

distinctly the impression of a hand on my foot, ankle, and knee. These manifestations were several times repeated.

I was then directed to put the guitar on the drawer. We were all seated as before, with our hands and arms resting on the table.

The guitar was touched softly and gently, and gave forth sweet and delicious sounds, like the accompaniment to a beautiful and exquisite piece of music. It then played a sort of symphony, in much louder and bolder tones. And, as it played, these harmonious sounds, becoming soft and sweet and low, began to recede, and grew fainter and fainter, till they died away on the ear in the distance. Then they returned, and grew louder and nearer, till they were heard again, in full and gushing volume as when they commenced.

I am utterly incapable of giving any adequate idea of the beauty and harmony of this music. I have heard the guitar touched by the most delicate and scientific hands, and heard from it, under such guidance, the most splendid performances. But never did I hear any thing that fastened upon the very soul like these prophetic strains drawn out by an invisible hand from the spirit-world. While listening to it, I was ready to exclaim, in the language of the Bard of Avon:

“That strain again—it had a dying fall;
O it came o'er my ear like the sweet south,
That breathes upon a bank of violets,
Stealing and giving odor.”

After the music had ceased, the following communication was received:

This is my hand that touches you and the guitar.

JOHN C. CALHOUN.

At another time, the following physical manifestation was made in the presence of Gen. Hamilton, Gen. Waddy Thompson, of South Carolina, and myself:

We were directed to place the Bible on a drawer under the table. I placed it there, completely closed. It was a small pocket Bible, with very fine print. Numerous raps were then heard, beating time to “Hail Columbia,” which had been called for. Soon the sounds began to recede, and grew fainter and fainter, till, like the music of the guitar, they died away in the distance. The alphabet was then

called for, and it was rapped out, “Look.” I looked on the drawer and found the Bible open. I took it up, and carefully kept it open at the place as I found it. On bringing it to the light, I found it open at St. John’s gospel—chapter ii. being on the left side, and chapter iii. being on the right side. I said:

Q.—Do you wish us to look at chapter ii.?

A.—No.

Q.—Do you wish us to look at chapter iii.?

A.—Yes.

And it was then said, “Read.” I commenced reading the chapter, and significant and emphatic raps were given at many verses; and at verses 8, 11, 19, 34 most *vehement* raps were given. By looking at these verses, you will appreciate the significancy and intelligence of this emphatic demonstration. This manifestation purported to come from Calhoun, who had previously invited us three gentlemen to be present at a particular hour.

In reflecting on the preceding manifestations, one can not but marvel at the power by which they are made, and the *intelligence* by which that power is directed. And it would seem impossible for one to doubt the source of that intelligence. If, however, doubt should still remain on the mind of any one acquainted with similar manifestations, that doubt must be entirely dispelled by the account of the manifestation which follows:

I was present, by Calhoun’s appointment, with the Misses Fox and their mother. We were seated at the table as heretofore, our hands and arms resting upon it. I was directed to put paper and pencil on the drawer. I placed several sheets of unruled letter paper, together with a wood pencil on it. I soon heard the sound of the pencil on the paper. It was then rapped out:

Get the pencil and sharpen it.

I looked under the table, but did not see the pencil. At length I found it lying diagonally from me, three or four feet from the table. The lead was broken off within the wood. I sharpened it, and again put it on the drawer. Again I heard the sound of the pencil on the paper. On being directed to look at the paper I discovered pencil-marks on each side of the outer sheet, but no writing. Then was received the following communication:

The power is not enough to write a sentence. This will show you that I

can write. If you meet on Friday, precisely at seven, I will write a short sentence.
JOHN C. CALHOUN.

We met, pursuant to appointment—took our seats at the table, our hands and arms resting on it as usual. I placed the paper, with my silver-cased pencil, on the drawer, and said:

My friend, I wish the sentence to be in your own handwriting, so that your friends will recognize it.

He replied:

You will know the writing.

He then said:

Have your minds on the spirit of John C. Calhoun.

I soon heard a rapid movement of the pencil on the paper, and a rustling of the paper, together with a movement of the drawer. I was then directed to look under the drawer. I looked, and found my pencil outside of the drawer, near my feet, but found no paper on the drawer where I placed it. On raising up the drawer I discovered the paper all under it. The sheets were a little deranged, and on examining I found on the outside sheet these words:

"I'm with you still."

I afterward showed the "sentence" to Gen. James Hamilton, former Governor of South Carolina, Gen. Waddy Thompson, former Minister to Mexico, Gen. Robert B. Campbell, late Consul at Havana, together with other intimate friends of Calhoun, and also to one of his sons, all of whom are as well acquainted with his handwriting as their own, and they all pronounced it to be a perfect *fac simile* of the handwriting of JOHN C. CALHOUN.

Gen. Hamilton stated a fact in connection with this writing of great significance. He says that Calhoun was in the habit of writing "I'm" for "I am," and that he has numerous letters from him where the abbreviation is thus used.

