary ran and told his disciples. And after he arose from the dead, he gave commissions unto his twelve disciples, saying, Go ye forth into all nations and preach the gospel unto every creature, baptizing them in the name of the Father, and of the Son,

and of the Holy Ghost; and when he had thus given his commission to them, he arose up on high. And when he arose from the dead many of the graves were opened, and many of the saints arose and went into the city.

He finished the work of redemption on Calvary; he offered up himself a sacrifice for the sins of his people. Now, friends, you asked me why it was necessary that Christ Jesus should die. I have told you what he underwent for us while we were yet enemies, and with greater love than we can conceive, that we might be brought nigh to God by his blood. It was of the greatest importance that Jesus might die for sinners. Let us now rejoice with an exceeding great joy that we have a glorious High Priest, that was tempted in all points, like as we are, yet sinned not, being tempted. The scriptures inform us that if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, who is the propitiation for our sins. Be not weary and faint in your minds, striving against sin. I have a lesson to read unto you that is written on the table of my

heart. O, friends, you may wonder how I, being an ignorant person, a babe, and exceeding weak, should speak thus unto you; but remember, that Jesus was my good schoolmaster; although he is in heaven, yet he is able to instruct me, so that it is not me, but the spirit of God that speaketh unto you. I, therefore, speak only the things that he giveth me, that you may cry out and say, with propriety, "Great and marvellous are thy works, Lord God Almighty!"

Now, do not inquire of me, for I must needs do the will of my Father: I glory not in this thing, for it is not of my own will: I glory not in any thing, but the cross of my Lord Jesus Christ. The world seemeth to be crucified to me, for I perceive that the silver and the gold is nothing. The Lord hath made me perceive, that, could I call the sun and moon my own, I would still be a wretch, undone, without the blood of Christ, to wash away my sins. The time is drawing near, when it shall be said of me, as it is now said of many of my friends, that they are dead and gone.

Shall I stoop down into the dark world of the dead, and view the awful scene? Truly,

my fond hopes are fled—my limbs must mingle with the clay—my body become the food of worms—

Stoop down my thoughts, that used to rise,
Converse a while with death, &c.

O, that I might be of that happy number that die in peace! O, that I might lie down in quietness! O, that I might live, bearing the reproach of the children of men with patience, knowing the dear Lord will deliver me out of these temptations in his own good time. Shortly it will be said of me as of others, that they are gone down to the grave, and are numbered with the pale nations of the dead. They are gone, and I, also, shall go. These limbs of mine shall go down and mingle with the clay; but my soul will go to God that gave it: my bones shall moulder and be united to their mother earth; but my soul will take its flight to the presence of its judge, and there have to give an account how I do spend my time on earth.

Alas! this brittle clay,
 That built our body first—
 And ev'ry month and ev'ry day,
 'Tis mould'ring back to dust.

Low ought I to lay, knowing that my road is downward to the grave. Every day I live, is one day nearer to the end; every hour I live, is one hour nearer to the close of life. O, my friends, may the grace of our God go with you, so that you may rest in your graves in peace! I beseech you that you live quietly, being in readiness for death, for judgment, and eternity, knowing that death is certain, and you must each of you shortly go to give up your account—shortly you must go to the house appointed for all living, and the pale messenger shall address you—“Set thy house in order, for thou shalt die, and not live!” It is of the highest importance that you have your peace made with God. May sinners be alarmed at the solemn word of ETERNITY! for it is as sure to them as to others. All flesh must die; and if you die in your sins, where the Lord Jesus is, there you cannot come: repent, then, of your sins. O, may you repent and turn

unto the Lord, my God, that you may have life, and that you go not down to the grave with endless curses on your head. O! make your peace speedily, before the night of death come upon you. I beseech of you repent and be converted, that your sins may be blotted out, and your names be written in the Lamb's book of life, and may have right to eat of the tree of life, that stands in the midst of the paradise of God. I cannot speak any more unto you, neither will I speak flattering words unto you, for the Lord hath his eyes on you, when you come in, and when you go out, when you lie down, and when you rise up, he beholdeth you continually; he knoweth the secret of your hearts. How, then, can you live in open rebellion against God? The drunkard will have to give up his account; the blasphemer will have to give his account; both men and women, also, must give up their account. Let the wicked, then, turn unto the Lord, that he may have mercy upon him; and to our God, for he will abundantly pardon. I leave you with my God, for it is my duty to pray unto my God, on the bended knees of my soul.

PRAYER.

Holy ! holy ! Lord God Almighty ! thou that art a God of purity, and doeth nothing amiss ; unto thee, and thee alone, do I come, and attempt to present myself before the Most High ! Be not angry with me, O God ! when I come, neither withdraw thy holy spirit from me. Look not on me, but look on the face of thy anointed, and for his sake, I once more entreat of thee, to forgive my sins—

Show pity Lord, O Lord forgive,
Let a repenting sinner live.

