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THE SEERESS OF PREVORST

BEING REVELATIONS CONCERNING
THE INNER-LIFE OF MAN, AND THE
INTER-DIFFUSION OF A WORLD OF
SPIRITS IN THE ONE WE INHABIT

JUSTINUS ANDREAS CHRISTIAN
KERNER

CAMBRIDGE

The background of the cover features a historical-style world map. A central point, likely representing the North Pole, has numerous lines radiating outwards across the map. Superimposed on these lines are several circular diagrams, each consisting of three concentric circles. The word 'WORLD' is printed in large, spaced-out letters across the map. The entire design is set against a light, aged paper background.

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BEING
REVELATIONS CONCERNING THE INNER-LIFE OF MAN,
AND THE
INTER-DIFFUSION OF A WORLD OF SPIRITS IN
THE ONE WE INHABIT.

COMMUNICATED BY JUSTINUS KERNER [1786-1862]
CHIEF PHYSICIAN AT WEINSBERG.

FROM THE GERMAN,
BY MRS. CROWE,
AUTHOR OF THE ADVENTURES OF SUSAN HOPLEY, MEN AND WOMEN,
ARISTODEMUS, ETC. ETC.

LONDON:
[1845]

The text has not been professionally proofed and experience shows that works of this vintage are likely to have more than a few errors compared to recent works.

Courtesy of SpiritWritings.com

[This type in this old book was very broken and thus has many more scanning errors than usual, many are still in the document]

THE REVELATIONS
CONCERNING THE INNER-LIFE OF MAN
ARE
DEDICATED BY THE AUTHOR
TO HIS MOST
WORTHY AND HONOURABLE FRIENDS,
GOTTHILF HEINRICH SCHUBERT
AND
JOHANN FRIEDRICH v. MEYER.

CONTENTS

	Page
INTRODUCTION,	5
Native place and early youth,	31
Retiring into the inner-life,	37
Outcoming of the magnetic condition,	39
Appearance in Weinsberg,	52
Description of the Seeress,	56
External nervous system, &c.	61
Effects of water and suspension of gravity,	65
Effects of imponderable substances,	71
The human eye,	73
Seeing with the pit of the stomach,	75
The protecting spirit,	78
Prophetic dreams,	82
Second-sight,	85
Going forth of the spirit,	88
Prescribing for disease,	97
Cure of the Countess von Maldeghem,	100
The different degrees of magnetism,	107
The sun-sphere and life-sphere,	111
The spheres,	114
The inner-language,	124
Relation of spirit, soul, and body,	125
Physical worth,	126
Moral worth,	127
The spheres themselves,	128
The life-sphere proper,	133
Explanation of the sun-sphere,	135
Relation of life and sun-sphere,	139
Seventh sun-sphere,	142

PART SECOND.

	Page
INTRODUCTION,	149
The magnetic man,	151
Remarks on ghost-seeing,	155
Observations by Eschenmayer,	165
Further explanations,	171
Belief in spirits grounded in nature,	183
On the middle-state,	185
Concerning the annexed facts,	191
Two facts at Weinsberg,	195
Fact second	199
Facts at Weinsberg,	205
Second,	219
Third,	225
Fourth,	234
Fifth,	261
Seventh,	291
Eighth,	293
Ninth,	294
Tenth,	296
Eleventh,	297
Twelfth and Thirteenth,	299
Fourteenth and Fifteenth,	300
Sixteenth, Seventeenth, and Eighteenth,	302
Journal of Seeress,	321
Conclusion to Facts,	325
Death of Seeress,	330

TRANSLATOR'S PREFACE.

As, in presenting this curious work to the public, it was my object to make a book that should be generally accessible, a literal translation became out of the question. Besides considerable prolixity, there is a great deal of repetition, in the original ; some parts would have been found too dry, and others too mystical, for the general reader. I have, therefore, thought it advisable to make a free translation, giving the sum and substance of the book as succinctly as I could; only varying from this plan, where I thought a close adherence to the words of the author was indispensable.

I apprehend that many of the extraordinary phenomena recorded by Kerner will not find very general credence in England ; but to the believers in clairvoyance, the book will have a deep interest—whilst, to the larger class, who are not yet prepared to yield faith to its wonders, I should imagine that

the facts would still be considered well worthy of attention, both in a physiological and a psychological point of view. I say facts; because I cannot conceive the possibility of any candid mind doubting the greatest number of them, after reading the book; or of such an one entertaining a suspicion of imposture, on the part either of physician or patient. Indeed, Kerner's well-known character, ought to exempt him from such an imputation from any quarter; and, for my own part, I reject with horror the idea, that in a suffering creature, who lived ever on the verge of the grave, so much apparent innocence and piety should have been but the cloak to so useless and cruel a deception.

Nothing is more easy than to set up a cry of imposture. It is a convenient mode of eluding the trouble of inquiry, and of stifling facts obnoxious to preconceived theories; but it is a vulgar resource, as well as a cowardly one ; though, I am sorry to say, in no country does the practice prevail so much as in this.

Ridicule is another weapon easily handled; but what many learned, sensible, and good men of a neighbouring nation believe they have ascertained to be true, is certainly a very improper subject for its exercise. If we cannot also believe, we are at least bound to listen with attention to what they have to

tell us; and the candid and inquiring will receive the information with respect, if they cannot with conviction.

The sincerity and good faith of Dr. Kerner in this affair, has never, we believe, been impugned, even by the most determined sceptic. He is well known in Germany as an exceedingly sensible, amiable, and religious man; and is a lyric poet of considerable eminence. The point of attack, for those who seek one, must be his sagacity; but except the assailant were one who had had the same opportunities for observation and investigation that he had, the gratuitous imputation of credulity should be, at least, cautiously received. At the same time, although I confess I should be very sorry myself to be one of the many who, I am aware, will receive these alleged facts with contempt and derision, I do not deny that the question, whether the apparitions were subjective or objective projections of the nervous system, or actually external appearances—is one which can only, if ever, be definitively answered by the exhibition of repeated phenomena of the same description. Even Kerner himself, however ultimately convinced, seems long to have doubted; whilst he freely admits the impossibility of absolute conviction on the part of those who have never had

any ocular testimony that such appearances are permitted.

But, in any case, there are few readers, I should think, who will not find the book interesting; whilst the amiable, earnest, and pious spirit in which it is written, should, at least, constitute the author's defence against ridicule or malignity, and be accepted as the translator's justification for presenting the work to the English public in an accessible form.

PART FIRST.

REVELATIONS CONCERNING THE INNER

LIFE OF MAN.

"I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes."
LUKE, x., 21.

THE SEERESS OF PREVORST.

EXTRACTS FROM AUTHOR'S PREFACE.

UPON the truth of her Revelations the Seeress has set the seal of death. Her story is not to be confounded with those of persons who have only been subject to the early and, imperfect magnetic conditions, and still less with those of impostors, of whom several have lately been detected, although the adversaries of the Seherin do not scruple to use these detections to her disadvantage. The existence of one genuine pearl cannot be disproved by the production of a thousand false ones.

It has been frequently asserted that the extraordinary magnetic condition of the Seherin is to be ascribed to the influence of others. How can we answer such an absurd objection? To those who followed and observed throughout the course of these phenomena, the assertion is not only false but ridiculous.

Neither are her Revelations to be judged as if they were portions of a system of philosophy constructed

by an enlightened mind; they are revelations drawn from the intimate contemplation of nature herself, and will therefore frequently be found not only in strict conformity with popular belief, but also with the opinions of Plato, both of which sprung from the same source. It is certainly hard, and we cannot wonder at the annoyance it occasions, that a weak silly woman should thus disturb the established systems of the learned, and revive persuasions that it has long been the aim of the wise amongst men to eradicate. In this strait, I am acquainted with but one consolation—it is that which Paul gives in the first Epistle to the Corinthians, chapter i., verses 27, 28:—"27. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: 28. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are."

THE SEERESS OF PREVORST.

INTRODUCTION.

DISCLOSURES CONCERNING THE INNER LIFE OF MAN.

AS must every man who, isolating himself from the hurry and bustle of external life, to contemplate his inner self, you will feel, dear reader, that our inner and outer life are not only different, but often in flat contradiction of each other. What the outer life finds decorous, the inner frequently condemns; and in the midst of the world we are often disquieted by a still small voice that whispers us from within. If you examine further, you will feel that this external life is the dominion of the brain—the intellect which belongs to the world—whilst the inner life dwells in the region of the heart, within the sphere of sensitive life, in the sympathetic and ganglionic system. You will further feel, that by virtue of this inner life, mankind is bound up in an eternal, connexion with nature, from which his imperfect external existence can only apparently release him. It is true, indeed, that this inner life is overshadowed and obscured to the world-possessed brain; but still irrepressible and immutable, it lives on, a concealed but

vigilant guard on the conduct and economy of the outer. Every act and thought, however trifling it may now appear, is by it noted and numbered; and will one day or other appear in bright relief before our spiritual eyes, when our bodily ones are for ever extinguished.

You will also feel, that it is this secret unseen connexion with nature which unites man with the other world, and conducts him on his way towards it.

The more, in the tumult of the world and the bustle of existence, this inner life makes itself felt—the more the gentle voices within us drown the loud music of the world—the greater is our debt to the spirit that guides us.* But if thou art carried away by the current of worldly life, seeking only what belongs to it, believe, dear reader, that an hour will one day come, and God grant it be not thy last!—an hour of sorrow and of tears—an hour when thou shalt stand by the death-bed of thy beloved, or from the summit of earthly happiness be cast into the depths of repentance and of shame, deserted and alone—when thy inner life shall rise up before thee, embracing thee again within its sphere; that life which, since thy childhood, has been hidden from thee, of which thou hast only been visited by glimpses in thy dreams—dreams which thou knewest not to interpret.

Beloved, to so many has this befallen! To so

* Kerner here alludes to the protecting spirit, to be afterwards alluded to.

many will it yet, who, now joyous and with unclouded brows, are wholly engrossed with the interests of this world, and devoting all their best faculties to their advancement! By the bedside of such an one I once stood, and, with the death-rattle in his throat, he said to me, "I feel that my life bar, passed from my brain to the epigastric region; of my brain I have no more consciousness—I no longer feel my arms nor my feet; but I see inexpressible things—things which I never believed; there *is* another world!"—and so saying, he expired.

"When by the graves of the just, the flowers we have planted as memorials, invite us to a far distant world, or when we first see the gulf of death yawning for ourselves, then—but, alas! too late we are seized with a trembling awe at the thoughts of eternity. Strange presentiments creep round the failing heart, and anxious sighs burst from the oppressed bosom. But these thoughts are far from us by the cradle of infancy, and in the flower of our age,—far from us at the marriage feast, in the glittering halls of the wealthy, and the joyous circles of Bacchus."*

And thus once wrote to us a spiritually-minded medical friend, after the death of one much honoured and beloved:

"It was not terror at the sight of death that so shook me and incapacitated me for the office of a physician, nor was it altogether grief for my loss. The concussion awakened the inner life within me,

* From Ennemoser's History of Magnetism.

and in despair I was ready to sink into its depths. I contemplated with horror the monstrous blindness of the soul, the vanity and nothingness of our self-knowledge and self-will, the fearfulness of the inevitable and untractable concatenation of things, our deeds and their consequences—indelible, ineffaceable,—fast in the gripe of eternity. Ah! I should despair, did I not look for help from God. Beloved, it has become clear and evident to me, that there is but one mode of deliverance from this bond, this chain by which we, blind and bewildered, are dragged forward, knowing nothing, neither what we do nor the consequences of our actions; that there is a kingdom of grace and of love; and that when we stand before the judgment-seat, face to face with God, he only can be set free, and reach eternal rest and happiness, who is to it reconciled and into it received. In God we must live, work, and act, if we would not, according to the eternal laws of nature, have our souls ensnared and plunged into a darkness through which no beam of light and joy can penetrate. So, beloved, let us love life, yea covet life, yet live not for ourselves; but make our peace with God, and through the living God within us, do our work. Ah! it is awful to think that every step a man takes is on the brink of a thousand precipices.

And thus writes to us the well-known philosopher Schelling, in the year 1811, on the death of a friend's wife, after he had himself experienced a like misfortune:

When we form a proper estimate of our present life, when we reflect that our situation here is much more awful than we are accustomed to consider it, since the hand of God conceals from us its real signification, we must look upon those as happy who are released from it. Justly considered, they have won the victory, whilst we stand yet on the field of battle, and are waiting to be set free. The value of this life is well denoted by the common proverb, that no man should be pronounced happy till he is dead. Reflection and inquiry have brought me to the conviction, that death, so far from weakening our personality, exalts it, since it frees it from so many contingencies. *Remembrance* is but a feeble expression to convey the intimate connexion which exists betwixt those who are departed and those who remain. In our innermost being, we are in strict union with the dead; for in our better part we are no other than what they are—spirits. The future re-union of accordant souls, who through life have had one love, one faith, and one hope, is a thing to be confidently relied on, being one of the promises of Christianity to be faithfully fulfilled to all, however difficult the conception is, even to those minds most accustomed to abstract contemplations. I am daily more satisfied that, as we might expect, there is a mutual dependence betwixt things essentially personal and things immortal. If more were needed to confirm this persuasion in those who think and feel rightly, the death of one bound to us by the fondest ties of love, is sufficient to set on it the seal

of conviction. It is when we know that life is fading from us, and that for us there is no more pleasure in the world, we first begin to live for God. Then, when the external world sinks from us, the inner life ascends. It needs no sleep-waking to perceive this inner life; to every man who is not too much entangled in the world—to him who lives in it, but is not of it—is given an eye to discern it.

"Look for it in others, and you will need no sleep-waking to find it. In how many godly and spiritually minded men it exists! How often does it dwell in the poor hovel with the Bible and Prayer-Book, where guiltless souls suffer sorrow, and the morsel of black bread is moistened with tears!"

"A free untrammelled mind," says Athanasius Kirchner, not shackled by its earthly covering, in union with God, and remembering its original condition enjoys the clearest view of all things, seeing them in their essence."

Thus, you will find, beloved, in the history of pious men, how, when in moments of pain and affliction, the external world disappeared, they plunged into the profoundest depths and innermost sphere of their inner life, and revealed to themselves such wonders as have since been made known to us by somnambules.

Let a few examples suffice us.

It was in the year 1461, when the Hussites were undergoing a cruel persecution, that a pious man, at Prague, called Georginus, who was brought to the rack, and stretched upon the instrument of torture,

became, in an extraordinary manner, insensible to pain, and Jo all external sensations, appearing so entirely lifeless that the executioners took him down, and flung him on the earth for dead. After the lapse of some hours, however, he came again to himself, wondering why his side, feet, and hands, caused him so much uneasiness. But when he beheld the wounds and scars, the burnt and bloody places on his body, and the tools of the executioner, they brought to his mind what had happened; and he related a dream that he had had during the torture. "I thought," said he, "that I was in a green and beautiful meadow, and in the middle of it stood a tree, on which grew a great deal of fine fruit; and on the tree were perched many birds, who ate of the fruit, whilst they sang melodiously. And amongst the birds I beheld a youth, who, with a small rod, appeared to regulate their movements, that none should presume too far or get out of his place; and I saw three men, who kept watch over the tree."

He described the appearance and persons of these men; and it is a remarkable fact, that six years afterwards, the same number of men that he had seen in his dream, and answering to the same description, were appointed to rule over the Church.