Mrs. Gen. Macomb has stated the same fact to me. She says that her husband, the late Gen. Macomb, has shown to her Calhoun's letters to him, where this abbreviation "I'm" was used for "I am," and spoke of it as a peculiarity of Calhoun.

How significant, then, does this fact become! We have not only the most unequivocal testimony to the handwriting itself, but, lest

any skeptic should suggest the possibility of an imitation or a counterfeit, this abbreviation, peculiar to himself, and known only to his most intimate friends, and which no imitator or counterfeiter could know, is introduced by way of putting such a suggestion to flight forever!

This "sentence" is perfectly characteristic of Calhoun. It contains his terseness of style and his condensation of thought. It is a text from which volumes might be written. It proves,

1. The immortality of the soul.
2. The power of spirits to revisit the earth.
3. Their ability to communicate with relatives and friends.
4. The identity of the spirit to all eternity.

How one's soul expands with these sublime conceptions! How resistless is this testimony of their truth! How surprising that men can doubt, when this flood of living light is poured upon them by spirits who, in the language of Webster, "revel in the glory of the eternal light of God."

Very truly, yours,

N. P. TALLMADGE.

MRS. SARAH HELEN WHITMAN, *Providence, R. I.*

The third appeared also in the *National Intelligencer*:

FOND DU LAC, Wis., *May, 31, 1853.*

MESSRS. GALES & SEATON:

I beg leave to make a few remarks in relation to a communication in the *Intelligencer* of the 26th instant, signed D. R. HUNDLEY. After what we have seen and heard from other sources, it is refreshing to be permitted by this writer to pursue our investigations of the "spiritual manifestations" without the fear of "hangings" or "burnings," or the terror of the "strong arm of the law." I hope, hereafter, that the same common sense will characterize the communications of others.

Mr. Hundley concedes also another point, namely, that these physical manifestations and rappings are not the result of imposture, nor of electricity or magnetism. He believes them to proceed from Von Reichenbach's newly-discovered *odic* force. This may be true. But does this prove that the source of them is not spiritual? We have communications saying that these things are according to natural laws, and that the time will come when they will no longer

appear mysterious. This odic force *may* be the medium by which spirits make these physical manifestations. The Rev. Charles Beecher, in his elaborate report, assumes the hypothesis that "*spirits can only obtain access through prepared odylic conditions;*" that this was the mode of communication by the prophets, and to substitute any other theory "*cuts up by the roots large portions of the prophetic scriptures.*" And he adds, "*whenever odylic conditions are right, spirits can no more be repressed from communicating than water from jetting through the crevices of a dyke.*" Mr. Beecher concludes by saying:

"Whatever physiological law accounts for odylic phenomena in all ages, will in the end inevitably carry itself through the whole Bible, where it deals with the phenomena of soul and body as mutually related, acting and reacting. A large portion of the Bible, its prophecies, ecstasies, visions, trances, theophanies, and angelophanies, are more or less tinged with odylic characteristics. The physiology, the anthropology of the Bible is highly odylic, and must be studied as such. As such it will be found to harmonize with the general principles of human experience in such matters in all ages. If a theory be adopted everywhere else but in the Bible, excluding spiritual intervention by odylic channels *in toto*, and accounting for every thing physically, then will the covers of the Bible prove but pasteboard barriers. Such a theory will sweep its way through the Bible and its authority; its plenary inspirations will be annihilated."

This is the conclusion to which the Rev. Mr. Beecher arrived after a long, careful, and patient investigation of this subject. If, therefore, the *odic* force enters into these physical manifestations, it is only the means by which they are produced from a spiritual source. On this principle is explained the physical manifestations referred to by your correspondent.

But admitting, for the sake of the argument, that these physical manifestations are produced by this newly-discovered *odic* force, without any spiritual agency, still your correspondent has not yet advanced even beyond the A B C of spiritualism. Even this admission does not aid him at all in his opposition to the spiritual theory. When intelligent answers are received to questions mentally propounded, what is the *source* of that *intelligence*? It is not the *odic* force. It can not *make* an intelligent communication, any more than electricity can make one which is transmitted through the electric telegraph. In the latter case the *mind* of the person communicating makes the communication, and electricity is the means of conveying

it to us. So in the former case the communication comes from *mind*. It is not the mind of the medium nor of the interrogator; it must, therefore, come from a spiritual source, and the *odic* force, like electricity in the other case, *may* be the means of conveying it to us.

I would here close what I intended to say, were it not for the extraneous, inappropriate, and undignified matter which occupies a very considerable portion of your correspondent's communication. He has fallen into the same error with many others, who seem to fancy that spiritualism is to be put down and annihilated by harsh language, gross denunciations, and low and vulgar epithets. Your correspondent may plead the example of others before he plumed his pen for such a contest. But let him be assured that neither he nor those who have preceded him will accomplish their object by such a course. This matter is to be contested on the field of fair argument and gentlemanly discussion. The language of your correspondent is not suited to the occasion nor to the subject. It is too late in the day to attempt by such means to stifle investigation. Neither the denunciations from the press nor the anathemas from the pulpit can stop it, notwithstanding the self-sufficiency of the one and the self-complacency of the other. Much less can it be arrested in its onward march by the kind of warfare introduced by your correspondent. In this land of civil liberty and religious freedom men will think and act for themselves.