May I mount up on eagle's wings, may I run and not be weary, may I walk and not faint. O, that thy presence might rest upon Zion, thy people ; water her by thy spirit, as with dew from heaven. O, that the presence of her God might be with her ; may she be fair as the moon, clear as the sun, and terrible as an army with banners ; may her walls be enlarged. Wilt thou be pleased to send forth thy truth where it is not. May the heathen know thee to be a God of purity, a God of

justice, and a God of truth; may they forsake their idolatries, and worship the living God that made the heavens and the earth. O, that thy daughters may be brought from afar; and thy sons from the ends of the earth: that the kingdoms of this world may become the kingdoms of our Lord, and of his Christ, whose kingdom is an everlasting kingdom, and to whose dominion there shall be no end. O, that the wickedness of the wicked might cease, that there might be a general inquiry, what they must do to be saved. Wilt thou accompany thy servants, whom thou hast chosen by thy spirit, to stand on the walls of Jerusalem; may they preach the word in its simplicity; may they not be found speaking any thing but the truth. Wilt thou bless our rulers; may they be men of piety; wilt thou be pleased to make them know where their strength lieth, that they may administer government in thy fear. Wilt thou, O God, bless my parents; may they stand still, and see the salvation of God; may they be found walking in all the ways of the Lord their God, even as Zachariah and Elizabeth. And bless their family; may they all become thy family—become heirs with thee, and

joint heirs with Jesus Christ. O, that thou wouldest be a father to the fatherless, the widows' God, and the comforter of them that are in affliction. Say unto them that mourn in Zion, fear not, I am thy God, I will help thee, yea, I will uphold thee with the right hand of my righteousness; may they know that their lover hath returned unto them, and will not forsake them; speak thou comfortable words unto them; let them hear thy voice, saying, O, my dove that dwellest in the clefts of the rock; for sweet is thy voice, and thy countenance is comely, therefore, do the virgins love thee. O, may we render everlasting thanks unto thee, that thou hast restored peace unto America, and forbid, that there should be any more war and bloodshed here on earth; but may thy kingdom come, and thy will be done on earth, as it is done in heaven, and thine shall be the kingdom, and the power, and the glory, both now and for ever. Amen.

[The editors have prescribed to themselves a rule to exclude from the present publication, all private opinions of their friends and correspondents upon the case of Miss B. Should these have been accepted and exhibited, they would have swelled the work to an inconvenient size. They have no desire to lay before their readers a collection of opinions, however respectable, on the favourable and the adverse sides of this question. Had they entertained any doubt of the authenticity of the occurrences, they would have said so. Had they believed the exercises, and the condition of the body that leads to them, to be spurious and deceptive, they would have been the foremost to have proclaimed the fact to their fellow-citizens. They, nevertheless, depart from their regulation, by inserting the following note from a very respectable gentleman, who has several times been a witness of the scenes he describes.]

A Letter from FERDINANDO FAIRFAX, Esq. of Virginia, to Doctors MITCHILL and DOUGLASS, expressive of his conviction that Miss Baker actually suffers her paroxysm, and does not dissimulate in any particular, dated

New-York, 6th May, 1815.

GENTLEMEN,

From a principle of justice, and a love of truth, I express my opinion of the case of RACHEL BAKER, which I consider as belonging to a class of moral phenomena so numerous, and carrying on its face such marks of

genuine simplicity, that I am compelled to admit the reality of its existence.

True it is, that every substance has its shadow, and that upon every subject which is presented to the observation of man there is the *appearance* distinct from the *reality* of truth, requiring the most acute and patient investigation to discriminate between them. This is proven by the various and contradictory systems formed by learned and able men, from what appeared to them *accurate* observations of natural phenomena; and likewise by their differences of opinion as to the facts of the appearances themselves. Equally true it is, that, superadded to this fruitful source of *involuntary* error, the depravity of human nature produces counterfeits of almost every good thing, from motives almost as various as the shapes they assume. But, what then? must we, for fear of deception, reject *all* appearances—condemn every thing extraordinary, upon slight examination—or cease to investigate? Or shall we not, rather, redouble our industry and circumspection, keeping our judgments alike unbiassed by sanguine predilection and sceptical prejudice? remembering, that the best established facts, and least questionable systems, have become such only by the concurrence of numerous observations—sometimes the effect of accident, sometimes of patient investigation; and that very many of these things which we admit to be facts, are so admitted, not because we can account for, or even understand, them, but merely that, being common, they have become *familiar*.