In the year 1639, a poor widow, called Lucken, who was accused of being a witch, and sentenced to the rack, at Helmstadt, having been cruelly tortured by the screw, was seized with dreadful convulsions, spoke high German, and a strange language, and then fell asleep on the rack, and appeared to be

dead. The circumstance being related to the Jurisconsult at Helmstadt, she was ordered to be again submitted to the torture. Then, protesting she was a good Christian, whilst the executioner stretched her on the rack, whipt her with rods, and sprinkled her with burning brimstone, she fell again fast asleep, and could not by any means be awakened.

In the first of these anecdotes you will perceive how the soul, afflicted by the external world, abandons it, leaving the body alone for its prey, whilst it flies to unite itself to the spirit in the innermost sphere of its inner life, where, as in sleep-waking, the future is revealed to it, and it enjoys the wondrous gift of prophecy.

By the second history you will observe how the soul, whilst it resigned its body to the tortures of the external world) itself took refuge in its home, and thence, perhaps, (as happened to our own somnambule,) spoke the language of that home.

"It may happen," says a deep-seherin, or clear-seer, "to a man who is intimately acquainted with his inner life, that in proportion as he is disturbed by the elements without, his inner-life becomes more joyful, and the sensations of the body thus repressed, are altogether annihilated."

The history of the martyrs shows how, in moments of the severest anguish from without, they attained an inward Security, by which they endured with patience the most cruel tortures, laughed at their oppressors, and went to the rack and the pile as to a bridal-bed. Thus did John Huss and Jeremy

of Prague, whilst their bodies were being consumed in the flames, with their latest breath, sing songs of praise and thanksgiving. So, as to a feast, went Dorothy to the stake. Joyous, and like conquerors, the martyrs stood, as if their bodies were no longer made of flesh. Where, then, was their soul? It was in the light and security within. Similar phenomena are shown us in the magnetic life, and in several histories of the Old and New Testament, as well as in the lives of many godly persons—the Maid of Orleans, for example. Thus we read in Delavergy, an account, extracted from a MS. in the Royal Library, of the words spoken by the Maid of Orleans on her trial.

"When I was thirteen years old, I heard a voice in my father's garden at Donremy. It proceeded from the side where the church stood, and was succeeded by a bright light. At first I was frightened, but presently I became aware that it was the voice of an angel, who has been ever since my guide and instructor. It was Saint Michael. I also saw Saint Catherine and Saint Margaret, who admonished me, and directed all my proceedings. I could easily distinguish by the voice whether it was an angel or a saint that spoke to me. They were generally accompanied by a bright light. Their voices are soft and sweet. The angels appeared to me with natural heads. I have seen them, and do see them with my eyes."

Five years after, as she was keeping the cows, a voice said to her that God had pity upon the French

people, and that she must go and save them. As thereupon she began to weep, the voice bade her go to Vaucouleurs, where she would find a captain, who, without impediment, would conduct her to the king.

"Since then," said she, "I have done nothing but in conformity with these directing revelations and apparitions; and now, during my whole trial, I speak only as they prompt me."

At the siege of Orleans she foretold the capture of the city, and that her own blood would be shed; and in reality, on the following day, she was wounded by an arrow, which penetrated six inches into her shoulder.

A similar natural somnambule was St. Theresa, who was born in the beginning of the 16th century, and had visions like those of the Maid of Orleans.*

If we read the history of the saints, we shall find innumerable facts bearing testimony to the power of the inner life. These legends have been, and still are, looked upon as a collection of folly and fanaticism, which is the consequence of the tyrannical predominance of the brain over the heart, which, slavishly imprisoned in the dark dungeon of the breast, no longer listens to the child-like voices of antiquity, when faith removed mountains, and the thorny path was lighted by the light of love. It is extremely possible that many of the lives of the saints, and their wonders, are exaggerated, and many may not be authentic. However, that which pious and god-sanctified

* See Life of St. Theresa, by J. B. A. Borecher. Paris. 1810.

men were, and are still in a condition to do, stands fast—so fast that the lightning of heaven cannot overthrow it. It is a history so deeply graven, that neither the raging of the storm, nor the crash of a world falling together, can annihilate it. It is true they acted simply, according to our present notions; but even so they found what they sought—peace of mind, and all they desired, in God.

But those wonders of the inner life are also known to others, who, from their youth up, have led a temperate, simple, God-given life, without despising their daily duties, but strongly and worthily fulfilling them. We are instructed also by certain significant dreams, presentiments, and communications from the world of spirits; and also from what is only to be learnt by the revelations of the magnetic life.

We find in the experience of the grandfather of the person whose history these pages contain, evidences of a deep inner life; though, being endowed with a healthy body and lively brain, he attained an advanced age; ascending from the condition of a herdsman to that of a wealthy merchant; but always leading a simple, active, God-sanctified life.

"I was ill," says the old merchant, Johann Schmidgall, of Lowenstein, "and believing myself about to die, I felt full of joy at the happy lot that had fallen to me. I woke as out of a slumber, and found myself on a meadow, whose limits I could not discern, whereon were many shadowy forms who all moved towards the east; and I felt so light and happy, and was so full of expectation and excitement,

that I hastened in the same direction. As I drew nearer, I distinguished a woman holding a vessel of crystal, which contained a red liquid. Around her pressed a multitude of departed souls, and I perceived, that taking some of this tincture in a silver spoon, she distributed it to certain of the shades, who then immediately hastened towards the east. Many were, not accepted, but were waved away by the left hand of the woman; and these forthwith disappeared in the distance. At length, it was my turn, and joyfully I approached her; but oh, horror! I was rejected.

"How I felt, I will not attempt to describe. It was a blessing that I immediately awoke, and I thanked God that I was yet upon the earth.

"This extraordinary dream was sent me by the Lord, that I might be induced to look more deeply into my heart, and be cured of the folly of thinking myself better than other people; and also that I might learn to rely more entirely on the efficacy of the merits of Christ, who has redeemed us with his precious blood."

This Johann Schmidgall had for some time managed the affairs of a widow, whose circumstances, after the death of her husband, did not appear in a very prosperous condition; and having, by his disinterested advice and services, placed her in a comfortable situation, he began to think it time to look after his own advancement. He had procured a good situation at Esslingen, having provided his mistress with another servant; so, packing up his trunk, he

took leave, and with his stick in his hand departed from the door. Slowly he ascended the mountain; he felt afraid, and was oppressed by an anxiety that he could not account for. With every step he advanced, this anxiety increased, though in spite of it he went on, every now and then, however, feeling himself forced to pause and stand still; till at length this uneasiness increased to such a degree, that he turned back towards Lowenstein. Instantly all anxiety vanished. "But," thought he, "it would be a most extraordinary thing to turn back, when I know of no cause for doing so;" so he determined not, to mind, but to go to Esslingen, let things be as they might. He turned round, and again the anxiety recurred. Nevertheless, he went forward till he reached a forest called the Gaisholz. Here his uneasiness was augmented to the highest degree; and instead of the well known forest and road, he beheld before him a strange country, and an immense, large, empty field, in the midst of which stood a man, making signs to, him to turn back. There was now no help for it; he felt that he must go back; and as soon as his face was turned towards Lowenstein, the anxiety and the strange country disappeared together. Thoughtfully he returned to the lady's house, and setting his stick behind the door, and pretexting an excuse for his re-appearance, he gave up all thoughts of leaving her. The lady, though astonished, said nothing; neither did the other persons of the household, and every thing went on as if he had never left it. He quietly took possession of his former

situation, wrote to the new servant that he need not come, and things resumed their previous train. And this was the origin of Schmidgall's fortune. He brought this lady's business into a very flourishing condition, married her daughter; and by his example, counsel, and conduct, as well as by his traffic, which grew to be very extensive, he became a real blessing to the place, and continued so to a great age.

In these traits of Schmidgall's inner life, you get a glimpse of the Protector, so constantly disclosed in the sleep-waking condition: in the first instance, as a warning and significant dream; and in the second, as a man who, appearing to him in a strange country, beckons him to return, at the very moment, when probably the path that nature prompted him to follow would have led to his unhappiness; and these circumstances occurred to Schmidgall, who was never in his life in an excited state, nor ever suffered from any derangement of the nervous system. He lived a temperate, even, though active life; and thus his internal perceptions were not obscured by his external condition. In his eightieth year, when he had lived to see forty grand-children, he had still an untroubled, cheerful countenance, rosy cheeks and shining silver hair, and without a stick, and with his little grand-daughter by his side, (she who is the subject of this history,) he was wont to wander over the highest mountains of the region he inhabited. Schmidgall was no contemner of his daily duties; he neither brooded over spiritual things, nor sought after them. All he knew was, to maintain the simplicity

and purity of his original nature, against the pressure of the world without; and he thus preserved in his inner life the ever faithful guide.

One morning, as he arose from his bed more cheerful than usual, he narrated to his children, that in the foregoing night, his blessed wife had appeared to him in a dream, more distinctly than anything of the sort he ever remembered. She had said something to him, but what it was he could not recall. When this happened he was in perfect health—but seven days afterwards—dead.

In the same night that Schmidgall had this dream, his grand-daughter, who was far away from him, lay sickness and suffering for twelve hours, buried in the profoundest depths of her inner life—in that condition of inner wakefulness, which is called magnetic sleep-waking; then a spirit (whose history will be hereafter related,) spoke to her and said, "I know not wherefore thy protecting spirit, (this was her grandmother the wife of, Schmidgall,) has for seven days abandoned thee, and is engaged with Something of more importance that is occurring in thy family—and without her support thou couldst not bear with me."

You will perceive by this anecdote that what happens in one instance where the body is diseased, takes place in another where it is perfectly healthy; and you may, therefore, beloved, come to this conclusion: that such apparitions are not only seen by the sick, are not merely visions of a heat-oppressed brain, but are very often actual appearances. Indeed,

deed, we are too much inclined to attribute these visions to disease. Too often, through the world and its bustle, is the spirit of man driven from its home, finding in its inner dwelling no spot to repose in. With so many people, the world draws the body, the body the soul, and the soul the spirit, out of its sphere, and fastens it to the earth; and with so many is the external life alone familiar: that those in whom the spirit holds its natural place are no longer considered within the sphere of ordinary beings, but are looked upon as something unnatural, strange, or accurst.

"Social life," says a deep-seer, "is a tumult in which mankind is entangled. If one, however, will find, a fixed point, and not allow himself to be carried away, he may observe the course of things as they pass by him, judge them, and weigh them. Such an one lives in freedom, and learns that which no instruction can teach him. What passes without, is explained and interpreted by the spirit within. But as long as a man has only eyes and ears for things external, the inner faculties take no cognizance of them. All should proceed from within. As the Scripture says, "What comes from within is good." We must be like Mary. She understood not the words of Christ, but she laid them to her heart. Had she sought to comprehend them by the assistance of external things, she would inevitably have interpreted them falsely; the voice from within only could teach her their true meaning. There lie many deeply-hidden mysteries in nature, and in

man, of which we know nothing; because our eyes and ears are wholly engrossed with external things, and because the sounds from without drown the voice from within.

Oh! wondrous, beloved, is the life of the inner world! by which we live, and have our being; and whence flows our consolation, and our all. But, alas! it awakens no wonder in us. We should be happy, if we would listen to the soft whispers of the spirit, and were not deafened to its murmurs by the mill-wheel of the world.

"When God created the human soul," says Van Helmont, "he communicated to it essential and original knowledge. This soul is the mirror of the universe, and is in connexion with all beings. She is lighted by a light from within; but the storms of passion, and the multitude of sensuous impressions, and the distractions of the world, darken this light, whose beams are only shed when it burns alone, and all within us is in peace and harmony. If we would abstract ourselves from all external influences, and follow this light alone, we should find within ourselves true and unerring counsel. In this state of concentration the soul discriminates between all objects to which its observation is directed. It can unite itself with them—penetrate their properties—and, reaching up to God, through him attain the most important truths."

If we go back into the primitive ages, when men dwelt under the dominion of nature, before the inner life was stifled by what is called cultivation—in the

history of the Old Testament, for example, or even now in the East, which was the cradle of mankind—we shall find remnants of this inner life exhibited by entire races of people—such as, when they are observed in individuals here, we are accustomed to look upon as symptoms of disease.

I must here refer, also, to that inner language, which will be presently treated of in these pages. It was revealed by this lady in her sleep-waking state, and she asserted that the like was in every man. Both in writing and speaking, it bore a close resemblance to the Eastern tongues; for the reason, that in the language spoken by the children of the human family, lies the natural inner language of man; and from the same source arises the custom of reckoning by numbers and characters, which resemble theirs.

Even that disclosing of the spirit, in the presence of stones and metals, and the susceptibility to magnetic influences, are found chiefly in men living according to nature—Highlanders and shepherds.

Where, however, through sorrow and sickness, or from a natural hereditary condition of constitution (which seems most applicable to, our case), the body becomes, as it were, dead—then the nerve and its spirit, as being that which mediates between the mind, soul, and body, steps forth unshackled—and then are all the wonders of the inner life fully disclosed to us.

But oh! beloved, what an inexpressible consolation do we here find! You see that, when the external

world, with its sorrow and anguish, consumes the body or preys on its vitals—when no star of hope, no spark of joy, beams on thee from without, then first from within there shines forth an inexpressibly bright life over which the external world has no power—a life which no rack can destroy—whose flame the darkness of no dungeon can extinguish—which breaks on thee from the profoundest depths of nature—which unites thee with the world of spirits—and in which thou enjoyest a foretaste of the bliss in which thine immortal soul will revel when once purified from the body.

This is the rest—this the beatitude—that the guiltless sufferer, to whom the world can afford no more comfort, enjoys from within. It may be winter without, but there is spring within his breast; and although his body may be stretched upon the rack, he the while is reposing on a smiling meadow.

And may the following pages, dear reader, which contain many strange revelations respecting the inner life, and the diffusion of a world of spirits amongst us, make clear to you that this inner life exists in us all, and at all times, and not only in the state of sleep-waking. But we do not welcome it, nor look within to seek it, nor listen to its whispers, nor trouble ourselves to discover their interpretation; because the voices from without cry ever in our ears till that moment comes—and oh! how quickly comes it to all—when the external world fades from us; and then, but too late, our spirit reverts to its inner

sphere, and beholds, for the first time, the unsuspected terrors that await it.

And now, dear reader, I will, in this place, say a few words on the existence of that inner life which is called the magnetic sleep—a subject which the contents of this book will more fully explain. We must not call this condition sleep—it is rather a state of the most perfect vigilance; for it is the rising of an inward and much brighter sun than that which our external eyes behold, and it is lighted by a clearer light than our waking life can furnish by means of our ideas, conclusions, definitions, and systems. It is a condition which resembles the primitive state of mankind, when man lived in intimate connexion with nature, understood her laws, and read her in her original type. "Before the fall of man," says Van Helmont, "the soul had an intuitive knowledge, and a prophetic gift of immense power. These faculties the soul yet possesses; and that they are not perceptible is owing to the number of obstacles which are in their way. In sleep, especially, we are often visited by this super natural light, because then this inward inspiration is not repressed, as in our waking state, by external stimulants. Once more arouse this magic power—which is especially the case in the magnetic condition—and it immediately attains knowledge, and the faculty of exerting it externally."

"This much is certain," says Herder, "that in all our faculties there is an infinitude that can here never be developed, because it is repressed by other

faculties, by our senses and animal instincts, and is bound in the trammels of this earthly life. A few examples of foresight and presentiment have disclosed wonders of the treasures which lie hidden in the soul of man. That, for the most part, these phenomena appear as the result of disease, and of a disturbed equipoise of the faculties, does not change the nature of the thing, for this disproportion was required to give freedom to the force, and exhibit its amount."