Admitting all that your correspondent has said of Von Reichenbach's newly-discovered force, backed as it is by other high authority, still that does not impugn the theory that those manifestations are from a spiritual source, and this new force the means of conveying it to us. The reputation of these philosophers required no defense at his hands, much less such a defense as he has attempted. It was therefore as undignified as it was improper and unnecessary to characterize the spiritual theory as "the whims and maudlin fancies of aged grandmothers, or the flippant vagaries of youthful patrons of the band-box and worshipers of lace and ribbons," and its advocates as the "weak-minded excuses for manhood," with "an ass's appendages to their heads."

I will not stop to inquire who is the denunciator in this case; your readers will judge for themselves. But I may be permitted to ask, who are those to whom this dignified and gentlemanly language is applied? Why, they are those who have had the independence and

moral courage to investigate this subject—some of the brightest intellects in the country, the ablest to investigate, and the last to be carried away with a delusion. Such are the men brought within the category of this writer. And what is the subject which he deems so utterly unworthy of investigation? It is the greatest phenomenon of this or any preceding age. It has spread throughout this country, and thousands of mediums are being developed in every direction. It is now spreading in Europe. Recent accounts inform us that Lord Brougham and Dr. Ashburner, of England, and others of the highest rank and intellect, have become converts to it, and that it has engaged the earnest attention of the most eminent German philosophers. And when we hear of such “aged grandmothers,” such “youthful patrons of the band-box and worshipers of lace and ribbons,” and such “weak-minded excuses for manhood,” with “an ass’s appendages to their heans,” as Lord Brougham and Dr. Ashburner, of England, and Judge Edmonds, and others of the highest order of intellect in this country, becoming converts to it, we are gravely called upon to listen to the dignified, elevated, and gentlemanly appeals of your correspondent and others on this side of the Atlantic, who denounce it as unworthy of investigation!

After all, what is this “horrid monster” against which these envenomed weapons are directed with such deadly aim? Let the chosen and selected language of your correspondent give his views on the subject. Referring to your Tallahassee correspondent, he says: “The gentleman himself can not have seen, nor can any one else have seen, with greater pain than I have, the wide-spread contagion of the spiritual delusion; nor can he deplore more than myself the long catalogue of evils which have resulted from its spread—the insanity, the lost peace of mind, the denial of the Bible as the book of God, and all the foul-mouthed blasphemies and thousand-and-one crude and undigested fancies with which it has filled the hearts and heads of those who are so weak of judgment as to be captivated by it.”

After a back-handed compliment to New England for her predisposition for witchcraft and the higher law, the writer adds: “But, now that the cool-headed and placid-minded citizens of the South are becoming the dupes of these modern communicants with the devil, I am reluctantly forced to contemplate the enormous evils,

the great social and moral derangement, which must inevitably result from permitting such a monster of absurdity to stalk in our midst, unshorn of its Gorgon locks, which turn reason and common sense into stone, and make the immortal part of man bow down before its shapeless hideousness, and give to itself that adoration due only to the Father of Spirits.”

These are “brave words,” but they are “full of sound and fury, signifying—nothing.” I have given the above quotations, that your readers may once more be refreshed by the style of denunciation to which I have before alluded, and that they may see the whole length and breadth of this “tempest in a tea-pot.”

I undertake to say that there is no possible cause nor excuse for the paroxysm into which this writer has thrown himself. Let us analyze these quotations, and see if we can discover any. Stripped of their verbiage, they resolve themselves into the following, as the effects resulting from these spiritual manifestations.

1. *Insanity.*—This is an old threadbare objection, much exaggerated, and which would apply with much greater force to the Christian religion, where the number of insane from religious excitement is as a hundred to one to those from modern spiritualism. But be the number great or small, it is no possible objection to the investigation of this subject.

2. *Lost Peace of Mind.*—Peace of mind is restored instead of lost by the investigation and belief in spiritual manifestations. Every one’s experience and observation prove this; and none but those entirely ignorant of the subject would pretend to gainsay it.

3. *The Denial of the Bible as the Book of God.*—This charge is utterly without foundation. The spiritual theory and spiritual communications maintain all the great and leading doctrines of Christianity. In regard to the Bible, I can not better express my views than in the language of the Rev. Adin Ballou, namely, “whatever of divine fundamental principle, absolute truth, and essential righteousness there is in the Bible, in the popular religion, and in the established churches will stand. It can not be done away. On the contrary, it will be corroborated and fulfilled by spirit-manifestations.” If the gentleman wants any better doctrine than this, he will not find it in the Bible.

4. *Foul-mouthed Blasphemies and undigested Fancies.*—I have devoted much time to the investigation of this subject, and have