I was amongst those who, from representations previously made of her, were unfavourably impressed as

to the motives, or sincerity, of Miss Rachel Baker. But, the subject being neither new nor astonishing to me, I determined to investigate this particular case, as I had done others, as free from prejudice as possible, and to judge for myself. I saw her three times—once in her serious *waking* moments, and twice in her *preternatural state* of somnium; and had thence a good opportunity of estimating the comparative *acuteness* and readiness of her faculties in those different states—a test which I deemed of no slight importance; especially as, in her waking state, by attacking her peculiar tenets in religion, I purposely provoked her to defend them, with as much earnestness as her diffidence would permit. Beside which, I made inquiries of those best acquainted with her, respecting her temper, disposition, and habits; her means of religious instruction, &c. and the character of her parents; of which particulars I received information, which agrees with the detailed narratives of creditable and respectable persons which I have seen, and which I understand are to make a part of your publication upon her case. The result of this inquiry and investigation, in my mind, was briefly this: *That all that Rachel expresses in her state of somniloquism, is the result of preconceived ideas and opinions, but delivered with a readiness and a fluency which is very far above her waking state; that in the whole of her nightly exercise, there is an earnestness and a warmth, not easily counterfeited; that when awake, she has an unaffected repugnance to these exhibitions, of which her friends inform her, but of which she has no recollection, and a real diffidence, both of her information and her abilities to display it. To this I*

might add, what I believe to be fact, (because informed of it by the friends around her, whose characters, and disinterested generosity to *her*, put them above suspicion) but what I should have laid no stress upon, if it had stood alone—that the last night that I heard her prayer and exhortation, she had no knowledge that any person whatever would be present; and that she constantly had the same exercises, whether strangers attended or not.

So much as to this particular case:—But as to the class to which it belongs, there are so many, and they are so well authenticated, that, at no distant time, it will probably be deemed a less proof of weakness and credulity to admit them as they stand, than to receive the whimsical and contradictory attempts of sceptical incredulity to explain them away, or to resolve them into sinister and unworthy motives.