In the clearest and highest magnetic condition, there is neither seeing, hearing, nor feeling; they are superseded by something more than all three together—an unerring perception, and the truest penetration into our own life and nature. And the more simple and the nearer nature the man is in his waking state, who falls into this condition, the more entirely does his spirit liberate itself from soul and body, and the deeper and truer is his self-seeing.

But this state has also its various degrees and differences, as will be hereafter shewn; and it is in the highest condition of the inner life that no deception is possible—especially in that moment when the spirit, finding itself released from the soul, the very innermost centre is illuminated as by a flash of lightning. "From that moment," says a clear-seer, "everything resolves itself into an unbounded sea of light, in which from infinite bliss I seem to be dissolved myself. Every form presents itself to me in this light—which far exceeds that of the sun—in

the most defined and accurate point of view, comprehend everything much more easily and clearly, the depths of nature are opened to me, and my view of the past and the future, both as regards time and space, is like viewing the present; and is more perfect and defined in proportion to the degree of development the condition has reached.

Jacob Bohmen calls this crisis that in which "the dawn of morning rises to the centre." However, such moments happen rarely, are not alike to all, and, to some, are never granted; and, when they are, words are often unequal to describe what is disclosed.

"The sleep-seer," says another somnambule, takes his knowledge with him, and finds it augmented, without, however, becoming omniscient. His ignorance accompanies him in his clear-seeing, especially at first; and it depends on God how soon, and in what degree, it is got rid of."

Moreover, this state of sleep-waking is not so entirely liberated from its earthly shell as to be wholly free from influences; and these bright glimpses, as already observed, are often only momentary, and are quickly obscured by clouds. Nevertheless, the veil that separates us from *what is beyond*, is always in some measure blown away; and we penetrate, if only with earthly and troubled eyes, and by momentary gleams, through the chinks of the coffin that encloses us, into an ocean of infinite light.

But assuredly, beloved, this condition of clear

seeing does not furnish a means by which we can approach the state which we must attain before we can see God.

Eschenmayer says truly, "Persons in this condition have no merit. Whatever moral or religious ideas they may utter, they are no substantial possession; they are only the natural results of a soul freed from the load of intellectual life. And thence these persons, on awaking, resume their former situation as representatives of individual existence, altogether unconscious of secrets that have been disclosed to them. And here lies the difference betwixt the sense of the beauty of virtue and the merit of its exercise. The mere contemplation of the idea of virtue is far from the accomplishment of what is good. Yea, my beloved, let us beware of information extorted from a clear-seer. S. Martin pronounces it dangerous, because it frequently unveils the mystery of our being before we are prepared for it. "The hidden genii of our being," says he, "shall be developed through the power, the will, and the working of the origin of all power; and, if not, this is exposed to great risk, as is frequently seen in the history of somnambules." And this, beloved, may also be applicable to the before-mentioned circumstances, where you have either a high magnetic condition evidently prepared by nature, or where, by inordinate and ill-timed magnetic operations of various sorts, (as by sympathy, magic, or the manipulation of different persons) you see a human being brought into a condition betwixt a mortal and a spirit; whereby, if I may so

express it, he is kept struggling for years betwixt this world and the other, belonging properly to neither. How many hours of boundless anxiety this condition has, under such circumstances, occasioned to happy and credulous hearts, by blowing aside the veil from the future—and how I could therefore write many lines of its history (as God knows) with my best heart's blood—I will not here set down. However, let us address to all parents and physicians this warning: namely, that in cases of disease magnetic operations should only be resorted to in the most desperate cases, and as a last resource (especially where the condition does not come naturally); and that even then it is to be used with great caution; and also that the patient, who is subjected to this mysterious influence, should be withdrawn from the eyes of the curious and calumnious. Moreover, let no man stretch forth his hand whose heart is not filled with religion and a deep earnestness; and who is not free and unshackled by the world. The magnetiser's art is like that of Van Helmont.

"The God-elected physician," says Van Helmont, "will be accompanied by many signs and wonders for the schools; and whilst he uses his gifts for the alleviation of his neighbours' sufferings, he will refer the glory of his cures to God. Pity is his guide. His heart will be truth, and his knowledge understanding. Love will be his sister, and the truth of the Lord will enlighten his path. He will call upon the grace of God, and the desire of gain shall not possess him. For the Lord is rich and a free giver;

and pays back an hundredfold with a heaped-up measure. He will make fruitful his work, and his hand shall be clothed in blessings. From his mouth shall flow comfort; and his voice shall be as a trumpet, at the sound of which disease shall vanish. His feet shall bring gladness, and sickness shall dissolve before him like the snow in summer. Health shall follow his footsteps. These are the promises of the Lord to the holy one whom he has chosen: these are the blessings reserved for him whose path is the path of mercy. Moreover, the Holy Ghost shall enlighten him."

There was a period in ancient times when the magnetic condition was known, and where the diligent application of its operations was used as a remedy, as well as for religious and political purposes, especially by means of the laurel and of vapours;* and it was then confined to the temples of the gods as a mystery; not flung to the multitude, nor permitted to be handled by unbelievers, deriders, nor dissemblers.

The sleeper was dealt with in a chamber of the temple, in solemn stillness, and generally in the night. When he awoke, the priests told him of the means he had revealed, and the result.

But, beloved, in the circumstances of our present external life—this vulgar life!—a man in this condition is like a pupa, whose unhappy lot it has been to

* It is to be noted, that a magnet-stone, a sort of red ochre, was generally employed for these purposes.

unfold itself into a butterfly amongst a troop of boys. Look, how one blows at him, another strikes him, and another transfixes him with a needle, till, disturbed in his development, he slowly expires, but half emerged from his shell. And this, my beloved, is the picture of an unhappy magnetic life, the most remarkable phenomena of which are to be treated of in this book.

THE SEERESS OF PREVORST.

NATIVE PLACE AND EARLY YOUTH.

IN Wirtemberg, near the town of Lowenstein, on those mountains whose highest point, the Stocksberg, is raised 1879 feet above the level of the sea; surrounded on all sides by hill and valley, and in a romantic seclusion, lies the little village of Prevorst. It reckons something more than 400 inhabitants, the greatest number of whom maintain themselves by wood-cutting, coal-burning, and collecting the productions of the forest.

As is usually the case with Highlanders, they are a strong race of people, and most of them reach a considerable age unacquainted with disease. Maladies common to Lowlanders, as the ague, are here unknown; but nervous derangements frequently appear in early youth,—a thing scarcely to have been expected amongst so robust a people. Thus it is observed, in a place called Neuhutte, situated, like Prevorst, upon the mountains, that a sort of St. Vitus's dance becomes epidemic, chiefly amongst young people, so that all the children of the place are seized with it at the same time. Like persons in a magnetic state, they are aware of the precise moment that a fit will seize them; and if they are in the fields when the paroxysm

is approaching, they hasten home, and immediately fall into a convulsion, in which condition they will move, for an hour or more, with the most surprising regularity, keeping measure like an accomplished dancer; after which they frequently awake as out of a magnetic sleep, without any recollection of what has happened. It is also certain, that these mountaineers are peculiarly sensible to magnetic influences, amongst the evidences of which are their susceptibility to sympathetic remedies, and their power of discovering springs by means of the divining rod.

In the year 1801, on these mountain heights, indeed in the village of Prevorst, was born a woman, who, in her early childhood, gave evidence of an extraordinary inner life, the phenomena of which are to form the subject of these pages.

Frederica Hauffe, commonly called the Seherin von Prevorst, whose father held the situation of game-keeper or district forester, was, as the natural consequence of the secluded situation of the place, brought up in a state of the greatest simplicity and artlessness. In the keen mountain air, inured to the long winters that often prevail, unenfeebled by luxurious clothing or warm beds, she grew up a blooming joyous child; and whilst her sisters, whose rearing was of the same description, were afflicted in their childhood with gout, nothing of the sort was observed in her. But, to counterbalance this immunity, there was disclosed, at a very early age, a too evident faculty of preternatural anticipation or presentiment,

which was chiefly exhibited in prophetic dreams. If she suffered reproof, or felt annoyance, in any way that irritated her mind or affected her feelings, she was always, during her nocturnal repose, conducted into those depths, in which she was visited by instructive, premonitory, or prophetic visions.

Thus, on one occasion, when her father had lost some object of value, and threw the blame on her, who was innocent, her feelings being thereby aroused, in the night the place where the things were appeared to her in a dream; and, in her hands, at a very early age, the hazel wand pointed out metals and water. At a later period, as few opportunities of mental cultivation were accessible in this retired spot, her parents gladly resigned her to the care of her grandfather, Johann Schmidgall, who resided at Lowenstein, a place not far distant.

However beneficial the simplicity, purity, and temperance of her pious grandfather and grandmother were to this easily governed child, yet, without any fault of theirs, but to their extreme regret, she became too early acquainted with spiritual and supernatural matters; for there was something in the nature of the girl that could no more be kept back, than could the growth of her body.

Old Schmidgall soon observed, that when the child accompanied him in his walks through solitary places, though she was skipping ever so gaily by his side, at certain spots a kind of seriousness and shuddering seemed to seize upon her, which, for a

long time, he could not comprehend. He also observed that she experienced the same sensations in churchyards, and in churches where there were graves; and that, in such churches, she could never remain below, but was obliged to go to the galleries.

But to the grandfather a Still more suspicious circumstance than this sensibility to the neighbourhood of dead bodies, metals, &c. &c. was the fact, that it was accompanied by, a consciousness of the presence of spirits.

Thus, there was an apartment in the Castle of Lowenstein—an old kitchen—which she could never look into or enter without being much disturbed. In the very same place, some years afterwards, the spectre of a woman was, to her great horror, seen by a lady, who had never been informed of the sensations experienced by the child.

To the great regret of her family, this sensibility to spiritual influences, imperceptible to others, soon became too evident; and the first Appearance of a spectre to the young girl was in her grandfather's house. There, in a passage, at midnight, she beheld a tall, dark form, which, passing her with a sigh, stood still at the end of the vestibule, turning towards her features that, in her riper years, she well remembered. This first apparition, as was generally the case with those she saw in after life, occasioned her no apprehension. She calmly looked at it, and then, going to her grandfather, told him that "there was a very strange man in the passage, and that he should go and see him;" but the old man, alarmed

at the circumstance—for he also had seen a similar apparition in the same place, though he had never mentioned it—did all he could to persuade her that she was mistaken, and, from that time, never allowed her to leave the room at night.

These serious, but lamentable endowments, however, made no difference in the childlike life of the young girl: she was the most joyous amongst her companions; although a remarkable sensibility in the nerves of the eye, (without the least inflammation,) which continued for a whole year, and which was, perhaps, the preparation for seeing things invisible to ordinary eyes—a development of the spiritual eye within the fleshly—confined her to her chamber for a considerable time.

At a later period, the tedious sickness of her parents recalled her to the secluded village of Prevorst, where, through sorrow and night-watchings by the sick-bed, her feelings were kept for a whole year in a state of excitement; and, consequently, prophetic dreams, and that consciousness of things hidden from persons in a normal state, still continued.

As she grow older, we find her again in the house of her parents at Oberstenfeld, which was for a period the official residence of her father; and, from her seventeenth to her nineteenth year—during which interval she was subjected chiefly to pleasant and Animating influences—she appeared, in some degree, to look up her inward impressions, and was distinguished only by a more than commonly spiritual character, which spoke from her eyes—and also

by greater liveliness—without, however, swerving from the usual manners and demeanour of the young women of her circle; and, in spite of all the falsehoods that have been propagated on the subject, it is positively certain, that even at that age which is most susceptible of such emotions, she never formed any attachment, nor ever suffered from disappointed affection.

In compliance with the wishes of her parents and connexions, in her nineteenth year an engagement was formed betwixt her and Mr. H——, who belonged to her uncle's family, which, from the rectitude of the man, and the prospect of certain protection, must have been very agreeable to her. But whether it was from a presentiment of the years of suffering and sickness that awaited her, or whether from any other cause which she concealed—that it did not arise from disappointed affection is certain—she sank at this time into a state of depression, for which her friends could in no way account—wept all day long under the roof of her parents' house, where she concealed herself—did not sleep for five weeks—and, in fact, was again absorbed in the overpowering life-feeling of her childhood.

It happened that the funeral of the very worthy minister of Oberstenfeld took place on the day of her marriage, a man upwards of sixty years of age, whose preaching, learning, and personal intercourse—for he was a model of rectitude—had had considerable influence on her life. On the day of the burial, she followed the beloved remains to the

churchyard. However heavy her heart was before, at the grave she became light and cheerful. A wonderful inner-life was at once awakened in her; she became quite calm, and could scarcely be induced to quit the grave. At length all tears ceased—she was serene, but, from this moment, indifferent to everything that happened in the world; and, after some indisposition, here began her proper inner-life.

At a later period in her somnambolic state, she alluded to this occurrence at a time when the deceased used often to appear to her as a form of light, cheering and protecting her from the influence of an evil spirit.

RETIRING INTO THE INNER-LIFE.

On the borders of Wirtemberg, towards Baden, and belonging partly to that duchy, and partly to that of Hesse, lies a place called Kurnbach, in a low and gloomy situation, surrounded by mountains, and, in its atmospherical and geognostic relations, exactly the reverse of Prevorst and Oberstenfeld.

Persons very susceptible to electrical influences are often cured of their maladies by a change of residence; whilst others of the same description, frequently from a like cause, fall into sicknesses which the physician cannot account for. Papponi, a man spoken of by Amoretti, who was very susceptible to electrical influences, and who suffered

from convulsions, was cured merely by a change of residence. Pennet, a man of the same susceptibility, could not go to rest, in a certain inn in Calabria, till he had wrapt himself in an isolating cloak of waxed cloth.

What sinister influences may have been exerted on this susceptible being, by her removal to a place so extremely different from her former residence—for, after her marriage, she lived at Kurnbach—cannot be ascertained. At a later period it was remarked, that the lower the situation she was in the more she was afflicted by spasms; whilst, on the contrary, on the mountains her magnetic condition was augmented.

However, physical influences, at this time, might possibly be acting upon her perniciously. Already having ceased to exist for the external world, her duties, as the wife of a man engaged in business, continually called her back to it, and was thus in constant contradiction to her inner-life—her home—which she was thus forced to conceal—a dissimulation which became daily more difficult. For assuredly, from the day she stood upon the grave of her old friend, she was more and more absorbed in her inner-life, and sunk deeper and deeper into that condition at which we must all arrive when, as we pass through the gates of death, the external world disappears from us—a condition in which dissimulation becomes altogether impossible.

"That the external condition is not proper to, man and to his spirit," says a seer, "appears from

this, that, when he is in the world, he converses according to the established manners of society; whilst, at the same time, the *inner-thinking* governs the external demeanour, whereby it does not overstep the limits of propriety and decorum. And the same thing is evident from the fact, that, when a man reflects, he debates with himself in what manner he shall speak and act, so as to ensure respect, friendship, and favour; and his consequent proceedings are very different to what they would be if he merely followed the instigations of his will, Whence it is clear that the inner state in which the spirit is placed, is its proper state; and also the proper state of man whilst he lives in the world."

For seven months, however, Mrs. H—— continued to conform to the customs and ways of ordinary existence; but even then, whenever circumstances permitted, she would fly to solitude in order to retire into herself; but longer than this she found it impossible to conceal her internal life, and substitute for it the semblance of an external one, which, in reality, did not exist; her body sank beneath the effort, and her spirit escaped into its inner sphere.

THE OUTCOMING OF THE MAGNETIC CONDITION, AND
SKETCH OF A FURTHER PERIOD OF SUFFERING.

It was on the 13th of February 1822 that Mrs. H——, being at the time in her own house, had an

extraordinary dream. She thought that she was about to lie down in her bed, when she perceived the body of that dear friend by whose grave her inner, life had been kindled, stretched upon it in a shroud. Without, in another room, she heard the voice of her father and that of two physicians, one of whom only was known to her, who were holding a consultation on some severe illness which had attacked her. She cried out—"Leave me alone by this dead man!—he will cure me!—no physician can!" Then it appeared to her that they sought to force her from the body; but the chill of the dead seemed healthful to her, and, from that alone, she received benefit. She spoke aloud in her dream: "How well I am near this corpse; now, I Shall quite recover." At that time, however, she was not sick. Her husband, bearing her talk in this manner in her sleep, awoke her. On the following morning she was attacked by a fever, that continued for fourteen days with the greatest violence, and which was followed by seven years of magnetic life, interrupted only by short, and merely apparent, intervals. As my personal observation only embraced the sixth and seventh of these years, of the preceding ones I can only give such a superficial sketch as I received from the lips of Mrs. H—— herself, her husband, and other connexions.

After that fever, she was attacked, on the night of the 27th of February, at one o'clock, by severe spasms in the breast. She was rubbed and brushed till her back bled; and, as she lay without consciousness,

the surgeons of the place opened a vein. The spasms continuing three days, the bleeding was repeated.

On the second day, a peasant's wife, uncalled for, came from the village, and, seating herself beside her, said—"She needs no physician—they cannot help her;" and laid her hand on her forehead. Immediately she was seized with the most direful spasms, and her forehead was as cold as if she were dead. During the whole night she cried deliriously that that woman had exercised a demoniacal influence upon her; and, whenever the woman returned, she was always attacked by spasms. On the third day they sent to Bretten for a physician; and being then in a magnetic condition, she cried to him when he entered, although she had never seen him—"If you are a physician, you must help me!" He, well understanding her malady, laid his hands on her head; and it was then remarked that, as long as he remained in the room, she saw and heard him alone, and was insensible to the presence of all other persons.

After he had laid his hands on her she became calm, and slept for some hours. Some internal remedies and a bath were prescribed for her, but the spasms returned in the night, and, for eighteen weeks, she was attacked by them from twice to five or six times a day.

At the same time that she was attacked by these spasms, her grandmother, of Lowenstein, appeared to her at night, standing by her bedside, and silently

looking at her. Three days after she was informed of the death of that lady, who had expired on that very night. From that time, she frequently in her sleep alluded to the presence of her grandmother, and she afterwards recognized her as her protecting spirit. It was at this period, also, that, in a dream, she described some machine, and the mode of its construction, which was to be the instrument of her restoration; she drew the figure of it upon paper, but no attention was paid to this intimation.

All the remedies that were tried proving inefficacious, the physician had recourse to magnetic passes, which for a time relieved the spasms. Whereupon slanderous reports were circulated by people who took a prejudiced view of her case, and who had heard that in her agony she frequently called aloud for this man, and that he alone could give her relief. She was informed of this circumstance; but, strong in her innocence, she listened to it with unconcern, as she did afterwards to the ill-natured gossip of her own sex, and all the scandal of which the world made her the victim.

On one occasion, when she was suffering from severe spasms, the maid-servant relieved her by breathing for an hour on the pit of her stomach.

As she was now in a decidedly magnetic state, it is probable that a regular course of magnetic treatment might have been beneficial to her; and indeed her physician advised it; but he resided too far from her to carry this counsel into execution himself; and her husband could not bring himself to consent to

her leaving home. Homoeopathic treatment was then for some time resorted to with success; and soon afterwards she found herself for the first time in the family way—a circumstance from which great hopes of benefit to her health were entertained.

During the period that she was *enceinte*, the dream that she had had some time before was fulfilled. Whilst she lay ill with spasms, she heard her father in the adjoining chamber speaking to two physicians, the voice of one of whom only she recognized. About this time, she paid a visit to her parents, and took a great many baths at Lowenstein, which appeared to strengthen her; and, in the month of February 1823, after much suffering, she was delivered of a child. Her confinement was followed by long and severe illness; and the woman who, on a former occasion, had produced so injurious an effect upon her, having brought the infant some milk, and insisted on administering it herself, the child was seized with spasms, and from that time was affected by periodical convulsions of the limbs until its death, which took place in August; after which the mother again visited the baths of Lowenstein, but returned home little benefited, and in very low spirits.

In February 1824, she received a visit from some friends, and there was much dancing and merriment in the house; she, however, continued sad, and when all was quiet, she was found at prayers by one of the company, who laughed at her piety. Whereupon, she was so much affected, that she became as cold and stiff as a corpse. For a long time no respiration

was perceptible; at length there was a rattling in her throat. Baths and other remedies were applied, and she revived, but only to continued suffering. She always lay as in a dream.

At one time, she spoke for three days only in verse; and at another, she saw for the same period nothing but a ball of fire, that ran through her whole body as if on thin bright threads. Then for three days she felt as if water was falling on her head, drop by drop; and it was at this time that she first saw her own image. She saw it clad in white, seated on a stool, whilst she was lying in bed. She contemplated the vision for some time, and would have cried out, but could not. At length she made herself heard, and on the entrance of her husband it disappeared.

Her susceptibility was now so great, that she heard and felt what happened at a distance; and was so sensible to magnetic influences, that the nails in the walls annoyed her, and they were obliged to remove them. Neither could she endure any light.

As nothing seemed to be of service to her, her friends were induced to try a remedy recommended by a boy in a magnetic trance; the effect was that she became more magnetic, but calmer. Still she could not endure the light of day, and on being removed to Oberstenfeld in a close carriage, and arriving there three hours before night fall, she was obliged to wait till it was dark before she could enter the house.

She was now placed under the care of Dr. B., suffering dreadful spasms and anxieties; she existed

only through the nervous emanations of others, and it became necessary that some one should always hold her hand; and if the person was weak, it increased her debility. The physician prescribed magnetic passes and medicines; but she fell into the magnetic sleep, and prescribed for herself. Her greatest suffering arose from the sensation of baying a stone in her head; it seemed as if her brain was compressed, and at every breath she drew, the motion pained her. This sensation disturbed her sleep, which lasted only as long as a hand was laid on her forehead. At this time an experiment was made by applying a magnet to her forehead; immediately her head and face were turned round, and her mouth was distorted, as by a stroke of palsy. These symptoms continued two days, after which they disappeared of themselves.

About this time, for seven days, at seven o'clock in the evening, she felt she was magnetized by a spirit, which was visible only to herself. In this spirit she recognized her grandmother, who magnetized her with three fingers outspread like rays, the passes being directed to the epigastric region. It is an incomprehensible circumstance, though believed by many trustworthy persons, that during this period, articles whose near neighbourhood to her was injurious, were removed by an unseen hand; such objects,—a silver spoon, for example,—would be perceptibly conveyed from her hand to a more convenient distance, and laid on a plate; not thrown, for the things passed slowly through the air, as lifted by invisible agency.

When in deep sleep, she now declared that magnetism alone could save her.

It was about this period that, for the first time, she began to see another person behind the one she was looking at. Thus, behind her youngest sister she saw her deceased brother, Henry; and behind a female friend, she saw the ghostly form of an old woman, whom she had known in her childhood at Lowenstein.

After this, a course of magnetic treatment was prescribed by her uncle, and followed up by Dr. B——, at first without success. She seemed, indeed, unable to endure the presence of her magnetiser, who was frequently obliged to quit the room. At length this dislike subsided—her strength improved—she took long walks, and occupied herself with ordinary feminine occupations; though she was still in a magnetic state, and slept every seven days—at a later period, every seven weeks. For long intervals she was only in a half-waking state; though she would walk out in the snow and rain, and preferred being in the cold. She was extremely susceptible to all sorts of spiritual influences: prophetic dreams, divinations, and prophetic visions in glass and mirrors, gave evidence of her inner-life. Thus, in a glass of water that stood upon the table, she saw some persons, who, half an hour afterwards, entered the room. She also saw, in the same manner, a carriage travelling on the road to B——, which was not visible from where she was. She described the vehicle, the persons that were in it, the horses, &c.; and in half

an hour afterwards this equipage arrived at the house. At this time she seemed also endued with the second sight. One morning, on leaving the room during the visit of her physician, she saw a coffin standing in the hall, which impeded her way; in it lay the body of her paternal grandfather. She returned, and bade her parents and physician come out and see it; but they could see nothing, nor, at that time, she either. On the following morning the coffin, with the body in it, was standing by her bed-side. Six weeks afterwards the grandfather died, having been in perfect health until a few days of his death.

The gift of ghost-seeing, which Mrs. H—— had from her childhood, was, in the meantime, constantly developing itself. The two most remarkable histories, relating to the period in question, will be found in the second part of this volume.

INCREASED SUFFERINGS, AND DEEPENING OF THE MAGNETIC CONDITIONS.

A second confinement, which took place on the 28th of December, was followed by a fever, during which Mrs. H—— was delirious, and fancied herself lying in an immense church; spasms, and an aggravated magnetic condition ensued. Ordinary remedies proving inefficacious, magnetic passes were again tried, and her brother was usually the operator; but, in his absence, several other persons were induced, at the request of her distressed parents, to undertake

the office: a thing not only, unfortunately, injurious to her reputation, but, from the different nervous temperaments of these people, to her health also; for it brought her into a deeper magnetic condition, and, at the same time, rendered her from habit more dependent on the nervous energy of others. A more judicious treatment might have rescued this unhappy lady from much suffering and misrepresentation.

It is remarkable that her infant, especially during the first week of his life, always slept in the attitude she assumed in her magnetic sleep—namely, with his arms and feet crossed. It will be seen afterwards that he also was endowed with the unhappy gift of ghost-seeing.

A friend, who was often about her at this period, writes me,—
"Whenever I place my finger on her forehead, between the eyebrows, she always says something that has relation to me and the state of my soul, as the following:—

"When thou enterest into the tumult of the world, hold the Lord fast in thy heart:"

"If any one would lead thee to err against thy conscience, flee unto the Lord:"

"Let not the light that is in thee be extinguished," &c. &c.

Her spasms, somnambulism, &c., still continuing, the people about her, unable to comprehend her situation, became weary and disgusted; she grew worse and worse—she was attacked by night-sweats and diarrhoea; and they reproached her that, in spite of all this, she still lived. They exerted force

to make her sit up, but in vain; and they obliged her to get out of bed, but she fell to the ground without consciousness. Then they began to suspect that her illness was the effect of demoniacal influence, and they had recourse to a man who had a reputation for performing cures by sympathetic means. Upon this, people accused the family of Mrs. H—— of being gloomy and unbelieving, because they had recourse to such aid. But do not the most cultivated and learned men the same? Have not many diseases been cured by sympathetic means? and did not celebrated physicians frequently send patients they found incurable to Mrs. H——? This man gave her a green powder, which she objected to take; but they forced her to do so. On her taking it a second time, she became immediately able to stand; but she ran about quite rigidly; and, after a few steps, ran round in a circle, as if in a fit of St. Vitus's dance.

She was now never thoroughly awake; her voice was shrill; she spoke high German, and a strange language, which she also wrote, and which she called her inner tongue, of which we shall speak further by and by. When she spoke this language she was in a half-waking state; and when she wished to speak in the ordinary manner, she made some magnetic passes on herself. With the powder, the man sent an amulet of black lead, which hung to a triple thread. Every Friday a message was sent to the man, according to his desire, although it took seven hours to reach him. She said in her sleep—"He

wants me to request him to come himself; and, if it he not done, he will stick needles into certain plants in his cellar, whereby I shall become more subject to him, and suffer more anxiety and uneasiness. I must write to him myself!" This she did in her sleep; the letter was sent, and the man came. He had a dark, rough, repelling aspect, with bright bull-like eyes. When he arrived, she was lying in a magnetic sleep; and she explained, that he must not enter the room until he had said—"I believe that Jesus Christ was the true Son of God, begot by the Father in eternity." He did so, and then he was allowed to enter; but she did not speak to him. She begged that, when she awoke, they would take care that he did not take her hand, which he would desire to do; but begged them not to speak to him on the subject, as he would be offended. They did their utmost to prevent it, but without success: he took her hand, and, on the instant, it became bent and contracted in the most frightful manner; and they could not restore it to its natural state, either by blowing or magnetizing. She then became somnambulic, and said that they must dip the hand in running water, and afterwards wash it in warm wine. They did so, and the contraction disappeared.

Though the powder made her more magnetic, she continued to take it in very small doses, lest, as she said, the man should bring mischief on her. Strange to say, at this time, the amulet that he gave her would occasionally, of its own accord, untouched by any one, run about her head, breast, and bed-covering,

like a living thing, so that they had to pick it up from the floor and restore it to her. This incredible circumstance happened in the presence of many trustworthy witnesses, who testify to the fact. She wore this amulet on her back for a quarter of a year. When she was committed to my care, I examined it, and found it to contain asafoetida, Sabina, cyanus, two stramonium seeds, a small magnet, and a piece of paper, on which was written these words—"The Son of God came to destroy the works of the devil!"

Hearing of her long sickness, her parents wrote to request her husband to fetch her to Kurnbach. She was averse to the journey, but consented in order to relieve her parents' fatigue; but the consequences were severe illness, and they were at length obliged to bring her back; on this occasion, small doses of opium were found useful.

She was now attacked by an excessive irritability of the nerves of the stomach; and unless food were administered every minute, she fell into an alarming state of weakness. Medicine afforded her but little relief; and, on account of the distance of the physician's residence, they were obliged to bring her to her uncle at Lowenstein. Here she slept every evening, and prescribed for herself; but no more confidence being placed in her prescriptions, they were not followed. It was at this time I was called in to her. I had never seen her, but I had heard many false and perverted accounts of her; and I must confess that I shared the world's opinions, and

gave credit to its ties. I therefore desired that no notice whatever should be taken of her magnetic state, nor of her directions to treat her magnetically, and place her in relation with people of strong nervous temperament;—in short, I desired that every thing should be done to draw her out of the magnetic condition—that she should be treated carefully, but by ordinary medical means.

My friend, Dr Off, of Lowenstein, agreed with me in opinion, and we commenced a regular course of treatment; but we were disappointed. Dysentery, spasms, night-sweats, still continued; her gums became scorbutic, bled constantly, and she lost all her teeth. By giving her tonics, a feeling was induced as if she was lifted into the air; she was afraid of everybody, and at night was often attacked by a death-like debility.

Her friends hoped to exorcise the demoniacal influence by prayer. From that time every thing became indifferent to her—she was as if hardened. Her death would have been a blessing; she suffered martyrdom, but died not. Her friends were in the greatest grief and perplexity; and, fortunately, though much against my will, they brought her to Weinsberg to see if anything could be done for her there.

HER APPEARANCE IN WEINSBERG.