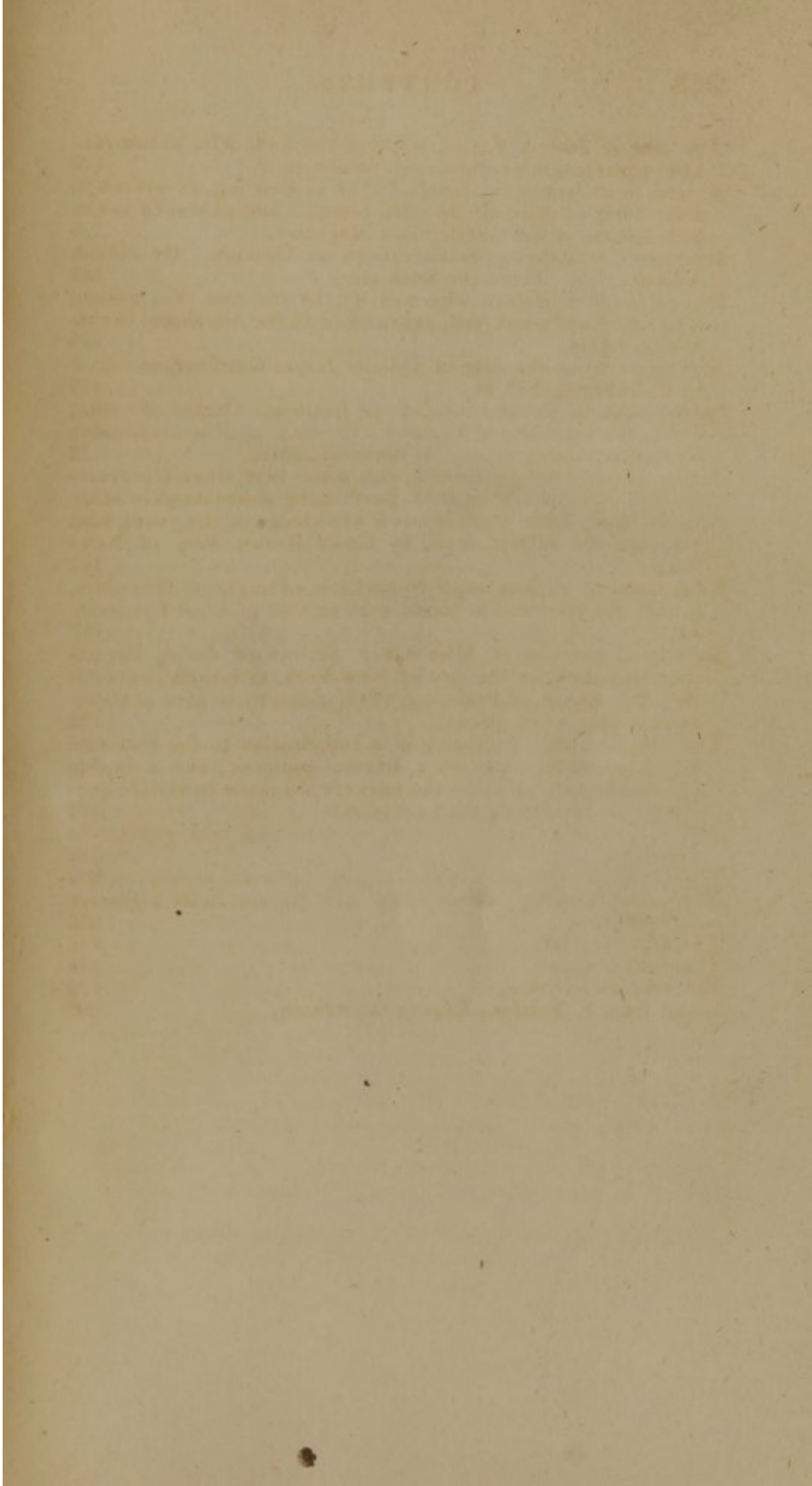
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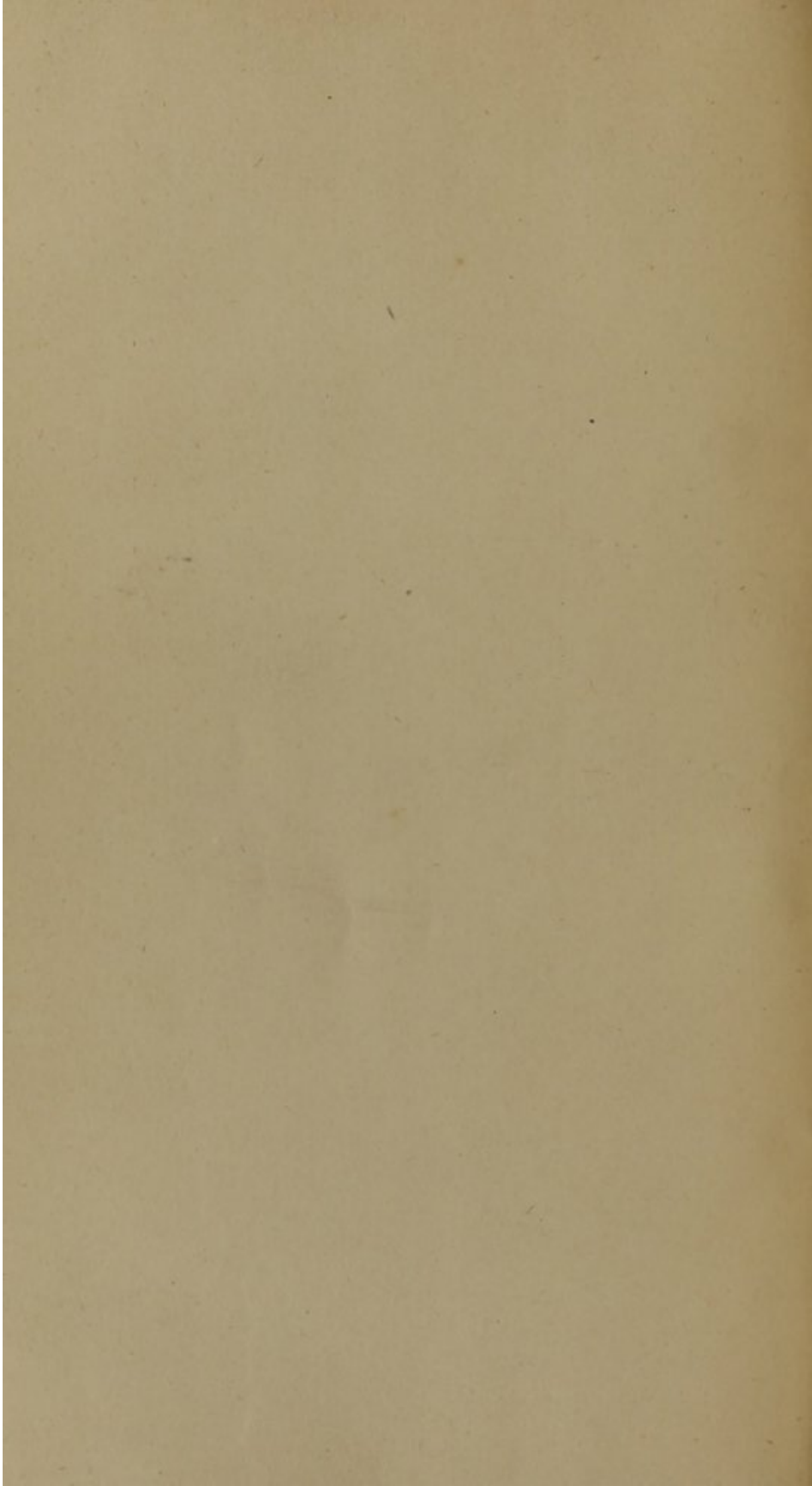
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