Mrs. H—— arrived at Weinsberg, on the 25th November 1826, a picture of death—wasted to a

skeleton, and unable to rise or to lie down without assistance. Every three or four minutes it was necessary to give her a spoonful of broth, which she often could not swallow, but spat out again; yet, without it she fainted, or had spasms. She had many frightful symptoms, and fell into a magnetic trance every evening at seven o'clock. This used to begin with crossing her arms, and prayer. Then she would stretch them out; and, when she afterwards laid them on the bed, began to talk, her eyes being shut, and her face lighted up. On the evening of her arrival, when asleep, she asked for me; but I sent her word that I could only see her when she was awake. When she awoke I went to her, and declared, shortly and seriously, that I was determined to take no notice of what she said in her sleep, nor would I be even informed of it; and that this somnambulic state, which had caused her friends so much unhappiness, must come to an end. I accompanied this declaration with some very strong expressions, for it was my firm resolution to treat her case by purely medicinal means. I desired that no notice whatever should be taken of her when she lay in a sleep-waking state, and commenced a regular course of homoeopathic remedies. But the very smallest doses of medicine always produced in her effects the reverse of what I expected; she was attacked by many alarming symptoms, and it appeared probable that her end was approaching; and for this result her friends were fully prepared. In short, it was too late for the plan I proposed to be of any

service to her. Owing to the operation of so many different kinds of magnetic influence, her nervous system was brought into so unusual and abnormal a condition, that she could no longer exist by her own nervous energy, but only by that borrowed from other people; as, in a short time, it became evident that she did. It was affecting to see with what earnestness, when she was asleep, she sought the means of her own cure; and the physician might blush to see how much more efficacious means she prescribed for herself, than he and his pharmacopoeia could furnish.

Thus, when I had for some weeks pursued my proposed medicinal treatment, I asked her, when asleep, whether a constant and regular course of magnetism would be of use to her? She said, that she could not answer till the next evening, at seven o'clock, after she had had seven magnetic passes. As I was determined to avoid having anything to do, with her magnetic relations, I employed a friend to make the passes; and the result was, that she said a gentle course of magnetism, continued for seven days, would help to restore her.

The consequence of the seven passes was, that, to her own astonishment—for she knew nothing of what had been done—she could sit up in bed on the following morning, and felt stronger than she had done (luring the whole of my medical attendance. For twenty-seven days, therefore, a regular course of magnetism was followed up, and her own sleep-waking directions strictly attended to, all others being

laid aside; and although restoration to health was no longer possible, and many distressing symptoms were often present, yet, by these means, this unfortunate lady was as much relieved as the nature of her case rendered practicable; but the shock she received, from the death of her father, entirely counteracted this beneficial influence, and, for the future, all that remained to her was the life of a sylph.

The events of this incorporeal life—many intimations respecting the inner-life of man, and of the existence of a world of spirits amongst us—together with what we can recall of the time when our Psyche, freed from the earth that was about her, unfolded her wings, to fly unchecked through time and space—are to form the contents of this book. I give mere facts, and leave the explanation of them to others.

There have been theories enough advanced to account for these phenomena. They are all known to me; but I must be allowed to accept none of them. I shall only seek to shew, by various examples of similar apparitions, that the revelations of this sleep-waking patient discovered nothing but what is founded in nature, and had frequently been observed before. But such visions rarely pierce the thick envelope of ordinary life, and are but lightning glimpses of a higher region.

A DESCRIPTION OF THIS LADY.

Long before the commencement of my magnetic treatment, Mrs. H—— was so entirely somnambular that, as we were afterwards convinced, her waking-state was only apparent. Doubtless, she was then much more really awake than other people; for this condition, although it is not called so, is that of the most perfect vigilance.

In this state she had no organic strength, but depended wholly on that of other people, which she received chiefly through the eyes and the ends of the fingers. She said that she drew her life wholly from the air, and the nervous emanations of others, by which they lost nothing; but it is not superfluous to mention, that many persons said that they did lose strength by being long in proximity to her, and that they felt a contraction in the limbs, a tremor, &c. &c. Many persons also, when near her, were sensible of a weakness in the eyes and at the pit of the stomach, even to fainting; and she admitted that she gained most strength from the eyes of powerful men.

From her own relations she extracted more vigour than from others; and, as she grew weaker, from them only she derived benefit. By the proximity of weak and sickly people, she grew weaker, just as flowers lose their beauty, and perish, under the same circumstances. She also drew nourishment from the

air, and, even in the coldest weather, could not live without an open window.

She was sensible of the spiritual essences of all things, of which we have no perception; especially of metals, plants, men, and animals. All imponderable matters, even the different colours of the prism, produced on her sensible effects. She was susceptible of electric influences, of which we are not conscious; and, what is almost incredible, she had a preternatural feeling, or consciousness, of human writing.

From her eyes there shone a really spiritual light, of which every one who saw her became immediately sensible; and, whilst in this state, she was more a spirit than a being of mortal mould. Should we compare her to a human being, we should rather say that she was in the state of one who, hovering between life and death, belonged rather to the world he was about to visit, than the one he was going to leave.

This is not merely a poetical expression, but literally true. We know that men, in the moment of death, have often glimpses of the other world, and evince their knowledge of it. We see that a spirit partially leaves the body, before it has wholly shaken off its earthly husk. Could we thus maintain any one for years in the condition of a dying person, we should have the exact representation of Mrs. H——'s condition. And this is not the language of fiction, but of simple truth.

She was frequently in that state in which persons,

who, like her, have had the faculty of ghost-seeing, perceive their own Spirit out of their body, which only enfolds it as a thin gauze. She often saw herself out of her body, and sometimes double. She said, "It often appears to me that I am out of my body, and then I hover over it, and think of it; but this is not a pleasant feeling, because I recognize my body. But if my soul were bound more closely to my nerve-spirit, then would this be in closer union with my nerves; but the bonds of my nerve-spirit are becoming daily weaker."

It appeared, indeed, as if her nerve-spirit was so loosely connected with her nerves, that, on the slightest movement, it set itself free; whence she saw herself out of her body, or double; and her body had also lost all feeling of weight.

Mrs. H—— had neither accomplishment or artificial cultivation. She had been taught no language; and knew nothing of history, geography, natural history, nor had any of those acquirements so common to her sex. During her long years of suffering, the Bible and Psalm-book were her only studies. Her moral character was blameless. She was pious without hypocrisy; and even her long suffering, and the strange nature of it, she looked upon as from the grace of God, and frequently expressed these feelings in verse.

Because I sometimes made verses, people chose to say that I had communicated this talent to her by my magnetic influence; but she spoke in verse before I attended her; and it was not without a deep significance

that Apollo was called the god of the physician, the poet, and the prophet. Sleep-waking gives the power to prophecy, to heal, and to compose verses. How well did the ancients understand the magnetic state! How clearly do we discover It in their mysteries! The great physician, Galen, was indebted to his nightly dreams for much of his medical science. I am acquainted with a peasant girl who does not know how to write, and who yet, in her magnetic state, always speaks in rhythm.

The falsehoods the world propagated on the subject of Mrs. H—— are inconceivable; and never did I meet with so convincing a proof of its love of calumny as in this instance. She was wont to say, "They have power over my body, but not over my mind;" but the number of persons who were attracted to her bed-side, out of mere curiosity, occasioned me great annoyance. For her part, she received every body with kindness, although the exertion frequently gave her pain; and she often defended those who had most slandered her. Good and bad alike, came to her. She was conscious of the evil where it existed, but she judged no one; and many unbelieving sinners, who visited her, were amended, and awakened to a conviction of a future life.

Many years before Mrs. H—— was brought to me, the earth, with its atmosphere, and every thing connected with it—mankind not excepted—had ceased to be anything for her. She had long needed more than mortal aid could yield her: she needed

other skies—other nourishment—other airs, than this planet could afford her. She was more than half a spirit, and belonged to a world of spirits—she belonged to a world after death, and was herself more than half dead. That in the early years of her illness Mrs. H—— might, by judicious treatment have been restored to a condition more fit for this world, is exceedingly probable; but, at a later period, this was impossible. However, by much care, we did so far improve her condition, that, in spite of many efforts made to poison her peace, she looked upon the years she spent at Weinsberg as the least painful of her magnetic life.

As we have said, her fragile body enveloped her spirit, but as a gauzy veil. She was small—her features were oriental—her eyes piercing and prophetic; and their expression was heightened by her long: dark eye-lashes. She was a delicate flower, and lived upon sunbeams.

Eschenmayer says of her in his "Mysteries," "Her natural disposition was gentle, kind, and serious; ever disposed to contemplation and prayer; her eyes had something spiritual in their expression, and always remained clear and bright in spite of her great suffering. They were penetrating, and in conversation very varying; they were sometimes suddenly fixed, and seemed to emit sparks, a certain sign that she beheld some strange apparitions. When this happened, she would presently burst forth into words. Her corporeal life, when I first saw her, promised no long duration; and she was past all hope of

restoration to a condition fitting her for this world. Without any very evident functional derangement, her life appeared but a glimmering torch. She was, as Kerner expressed it, a being in the gripe of death, but chained to the body by magnetic power. Soul and spirit seemed to me often divided, and whilst the first was still entangled with the body, the latter spread its wings and fluttered into other regions."

HER EXTERNAL NERVOUS SYSTEM, AND CONNEXION WITH
THE PHYSICAL WORLD.

In stones and metals, as well as in plants and animal bodies, there dwell many elements and powers of which we only become sensible when we step out of that isolation in which our daily life retains us. This is not only perceptible in the magnetic state, but more or less in all nervous temperaments.

Thus the phenomena of rhabdomancy to a vast number of persons are indisputable facts; developing themselves more or less apparently, as the nerve-spirit is more or less capable of setting itself free. Del Rio relates, that in Spain there is a race of people called Zahuris, who can see things hidden under the earth, as water, veins of metal, and dead bodies. Gamasche, a Portuguese, who lived in the beginning of the 18th century, had the faculty of discerning water and metals at a considerable depth under ground. Zschokke mentions a young girl

who exhibited the phenomena of rhabdomancy in a remarkable degree; Ritter's experiments with the peasant Campetti are well known; and numerous instances of the susceptibility of sleep-wakers to the hidden properties of stones and metals are on record. The ancients, also, especially Orpheus, attribute extraordinary secret powers to stones, metals, and roots.

The High Priest of the Jews wore a breast-plate, studded with jewels, on the pit of the stomach, which were used in order to the enunciation of the Divine prophecies. Aristotle, Dioscorides, Galen, Pliny, and many others, allude to the magic power of stones, which were used as talismans and charms. Theophrastus says, that by carrying certain stones about him, he has escaped fevers; and that the Magi prepared stones which cured or averted various diseases. But, he adds, that these stones have no longer the same properties, the aspect of the heavens not being the same.

But even were the heavens the same, which they are not, mankind is changed; and for that reason they look up on these notions of the ancients as mere fiction. When man was nearer nature, and less entangled with the clay that envelopes him than he has since become by civilization, he was sensible of spiritual influences, and even of the hidden properties of stones. But now, with his threefold garment of earth about him, he is only susceptible of chemical and mechanical influences; and it needs poisons extracted from the three kingdoms of nature (as our present

medical practice testifies) to penetrate this isolated mass. But the magnetic life shows us many phenomena that prove the reality of much that we have been accustomed to look upon as dreams of the poet. In the East, there is still the same belief in the power of stones; and jewels are worn, not only as ornaments, but as talismans.

Schubert, in his Natural History, observes, that it appears from many observations, that the mineral kingdom has a deep and magical connexion with the nature of man and his spiritual relations; and magnetic clairvoyance has exhibited effects, not only from contact, but from the mere neighbourhood of metals, that are certainly neither chemical nor mechanical.*

These results appear rather the effects of a peculiar indwelling spirit, (Geist) whether magnetic or electrical, of which we are ordinarily not sensible. It is remarkable that coloured stones produced much more effect upon Mrs. H——, than those that were colourless.

* We here omit the details of the various experiments with metals, stones, plants, &c. which would probably be found tedious, and would swell this little work to too large a size. Suffice it to say, that almost every substance produced specific and very evident effects upon the nervous system of the Seherin, by being merely held in her hand. The experiments seem to have been made with great caution; and it was always observed that her left side was the most susceptible. This general susceptibility was to have been expected. In some slight degree the same thing takes place with the healthy organism. The practised of an experienced chemist will detect many substances by touch. It is related of Werner, that he could tell the specific

Ennemoser mentions a very susceptible woman who was always excited by the sight of the ruby, but calmed by looking at crystal. Mrs. H——, however, never looked at the minerals. The experiments were made by placing them in her hand, without telling her what they were. She was very sensible of the effects of glass and crystal; they awakened her from her somnambulic state; and if allowed to lie long on the pit of her stomach, produced catalepsy. She was affected in the same manner by sand, or even standing for some time near a glass window. The odour of sand and glass was very perceptible and very agreeable to her; but if she chanced to seat herself on a sandstone bench, she was apt to become cataleptic; and once, having been for some time missed, she was at length found at the top of the house, seated on a heap of sand, so rigid, that she had been unable to move away from it.

Our experiments with respect to the effects of minerals on Mrs. H—— were confirmed in other

gravity of a mineral with great accuracy by means of his long-trained muscular sense. Some blind people have been able to discriminate colours with the tips of the fingers. Doubtless, every substance has its specific relation to the nervous system of man; its peculiar smoothness or roughness, its peculiar power of conducting heat, its peculiar electromotive power, and so on. Accordingly, all that these experiments seem to establish is the obvious fact, that in Mrs. H—— there was developed an enormous intensification of ordinary sensibility; and this suggests the very important inquiry, which of the phenomena manifested by mesmeric patients are not reducible to this head? An analysis of this sort would leave the residuary facts all the more distinct and accessible to investigation.—TRANSLATOR.

forms—namely, by placing a divining rod, or pendulum of hazel, in her left hand, which she held over the different substances; and we then found that those which produced no effects on her had no attraction for the wand, and *vice versa*. These experiments might have been carried much farther—as by placing the various substances on the pit of her stomach, for example—had I not apprehended the effects on her excitable constitution.

EFFECTS OF WATER, AND SUSPENSION OF GRAVITY.

If Mrs. H—— held water in her hand, she became immediately weak. By day, she could take no fluid without feeling giddy; but after sunset, this inconvenience no longer existed. During the day, however intense the heat, she was never thirsty. In her sleep-waking state, she could distinguish the magnetic passes that I had made over a glass of water, they appearing darker than the water itself; and when she was very clairvoyante, she could by this means tell me how many passes I had made, and did so always correctly.

When she was placed in a bath in this state, extraordinary phenomena were exhibited—namely, that her limbs, breast, and the lower part of her person, possessed by a strange elasticity, involuntarily emerged from the water. Her attendants

used every effort to submerge her body, but she could not be kept down; and had she at these times been thrown into a river, she would no more have sunk than a cork.

This circumstance reminds us of the test applied to witches, who were often, doubtless, persons under magnetic conditions; and thus, contrary to the ordinary law, floated on water. Andrew Mollers mentions a woman, who lived in 1620, who, being in a magnetic state, rose suddenly from the bed into the air, in the presence of many persons, and hovered several yards above it, as if she would have flown out of the window. The assistants called upon God, and forced her down again. Privy Counsellor Horst speaks of a man in the same condition, who, in the presence of many respectable witnesses, ascended into the air, and hovered over the heads of the people present, so that they ran underneath him, in order to defend him from injury should he fall. Something of the same sort is observed in natural sleepwalkers, who can maintain themselves in the most perilous situations, and, if they fall, are seldom hurt. The Indian jugglers, also, and persons in St Vitus's dance, do many things in defiance of the ordinary laws of gravity. When Mrs. H——, however, awoke from her magnetic trance, she was very sensible of the weight of bodies; and an apparently light person would often appear to her heavier than one of much larger dimensions. She was conscious of weight, independently of matter—she said there was such a thing as moral weight.

If I placed my fingers against hers, they were attracted as by a magnet; and I could thus lift her from the ground.

Many similar phenomena have been observed, especially those at the tomb of the Abbe Paris in 1724, to which sick persons resorted in crowds, and permitted themselves to be beaten by strong men with all sorts of weapons, and even to be laid under a plank, on which as many as twenty or more persons stood; and this not only without pain or injury, but with advantage. We observe the same phenomena in the witch-trials of the middle ages, where great weights were used as instruments of torture, but were, in many instances, unfelt by the victim; and this suspension of gravity has been also found in persons who have led very ascetic lives, and withdrawn themselves into the depths of the inner-life.

According to the testimony of St. Theresa, Peter of Alcantara, for fourteen years, allowed himself but half an hours sleep, and that he took sitting, with his head leaning on a post.; he lived on bread and water, which he took at intervals of three, and sometimes of eight, days, till, by this mortification of his body, it became transparent, and he saw through it as through a veil. His spirit being in constant communion with God, he was frequently enveloped in a lustrous light, and lifted into the air. St. Theresa, also, felt her soul, and then her head, and, finally, her whole body, lifted from the earth; and, in the sight of all the sisterhood, she floated over the grate of the door. Many such instances are recorded

in the lives of the saints—phenomena which we cannot comprehend, and therefore pronounce to be fables.

The laurel had also a remarkable effect on Mrs. H——, and this accounts for the use of it in the temples of Delphi, Esculapius, &c. &c. She also found the hazel-nut tree, which has been long used amongst the people for purposes of divination, a powerful magnetic conductor. I myself lately saw the hands and arms of a healthy woman rendered stiff by holding the hazel wand. It is probably from an altered condition, and the use of strong stimulants of various kinds, that we are no longer susceptible of these more delicate influences.

The hoof of an elephant produced on Mrs. H—— a sort of epileptic fit; and it is remarkable that, amongst the ancients, an elephant's hoof was considered beneficial in this disease; and that this animal is believed by naturalists to be itself very subject to epilepsy. This ancient opinion accords with the modern system of homoeopathy. The horn of the chamois was also considered good for the cramp; and the Tyrolese to this day frequently wear finger-rings of this horn, which they call cramp-rings.

The nipples of a horse, the tooth of a mammoth, bezoar, a spider's web, the glow-worm, &c. &c., all produced specific effects on being placed in her hand; and a few drops of acid, produced by animal putrefaction, exhibited the symptoms that follow the eating a decayed sausage. "These singular effects,"

says Schubert, "throw much light on the relation, in which we stand to external nature. When the soul, itself vigorous, rules over the body, these influences are scarcely perceptible to us; but, when it drops the rein, and (as in the case of the Seeress of Prevorst) retires into the depths within, the forsaken and susceptible body is awakened to these hidden properties. It is remarkable that the cramps and rigidities produced by minerals, which were often very painful to behold, were not unfrequently ultimately beneficial."

A few small diamonds placed in the hand of Mrs. H—— caused an extraordinary dilatation of the eyes, and an immobility of the pupil, together with a stiffness of the left hand and right foot. The effects of all substances was much greater when placed on her hand, than when swallowed, either as food or medicine.

Doubtless, our insensibility to external influences is much increased by the habit of taking food and liquids of an exciting nature. When the ancients desired to subject a patient to these bidden powers, they prepared him for the operation by a course of extreme temperance. The modern practice of medicine, denominated homoeopathic, acts in two ways—first, by the removal of all excitements, and, secondly, by the repetition of medicines, whose extreme subdivision reminds us of the experiments of Robert Brown, who, having reduced the particles of the body to the smallest atoms, perceived in them what seemed to be a spontaneous and independent animal

motion. It would appear that these substances, when mixed with water, have an electrical action upon the cuticle, as was the case with the Seherin, instead of acting, as do ordinary medicines, by assimilation, through the intestinal canal. As long as the atoms are combined in a mass, they merely obey the law of cohesion; their extreme sub-division, by exposing them to electrical influences, gave them this motion, which the delicate microscope discovered.

Is not the reflection, that our bodies, like a fine-stringed instrument, are moved by the lightest airs that blow upon them, calculated to make us sad? Our joys and sorrows, and often even our will, are under the influence of powers to us altogether imperceptible, and whose subtle effects we cannot elude. But it appears that, properly considered, the relation in which the power of the soul stands to the body, is very different to that of the external elements. As the bird in the cage is excited to a more vigorous exertion of its voice, by the noises and discords that surround it, so is the nature of man nourished and strengthened by the variety of opposing influences that assail him on every side. The stormy wind refreshes his respiratory organs—his food and drink give him vigour; but it is the ruling power of the soul that decrees how, and to what extent, they shall operate.

When the young prisoner in the king's palace besought the chamberlain to give him roots and water, instead of the luxurious food and wine from the king's

table; the chamberlain, fearing the anger of his lord, limited the indulgence to a few days, lest the face of the boy, by this poor diet, should look more miserable than those of his companions. But, lo! the days having elapsed, the boy looked handsomer and better than all the others; so Melzar took away their rich food and drinks, and gave them roots and water also.

Thus, the spring of all nourishment and abundance, whether of the inner or outer man, is not to be found where we seek it: it lies deep in the spirituality of our nature—there, where no external evils can reach, to trouble it or dry it up.



EFFECTS OF IMPONDERABLE SUBSTANCES.

The light of the sun produced various physical effects on Mrs. H—— Amongst others, it gave her the headach; and, in her sleep, she desired that a glass should be laid on the pit of her stomach, when she was exposed to his light; and this, by augmenting her isolation, enabled her to bear it. The different colours in a ray of light had, also, each its peculiar effect. The light of the moon did not affect her, unless she looked at it; then it produced melancholy, and a cold shiver. She was very much affected by lightning—perceived flashes that were invisible to us, and felt others before we saw them. On touching her with a finger, during an electrical state of the

atmosphere, she saw small flashes, which ascended to the ceiling—from men these were colourless, from women blue; and she perceived emanations of the same sort, and with the same variation of colour, from people's eyes. Rain-water, fallen during a storm, she could not drink, on account of the heat it occasioned; but, at other times, it was agreeable to her. As may be imagined, she was much affected by electricity, in all its forms.

Mrs. H—— could not exist without an open window: she said that she extracted a vivifying principle from the air. She was also of opinion, that the opening a window, at the moment of a soul's departure, is not a mere superstition, but that it actually facilitates its escape; and that there is some substance in the air, which spirits make use of to render themselves audible and visible to mortals. This substance she believed to be prejudicial to all; but its effects were not perceived, except by herself. Jamblich is of opinion, that the parting soul is enveloped in a robe of air, which takes on the contour of the person. Paracelsus affirms, that man is not only fed through his stomach, but through all his limbs, which draw in nourishment from the four elements out of which he is formed.

Mrs. H—— was extremely sensible of all contagious and epidemic influences. The higher she was in space, the more abnormal and magnetic was her condition: this was observable, even in the different floors of a house. In a valley, she felt oppressed and weighed down, and was attacked by convulsions.

She was affected by wind, especially when it was: gusty; and, though shut up in a room, could tell from what point it blew.

Music frequently threw Mrs. H—— into a somnambulic state; she became clearer, and spoke in rhythm. She would make me magnetise the water she drank by sounds from the Jew's-harp; and when I had done this unknown to her, on drinking water so prepared, she involuntarily began to sing. The prophet Elisha gives an example of how the inner-life is quickened by music: "When he was brought before the King of Israel, he bade them bring in a musician; and when the musician touched the strings, the hand of the Lord was upon Elisha, and he prophesied."

ON THE HUMAN EYE.

When Mrs. H—— looked into the right eye of a person, she saw, behind the reflected image of herself, another, which appeared neither to be her own, nor that of the person in whose eye she was looking. She believed it to be the picture of that person's inner-self. In many persons, this internal image appeared more earnest than the external, or the reverse: it bespoke the character of the person; but, with many, it was more beautiful and pure than the other. If she looked into the left eye, she saw immediately whatever internal disease existed—whether

in the stomach, lungs, or elsewhere—and prescribed for it. In my left eye she saw prescriptions for herself; and in that of a man, who had only a left eye, she saw both his inward malady, and the image of his inner man. In the right eye of an animal, as a dog or a fowl, she saw a blue flame—doubtless its immortal part, or soul. Of which Schubert observes, "that we often see, in the eyes of an animal, glimpses of a hidden, secret world, as through a door, uniting the other world with this; and there frequently appears in the eyes of dying animals, uselessly slain or tortured by the hand of man, a gleam of deep self-consciousness, which is prepared to bear witness against us in the other world."

She said, that it was not with her fleshly, but with her spiritual eye, which lay beneath it, that she saw this second image in the eyes of others, and also discerned spirits. It was by this inner-eye that Jacob Bohm beheld the whole creation, and saw into the essences, use, and properties of plants, &c. &c. The eyes of some persons immediately threw Mrs. H—— into the sleep-waking state. Soap-bubbles, glass, and mirrors, excited her spiritual eye. A child happening to blow soap-bubbles: She exclaimed, "Ah! my God! I behold in the bubbles every thing I think of, although it be distant—not in little, but as large as life—but it frightens me." I then made a soap-bubble, and bade her look for her child that was far away. She said she saw him in bed, and it gave her much pleasure. At another time she saw my wife, who was in another house, and described precisely

the situation she was in at the moment—a point I took care immediately to ascertain. She was, however, with difficulty induced to look into these soap-bubbles: she seemed to shudder, and she was afraid she might see something that would alarm her. In one of these she once saw a small coffin, standing before a neighbouring house. At that time there was no child sick, but, shortly afterwards, the lady who lived there was confined. The child lived but a few months, and Mrs. H—— saw it carried from the house in a coffin. If we wished her to recall dreams which she had forgotten, it was only necessary to make her look at a soap-bubble, and her memory of them immediately returned. She often saw persons, that were about to arrive at the house, in a glass of water; but when she was invited to this sort of divination, and did it unwillingly, she was sometimes mistaken.

SEEING WITH THE PIT OF THE STOMACH.

The following phenomena are similar to those known of somnambulic persons, who could read what was laid on the pit of the stomach; or else, by the sense of feeling, obtained a knowledge of it. I gave Mrs. H—— two pieces of paper, carefully folded: on one of which I had secretly written, "There is a God;" on the other, "There is no God." I put them into her left hand, when she was apparently awake, and asked her if she felt any difference between

them. After a pause, she returned me the first, and said, "This gives me a sensation, the other feels like a void." I repeated the experiment four times, and always with the same result. I then wrote on a piece of paper, "There are spectres;" and on another, "There are no spectres." She laid the first on the pit of her stomach, and held the other in her hand, and read them both. I then wrote, "You have seen B——." When she laid the paper on the pit of her stomach, she said it made her sad; and although, when she afterwards read the contents, she could see no reason for it, yet the experiment, repeated, produced the same effect. Some years afterwards, when I laid a folded letter from this person in her hand, though she had no idea what it was, the result was the same; and similar effects were produced by his presence. Many curious experiments, of the same sort, all tended to the conviction, that writings or drawings, placed on the pit of her stomach, produced sensible effects, according to their nature. Good news of her child made her laugh—ill news made her sad; the name of a person who was her enemy awakened anger; and the name of Napoleon excited martial ideas, and she sang a march. Strange as these results are, repeated experiments confirmed them; and, however difficult to believe, they are absolute facts. As is usually the case with sleep-wakers, Mrs. H—— could clearly distinguish the internal organs of the body, especially when diseased. She saw distinctly the course of the nerves, and could describe them anatomically.

A magnetic wand, with an iron point, held to her right eye, and directed to any distant object, magnified it exceedingly: The smallest star appeared as large as the moon, and the moon so large, that she could distinguish the different bright spots. But she could only discern the right side of it; the left was invisible to her. She said that the dwellers on the left side of the moon were much engaged with building, and not so happy as those on the right. I told her I thought this was mere dreaming; but she denied it, and said that her sleep-waking was a state of perfect vigilance. It is much to be regretted, that these observations were made, at a time that the Seherin was unable to leave her bed, and a long contemplation of the heavenly bodies was out of her power.

When she saw people who had lost a limb, she still saw the limb attached to the body; that is, she saw the nerve-projected form of the limb, in the same way that she saw the nerve-projected-forms of dead persons. From this interesting phenomenon, we may, perhaps, explain the sensations of persons, who still have feeling in a limb that has been amputated: the invisible nerve-projected-form of the limb is still in connexion with the visible body; and this is a satisfactory proof, that after the destruction of the visible husk, the form is preserved by the nerve-spirit. The old Theosophist, Oetinger, says, "The earthly husk remains in the retort, whilst the volatile essence ascends, like a spirit, perfect in form, but void of substance."

THE PROTECTING SPIRIT.

In common with all somnambules, and many others who have cultivated their inner-life, Mrs. H—— had a visible spiritual guide. Socrates, and several others, have believed themselves under the guidance of a demon. This genius, or demon, not only warned him of approaching dangers, but others through him: it also revealed the future to him, and advised him how to act.

The late wife of a respectable citizen at Heilbronn, named Arnold, had continually a spirit near her, who not only warned her of several impending dangers, but also informed her of the approaching visits of her friends, as well as of deaths about to take place in her family; and, finally, of her own. He was only once Visible to her, and that was in the form of an old man; but his presence was not only felt by her, but by others; and when she conversed with him, they felt the air stirred, as by breath. Many yet living and Very credible witnesses, are in possession of the most remarkable facts relating to this case.

A young girl, called Ludwiger, in early childhood had wholly lost her speech and the use of her limbs. The mother, on her death-bed, committed the care of this helpless girl to her other daughters, and they punctually discharged the duty till the wedding-day of one of them, when their charge was forgotten;

but, in the midst of the marriage feast, the three young women suddenly remembered their neglect, and, hastening to the room of the invalid, they found her, to their surprise, sitting up, and learned from her lips that her mother had been there and handed her her food. This was the only time she ever spoke during her illness, and she shortly after died.

"Sometimes," says Jamblichius, "an unseen spirit hovers round the sleeper, to avert from us pain of soul or body; and sometimes, betwixt sleeping and waking, or in heaven-sent dreams, we hear a faint voice which directs us what to do."

I knew a countryman who, for many years, performed cures by strokes, or passes. According to his own account, it began thus: In his thirty-ninth year he was attacked by an excruciating pain over his right eye, which totally disabled him from work, and for which all remedies had failed. On one occasion, when it had lasted three days, he earnestly besought God to help him; whereupon a form appeared to him, and made seven passes with the thumb from the eye to the pit of the stomach, by which he was much relieved; and, by repeating the passes himself, he was soon wholly cured.

In Horst's collection of trials for witchcraft, we read of a girl who had long suffered from lameness, occasioned by a distorted bone. Nothing was found efficacious, till one Right the bone became straight of itself. The child waked her mother and brother, and, asked if they had seen and heard the angel that had been with her? It appeared to her that some

thing had stroked her bone, whereon it became straight; and, from that time, her lameness ceased.

Of the appearance of her protecting spirit, (her grandmother, Schmidgall,) who was her constant and visible guide, Mrs. H—— could never speak without being much affected—indeed, even of all apparitions and communications from the world of spirits, she was very unwilling to converse, and never did it except when requested. Unless when dropped by accident, or when pressed to make revelations, we heard nothing of these things, however remarkable. The apparitions were injurious both to her health and spirits; but her perfect candour, and entire conviction, are known to many worthy persons who learnt to understand her.

At such times as the faculty of ghost-seeing was active in her, she believed herself to be awake; but she was then in that peculiar state we have denominated as the inner-life. Her grandmother always appeared to her in the form she bore when alive, but in different attire: she seemed to wear a robe, with a girdle; and on her head was something like a veil, which covered the hair and fell over the ears. All female spirits, without exception, had this head-covering.

We have above mentioned how it once appeared to her that she was magnetized by her protecting spirit, and how objects, whose near neighbourhood was injurious to her, were removed. This happened again here (in Weinsberg) at three o'clock in the morning. After magnetizing her, the spirit bade her

rise and write—which she did—and told her that the writing would remind her to teach her physician to magnetize her in that manner. Mrs. H—— begged the spirit to magnetize her always; but it answered—"Had I the power of doing so, you would soon take up your bed and walk!"

As was the case at an earlier period, she still often saw a spectral form behind the person she was looking at. Sometimes this appeared to be his protecting spirit, and at others the image of his inner self. Thus, behind a woman whom she had never seen before, she once perceived a shadowy form, with slender limbs and palpitating movements. This woman proved to be a person of a most restless disposition.

Another time, as she was looking from the window, an unknown person passed and saluted her, but she sprang suddenly back; and when I inquired the reason, she told me that she had seen, behind a woman who had just passed, a masculine disagreeable looking form, in dark clothes. I looked out, and recognized a woman of a very quarrelsome, ill-character, who, however, had come from a distance, and was quite a stranger to Mrs. H——.

Behind a servant girl, who lived with me, she often saw the form of a boy about twelve years old. I asked the girl if she had any relation of that age, but she said she had not. But she told me afterwards that, on thinking of my inquiry, she remembered that her brother, who had died when he was three years old, would have been just twelve.

This apparent increase in the age of the spirit will be touched on by and by. "It will hereafter be proved," says Kant, in the dream of a ghost-seer, "that the human soul, even in this life, is in constant communication with the spiritual world, and that these are susceptible of mutual impressions; but, as long as all goes well, these impressions are unperceived!"

PROPHETIC DREAMS.

On one occasion, Mrs. H——, who was then extremely unwell, said to a very sensible woman, who was about to take leave of her—"If you dream to-night what will make me better, I will take it." The lady dreamt that, passing from her chamber into another larger, she had seen several pitchers of chalybeate water, and that Mrs. H—— had made a sign to her to bring her one on which was inscribed "Fachinger water;" and, what is most extraordinary, Mrs. H—— on the same night dreamt a corresponding dream. She obeyed the behest, and the result was what was desired.

One night she dreamt that she saw her uncle's eldest daughter go out of the house with a small coffin on her head: seven days afterwards died her own child, aged one year, of whose illness, at that time, we had not the least idea, She had related the dream to me and others on awaking. Another

night she dreamt that she was crossing some water, holding in her hand a piece of decaying flesh, and that, meeting Mrs. N——, the latter had anxiously inquired what she was going to do with it (she related this dream to us, which we were unable to interpret): seven days afterwards Mrs. N—— was delivered of a dead child, whose body was already in a state of corruption. On another night she dreamt that Mrs. I——, whom she had never seen nor known, came to her weeping, with a dead child in her arms, and entreating her aid: six weeks afterwards, this lady was confined, after much suffering and danger, and lost her child.

One night that she slept in my house, in a lower story, she dreamt that, in the water-tub above stairs, where she had never been, there was something that should not be there. She told me this dream, and, on the following evening, I had the vessel emptied, and found in it an old rusty knitting needle. Mrs. H—— had drunk water from this barrel just before she went to sleep; and it was probably her susceptibility to the effect of metals that occasioned this dream.

On the night of the 28th January 1828, Mrs. H—— dreamt that, being on a desert island, she saw her dead child enveloped with a heavenly light, with a wreath of flowers on its head, and a wand, with buds on it, in its hand. This disappeared; and she next saw me assisting a man who was bleeding; and this was succeeded by a third vision of herself, suffering severe spasms, whilst a voice told

her that I was sent for. This dream she related to me on the morning of the 29th. On the 30th, I was sent for to a man who had been stabbed in the breast; and, on the same night, the third vision was explained by my being sent for to her. The interpretation of the child's appearance we did not learn.

I shall now relate an instance of her foreknowledge, when she did not dream, but was in her sleep-waking state: It was on the 6th July 1827, that, after being some time torpid, she said—"I see N—— in the moon, nevertheless he yet lives upon the earth; but I see him there as it were beforehand. In a quarter of a year he will die, and my father will be the first to learn his death." This person, who was then in perfect health, actually did die at the period named, and her father was the first to hear of it.

The following is a remarkable prophetic dream of W. Reiniger, of Stuttgart, who was drowned in the Neckar, and who, as appears from his journal, lived a deep inner-life. He writes in this journal, which fell into the hands of his parents after his death, that he remembered, with horror, a dream his father had related to him. The father dreamt that, having crossed a river, holding his son by the hand, he suddenly saw the boy sink out of the reach of assistance; and the young man adds—"If I am not mistaken, I had a similar dream, and the scene and circumstances are yet present to my imagination.

My father will have forgotten it." Shortly before

his death, he appears, by his journal, to have suffered, for several nights, from a strange and unaccountable anxiety, and to have had, also, another alarming dream, the particulars of which he, unfortunately, does not relate. It probably referred to his approaching fate. He was drowned whilst bathing in the Neckar, whither he had gone much against his inclination.



SECOND-SIGHT.

It is well known that the gift of second-sight is endemic in certain places—as in some parts of Scotland and Denmark, for example. People who have this second-sight are remarked to have a piercing look—a look which I also observed in Mrs. H—— when she saw spirits or herself. At the moments that this faculty is in exercise, the body of the seer is rigid; his eyelids are up-raised, and he is blind and deaf to all besides, as was Mrs. H——. If the seer, in the moment of second-sight, touches another person, or animal, that person, or animal, is endued with the same faculty also. A horse will break into a sweat, and refuse to advance, when his rider sees a vision; and horses frequently see these things when the rider does not. Horses will also often betray great uneasiness in passing over places where a body has been buried. In the year 1823, a new stall being built in the Castle of Schmiedelfeld,

the horse that was placed in it betrayed the greatest uneasiness; afterwards a skeleton was found beneath the spot. In Scotland, this gift is supposed by some to be hereditary, but it is not always so.

A remarkable instance of second-sight was observed in a minister's wife, at Nienberg, she having inherited this unfortunate faculty from her father.

On the 13th January 1827, Mrs. H—— being seized with spasms at a very unusual hour, I endeavoured to learn from her the cause of the accident; and, when she was in a sleep-waking state, she told me that she had seen a bier, and on it a person very dear to her—it was her brother, over whom a great danger impended; he would be shot at on the 18th of the month; and she pointed out how he should escape the danger, and described the assassin. It happened as she had foretold; but the shot missed him. Some time after she had another warning respecting her brother: several times in her magnetic sleep she saw a fox, and she became aware that, in chasing this animal, he would be in imminent danger from the charge of his gun. Her brother, being warned, examined his weapon, and found that some unfriendly hand had overcharged it; and he thus escaped the danger. She was supposed to be much *en rapport* with this brother, he having frequently magnetized her.

On the morning of the 8th of May, at seven o'clock, she bade her sister not come too near her bed, for she felt that something invisible was approaching. She had had this feeling for an hour,

and was eating her breakfast, when she saw her dead child standing by the bed, and near it her living one, which was far away. The dead one looked on her steadfastly, and pointed with the finger to the living one. The latter had a pin in its hand, which it held in its mouth. The children appeared so real and actual, that she stretched out her hand to take away the pin. She cried out—"In the name of God, what is this?" and then the vision disappeared. The child, which had died when it was nine months old, looked now as if it were three—which is the age it would have reached had it lived—but it was light and transparent. The aspect of both was strange—something she found it impossible to describe. This sight affected her much, and she wept. She afterwards said that, in seven days hence, her child would swallow a pin, and die of it; and that her parents, with whom the child was, must be warned of the danger. This was done; and they wrote that, on examining the child, they had found a pin in its sleeve, which they had removed.

Three successive days before the death of her father, at a time that the news of his illness had not reached her, she saw, when she was awake, a coffin standing by her bed, which was covered by a mort-cloth, on which lay a white cross. She was very much alarmed, and said she feared her father was dead, or sick. I comforted her by suggesting that some other person might be signified. She did not know how to interpret this covered coffin, as hitherto

she had either seen coffins with the likeness of the person about to die lying in them, or the likeness of the Person about to be sick looking into them. On the morning of the 2d of May came the news of her father's illness; on the same evening he died; whilst she in her sleep was much distressed, and intimated that she saw something grievous, which she would not tell us, in order that she might not know it when she was awake; on the next came the news of his death. Three times when awake she saw her mother-in-law looking into a coffin: seven days afterwards this lady fell ill, but she recovered. When Mrs. H—— saw the image of a person lying dead in a coffin, it predicted their approaching death,—if alive, a severe illness.

THE GOING FORTH OF THE SPIRIT.

On the above mentioned 2d of May, about nine o'clock at night, Mrs. H—— exclaimed in her sleep—"Ah! God!" She awoke, as if aroused by the exclamation, and said that she had heard two voices proceeding from herself. At the same hour that this happened, Dr. Fohr, of Bottwar, the physician who had attended the deceased, being with an uncle of Mrs. H——, in a chamber next to that where the body lay—in which last there was only the corpse—heard the words—"Ah! God!" so distinctly, that he went to see who was there, but found only the body. Dr. Fohr writes me on the

subject:—"After my arrival at Oberstenfeld, where I found Mr. W—— dead, I distinctly heard, from the adjoining room where the body lay, the words—'Ah! God!' I thought it proceeded from the coffin, and that Mr. W——'s death had only been apparent. I watched him for an hour, till I was satisfied he was really gone." The uncle heard nothing. It appears that there was nobody in that part of the house from whom the voice could have proceeded.

She accounted for this by saying, that her intense anxiety to know how her father was, had enabled her soul to accompany her nerve-spirit to the place where he lay; and that her mind and thoughts, being earnestly fixed on the physician and his skill, was the reason that he heard the exclamation her soul made over the coffin, which it repeated on its return, when I heard it.

As I had been told by her parents, a year before her father's death, that, at the period of her early magnetic state, she was able to make herself heard by her friends, as they lay in bed at night, in the same village, but in other houses, by a knocking—as is said of the dead—I asked her, in her sleep, whether she was able to do so now, and at what distance? She answered, that she would sometime do it—that to the spirit space was nothing. Sometime after this, as we were going to bed—my children and servants being already asleep—we heard a knocking, as if in the air, over our heads. There were six knocks, at intervals of half a minute. It was a hollow, yet.

clear sound—soft, but distinct. We were certain there was no one near us, nor over us, from whom it could proceed; and our house stands by itself. On the following evening, when she was asleep—when we had mentioned the knocking to nobody whatever she asked me, whether she should soon knock to us again? which, as she said it was hurtful to her, I declined. She told me afterwards, that this knocking was made by the spirit and the air, not by the soul; but that the voice heard by her father's coffin, was when the soul, through grief and earnest longing, had quitted the body with the spirit.

We need not be surprised at these phenomena, when we remember that dying persons—when the soul is yet in the body, but the spirit is free—have it in their power to appear, in their own image, to distant friends. Thus did a relation of my friend, Dr. Seyffer's, appear to him, at the moment of death; as did also his academical friend, Prince Hohenlohe, to Dr. Oesterlen. The following remarkable history, also, I have from the most respectable authority.

Mr. Hubschmann, of Stuttgart, had a father in Bothland, and a brother in Strasburg. It happened, that one morning, at break of day, Mr. H——'s children awoke him, by crying out, Grandfather! grandfather! grandfather is come Mr. H—— looked about, but saw nothing. On interrogating his children, they solemnly declared that their grandfather had been there, but whither he had gone they knew not. After some days had elapsed, Mr. H—— received a letter from his brother at Strasburg, inquiring

anxiously if he had any intelligence of their father, is a circumstance that had happened had occasioned him much alarm; namely, that, on a certain day and hour, (and they were the same on which the children had made the above-mentioned exclamation,) he had been met by his father, as he entered his workshop in the morning. Eight days afterwards came the news of the old man's death; he had expired at the precise moment when he appeared to his family, at Strasburg and Stuttgart.

Dr. Bardili, a young man of talent, who quitted his country for America, and devoted himself much to the study of languages and mathematics—and who, according to the testimony of his friends, had not much faith in spiritual matters—says, in the last letter he ever wrote to them—which letter is still in their possession—"The most extraordinary thing has lately happened to me: my friend Elwert, who died nine years ago at Wirtemberg, appeared to me, and said, 'Thou shalt soon die!' and what is more strange is, that the day he appeared to me was the anniversary of his own death." Shortly after writing this letter, Dr. B—— died, very unexpectedly.

Mrs. H—— related to me, that sometime ago, she had seen herself sitting on a stool, and clothed in white, whilst she was lying in bed. She looked at the object, and tried to cry out, but could not; at length, when she did so, it vanished. She said, on this occasion, that her soul left her body, and clothed itself in an airy form, whilst her spirit remained with it. On the 28th May 1827, at midnight, when I

was with her, she again saw herself, as she afterwards related, sitting on a stool, clothed in a white dress which she had, but was not then wearing. She tried to cry out, but could neither speak nor move; nor could see any object, but that one on which her eyes were fixed. Whilst she looked at it, her mind was pervaded with but one idea—one which she had not before entertained—which expressed itself thus:

One day in heaven's worth A thousand here, on earth.

The image rose, and ran towards her; and just as it reached her, a sort of electric shock passed over her, which I saw; she then uttered a scream, and related to me what she had seen. She saw herself on other occasions; and once, when I remarked it, and stepped between her and the image, she told me afterwards, that my doing so had caused her a very uncomfortable sensation, as she seemed to be cut off from her soul.

I shall here say nothing of this self-seeing, nor of those instances where the image has been visible to others. These phenomena all resolve themselves into examples of second-sight.

Mrs. H—— considered the number 7, as her appointed number, and out of this proceeded all her reckonings for her remedies, &c. &c.; and the seventh hour of the day was always, with her, the most critical. "This number," she said, "lies within me, like a language, (of this, more hereafter.) Had I the number 3, I should be well much sooner."

Like Paracelsus, he attributed great efficacy to the St. John's-wort—*Hypericum perforatum*—a plant which he used, not only internally, but as an amulet. A young man, much afflicted with melancholy, to whom Mrs. H—— prescribed this plant as an amulet, was entirely cured, after a severe eruption that broke out on him, in consequence of its application. Mrs. H—— drew her remedies, as do all sleep-wakers, not only from the chemist's shop, but from all nature: witness her prescription of an ointment, made from the nipples of a horse, for strengthening the spine. Her prescriptions were often in accordance with the homoeopathic system: ordering those things, in small quantities, which, in larger, would have produced the disease to be cured. Sometimes her prescriptions were purely magical. Thus, at one time she desired me, every morning and evening, at seven, to say the Lord's Prayer, provided I could do it with entire faith; and that, on repeating the words, "Deliver us from evil," I should lay my hand on her forehead, &c. &c.

With respect to amulets, she used them less for herself than for others. They were composed sometimes of vegetable substances, but more frequently of writing, chiefly from her inner-tongue. "Speech," says Poiret, "is not only given to man as a means of communication, but as a means of governing the whole visible world by its secret powers—a word and a thing are yet one and the same. When the holy men of ancient times did such great things—when Adam named all the animals, in accordance with

their nature—when Noah called them to him in the ark—and when Moses bade the Red Sea to divide—it was only a revival of the original nature of man." And why should there not be a language like that the Seherin describes, which expresses, by its words and characters, the powers and gradations of physical nature; so that, by hearing or reading the words, the existing properties of the thing are immediately presented to the mind? A representative, or pictorial language, must necessarily express an entire system, in a few words; and there may thus be magical words, which comprise both the spirit and the power of holiness; and an amulet may be only a holy cipher, or property in nature, emitting the name and virtue of the true faith. The virtue does not lie in the word, as a word, any more than it does in the substance of the herbs and metals. You may make your phylacteries as long as the Pharisees'; but you will do nothing without faith, nor whilst the name of Jesus is but an idle breath upon your lips.

These magical formulas of Mrs. H——, seemed to consist of words and numbers still more profound than her ordinary inner-language, and appeared to belong rather to those mysterious ciphers, whereby she calculated the day of her death.

Such signs and numbers were used by the ancients, and, doubtless, proceeded from the inner-seeing. In choosing amulets, she prescribed differently, according as they were to be laid on the back, or the pit of the stomach. When the disease proceeded chiefly from the brain, she applied them to the back; when

the ganglionic system was most concerned, to the pit of the stomach. It is consistent with this to conceive, that we are anteriorly more magnetic than we are behind. Amulets had their origin in the East, the cradle of mankind. With us, these remedies are still used by the people; whilst the hand that prepares them—the planet under which the plants are gathered—and the childlike faith of the patient, are looked upon as essential to the cure desired.

Mrs. H—— said, that to exercise magical powers, the most entire faith in the invisible world was requisite. "It is a faculty of the soul, which is sustained by the spirit. There is another sort of magic—of which I shall not speak—which is not sustained by the spirit."

On this subject Eschenmayer, in his "Mysteries," speaks as follows:—"Amulet! an awful word in this century, when reason is fast gaining a victory over the superstitions of the middle ages. This revival of amulets, and the like absurdities, is quite enough to prove the folly of this story, or, at least, the insanity of the Seherin. How can Sensible and learned men go so far astray?" So says the reviewer.*

There are three remedial powers: the power of nature—organic and spiritual powers combined—and a purely spiritual power. When the body is

* Eschenmayer, an eminent psychologist, here speaks ironically; since he appears to, have had entire faith in the phenomena exhibited by the Seherin, which he had himself carefully investigated.—TRANSLATOR.

sick, the physician has recourse to the first, with his earths, plants, metals, salts, &c. &c. The second is this troublesome intrusive magnetism, which makes its appearance in so many histories, that it can no longer be suppressed, and which, beyond a doubt, can often cure, where all other means have failed. For this no experienced physician is required, but a good and earnest man; for it is not only the organic power of the human hand that heals, but the physical influence of the whole man. But there is a still higher remedial power, and that is the purely magical. The Word, with the name of Jesus Christ, is the remedy which, in the Acts of the Apostles, chap. iii. 2, 18, Peter distinctly teaches us:—ye will not acknowledge it, and therefore is all power gone from you, and is given to the poor in spirit, to exercise henceforth in the fulness of their faith.

The magic Mrs. H—— alludes to, as not sustained by the spirit, is of an evil nature, and is practised by those who have subjected themselves to evil spirits. To this, the Gospel frequently makes allusions; but reason laughs at such superstitions. At all events, the results were in favour of the efficacy of the amulets. Let those who doubt, go to the spot and inquire; the witnesses are named, and still to be found. If you will not believe their testimony, neither would you believe, though one came from the dead to enforce the truth of the facts we record.

In the early part of Mrs. H——'s illness, her protecting spirit had exhibited to her, in a dream,

the form of a machine, which, properly used, would restore her to health. Mrs. H—— drew it on paper, but the intimation was neglected. After a long, interval, it was, however, repeated; and she was told, that had the injunction been obeyed in time, she would now have been quite well. It was constructed shortly before her death, and the effect of it appears to have been galvanic. She said, "It charged her nerves;" and she called it her *nerve-tuner*.

MAGNETIC MANIPULATION, AND PRESCRIBING
FOR DISEASE.

It is remarkable, that my wife had the same magnetic influence on Mrs. H—— as myself; and, by joining their fingers, she could raise her from her bed as I could, when, of herself, she was quite unable to sit up. She frequently had no feeling, or consciousness of existence, except in the pit of her Stomach; she seemed to herself, as if she had neither head, hands, nor feet. At these times, she perceived every thing with closed eyes; but she could not tell whether she saw the objects, or felt them. If I, by passes, made her lift her eye-lids, she saw nothing but me; her pupils were immovable, but she could not tell whether she saw or felt me. It was found very injurious to tell her, when she awoke, what she had said in her sleep, and she entreated us never to do it.

On approaching diseased persons, even though she did not touch them—and still more, if she did—Mrs.

H—— became conscious of their disease, and felt their sensations before they described them—and often much to their amazement; and she was not only sensible of their physical state, but also of the temporary condition of their minds: the former she felt with her body, the latter with her soul.

"These facts," says Eschenmayer, in his *Mysteries*, "can all be proved by witnesses. Indeed, I bear it my own testimony; for she accurately divined my whole bodily condition, as well as that of a friend—and this, by only the contact of the hand. These phenomena, however frequently they may be met with among somnambulists, still remain for ever remarkable. In proportion as we cannot deny, that in the hand, or any part of the body, may be concentrated the entire susceptibility of an organism (explaining the otherwise disproportionate sensibility of a single Organ); so will it become more and more probable, that there exists a latent sense, which can penetrate to the very organic centre of the nervous system. There is developed, by the mutual approximation, a kind of polarity between the two nervous systems.* In this polar relation of nervous system to nervous system, the particular organs of the one seek out, as it were, and become specially connected in polarity with the corresponding organs of the other; so that the unhealthy organ of the (negative)

* As a shilling and a sovereign, previously indifferent, become positively and negatively electric, the instant they touch one another, so as vastly to intensify the physical sensibility of the silver piece.—TRANSLATOR.

patient, mirrors itself in the corresponding organ of the (positive) clear-seer; whence the condition of the person is always divined. Sensation, in this case sympathetic, is the indifferent conductor between the communicating homonymous poles."

A singular proof of this was offered, by the case of a lady, quite unknown to us, who requested me to allow Mrs. H—— to touch her, when she was awake, for a severe pain in her liver. Mrs. H—— described her feelings exactly; but, suddenly becoming very red, she added, that she could scarcely see with her right eye. The stranger, much surprised, said, that she herself had been almost blind, in her right eye, for several years; but, knowing the malady to be incurable, she had not mentioned it to me. Mrs. H—— only recovered her sight by degrees, the pupil remaining incontractable, as in cases of amaurosis; she was relieved by persons with sound eyes earnestly directing them to her dark eye for several minutes.

On the evening of the 5th of September 1827, I placed in the hand of Mrs. H—— a ribbon, on which was written the name of a sick lady, whose illness, as well as herself, were quite unknown to me—this ribbon she had doubtless worn, or touched. Mrs. H—— had only held it a few minutes in her hand, when she was seized with giddiness, choking, and violent vomiting, together with pains—especially in the ankle of the left foot—anxieties, and irritation of the uvula. The hand was washed, and various means tried of removing these symptoms; but she

became worse, and fell into a cataleptic state, that resembled death, her body being quite cold. A blister I applied did not rise; and she only recovered after some days, and very slowly. On the sixth of the month, I read the death of this lady in the newspaper; and it thus appeared, that she was already dead and buried when I gave the ribbon to Mrs. H——, which accounts for the effects it produced. Doubtless, had she been in her sleep-waking state, she would have seen the body in the grave. Van Helmont speaks of a paralytic woman, who was always seized with fits of palsy when she sat on a stool, on which her brother, who had died five years before, had been wont to sit. "If mankind only knew the numbers and the periods," said a somnambule once to me, "they might heal the worst diseases, by the simplest means."

CURE OF THE COUNTESS VON MALDEGHEM
BY MEANS OF THE SEERESS.

As in this book facts only are given, we shall strictly adhere to them in the following story.

On the 28th March 1828, the Count von M—— waited on me, with a letter from his physician, Dr. Endres, of Ulm. The letter informed me who the bearer was, and said that the Count, having heard of the Seeress, wished to consult her about his wife; and he described the case of the invalid as follows:

It appeared that, shortly before her birth, her father had been cut down, in front of his own castle, by a detachment of Austrian soldiers. It was expected that her mother would miscarry, in consequence of this misfortune; but, on the contrary, she was, in due time, safely delivered; but the child (the invalid now in question) bore the exact features of her father, and, for a long time, had the complexion of a corpse. This, however, in time, disappeared; and the only ill-effect that remained from the accident, was an exceedingly excitable, nervous temperament. The young lady was educated in a convent, and in her twenty-third year married the present Count von M——. She is a person of very cultivated mind, and of a very amiable and religious character. Her illness dates from her second confinement, and consists of a sort of waking dream, in which she lives, and in which she is possessed of three fixed ideas; and these form a circle, in which her imagination moves: namely, 1st, A doubt as to the identity of her husband and children; 2dly, An expectation, or rather earnest longing, for the change of her being; 3dly, Expectation of some supernatural phenomenon, through whose agency this change is to be effected. These are the fundamental notions, which, however, undergo many changes and modifications.

In her sixth year, it happened that the Countess, overlooked by her attendants, slept for half a day in a poppy-field. When she was at length awakened, it was found that her memory was so affected, that she

only imperfectly recognized her sisters and attendants; and for a long time doubted the reality of persons and things, before well known to her. She in a great degree recovered this attack, but her subsequent residence in a cloister, doubtless, had a tendency to revive it; and it was observed, that she could not well distinguish betwixt her dreams and the realities of her waking life. After her betrothment to the Count, she often felt uncertain as to his identity, though before the world she sought to conceal these abnormal feelings; till, on the 31st October 1827, after her confinement, she fell into a sort of dreamy life, which the physicians at first thought proceeded from inflammation of the brain, but afterwards pronounced to be insanity. Her chief idea, in this state, was, that she was dead, and irrevocably condemned to wander through dark fissures, and subterraneous caves, suffering all manner of torments. The persons most dear to her, appeared to her in the form of animals—as bears, &c.; and it was impossible to make her believe that her place of residence, which she much loved, was real—she thought it only a picture, or image. She also believed herself—in reality so much beloved—to be an object of abhorrence to all men; and, on that account, fled their presence.

After many remedies had been tried in vain, the Count brought his unhappy wife to Germany, where, however, she still converted every object into a source of torture. It is remarkable, that, from the commencement of her illness, the Countess, in her lucid

moments, always said that her restoration would proceed from no physician, but only from her husband. Under these circumstances, he came to me.

I explained to him, without reserve, that, for ordinary maladies, I had little confidence in the prescriptions of sleep-wakers; but that, in the case of the Countess—which seemed to me to be not altogether mania, but to have some resemblance to a state of magnetic dreaming—the experiment would be worth making.

On being consulted, Mrs. H—— took a warm interest in the case; and said she felt that the Countess's number was 3, and that the cure must be conducted accordingly. Three times a day, for nine days, she must put on an amulet, consisting of three laurel leaves; but she must not be told of what the amulet consisted. The Count was also to magnetise her three times a day, according to directions given; and, during this time, she was to live very simply, taking no exciting food or medicine. Three times a day she was to take a spoonful of the juice of the St. John's-wort, mixed with water. Mrs. H—— added, that she must be set to sleep at nine o'clock every morning; and that, if she herself slept at that hour, no one must speak to her, as she should be praying for the Countess. On the 31st the Count returned to Ulm, and commenced the cure of his wife, according to these directions, on the morning of the 3d of April; and, on that morning and hour, Mrs. H——, quite contrary to custom, fell asleep, and lay in silence, with her hands crossed, as if in prayer. From that time she felt herself *en rapport*

with the Countess; and this feeling increased daily, till Wednesday the 9th, when, at six o'clock in the evening, she cried out, "Cast all thy cares upon the Lord, for he careth for thee!" and she then said, that she had had a vision, whereby she knew that a change had taken place in the Countess. On the 14th, I received the following letter from the Count:

"ULM, 11th April 1828.

Pray, write to me as soon as possible, and say whether, on Wednesday the 9th, at six o'clock in the evening, you remarked anything particular about Mrs. H——, and what has occurred with her in relation to my wife. I do not ask this without a motive; and, together with Dr. E——, anxiously await your answer.

"C. VON M——."

I could only answer the Count, by relating to him what I had already noted in my journal, as I have above related it; to the truths of which there were two other witnesses, besides myself. On the morning of the 18th, Mrs. H—— told us, that she had the feeling that the Countess would arrive on that day; and this actually happened, the Count and she arriving in the evening; and he related, that for six days he had followed the directions given by Mrs. H——, without observing any particular effect from them; but that at six o'clock on the evening of the 9th—which was Wednesday—the Countess had called him from the company with

which he was engaged, and had told him, that on the striking of the hour six, she had found herself strongly *en rapport* with Mrs. H——, and felt an invincible necessity to communicate something to her husband, which she had never told any human being whatever. After this revelation, the illusions that had troubled her wholly disappeared; she recognized her husband and children, and also her estate; but felt a great desire to see Mrs. H——, on which account he had brought her. The Count's physician wrote to me, "that the disease appeared to be overcome, as if by magic; and that all that remained of it was the religious anxiety, that led her to believe she had not sufficient faith in the holy mysteries of her religion."

The Countess now spoke of her former life as a labyrinth, in which she had been involved, alluded frequently to the perplexing dreams which had troubled her, and said that she felt herself now in a more waking state; but she would sometimes add—"I am not yet quite certain whether this is my Charles, and only feel sure of it when I touch his arm, and the scar that is upon it." The Count had a scar on his arm from a sabre cut. She also often fancied that she heard voices mocking her; and, pious as she was, she could neither pray nor enter a church. Mrs. H——, whom the Countess frequently visited in her sleep-waking state, directed all her efforts to calm her sufferings, by confirming her faith; and she said to her—"When I pray with you, will you pray with me? Be assured I will

say nothing contrary to your faith." Mrs. H—— was of the Lutheran persuasion, and the Countess a Catholic. The Countess asked her how she should banish her uneasy thoughts? Mrs. H—— answered:—

You cannot banish them, but you will see them in a different point of view." For seven days, at seven o'clock in the evening, Mrs. H—— prayed with the Countess, and the mind of the latter became more composed; till at length, suddenly on the morning of the 28th, she awoke her family, and declared herself quite well. The abruptness of this declaration alarmed me, and I could not help doubting the reality of the case. But she assured me I had nothing to fear; and so the event proved, for ten years have now elapsed without any return of her malady. *

Acknowledge, here, reader, the power of spiritual community, prayer, and a child-like faith.

"Rarely in the annals of magnetism," says Eschenmayer, "do we find a case in which the phenomena are so clearly exhibited, and so extraordinary a physical-magnetic, or, we may say, religious-magical, power is laid open to us. I heard the account from the lips of the Countess herself, and witnessed her entire conviction that she had been cured by the Seeress. This history gives us a glimpse into the region of spiritual sympathies, which disperses, like soap-bubbles, all our miserable

* We are informed by a gentleman, who has lately been in Germany, that the Countess von M—— is still alive.—TRANSLATOR.

objections drawn from the laws of nature. My friend Kerner calls on mankind to acknowledge the power of faith and prayer. But, alas! they know it not. They think to lay open the universe by the force of their vaunted reason, and they find it but an empty shell.

"Put whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows, and saying—'We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.'"

ON THE DIFFERENT DEGREES OF MAGNETISM, AND THE
FEELINGS OF THE SEHERIN IN EACH OF THEM.

The magnetic condition of Mrs. H—— may be divided into four degrees.

1st, That in which she ordinarily was, wherein she appeared to be awake, although she was not, but, on the contrary, was in the first stage of her inner-life. She said that many persons were in this state, of whom it was not suspected, and who were not aware of it themselves.

2dly, The magnetic dream. She believed many persons to be in this condition who were considered insane.

3dly, In the half-waking state, which exhibited itself more especially by her writing and speaking the inner language, to which we shall refer by and

by. She said that she spoke this language when her spirit was in intimate conjunction with her soul.

4th, The sleep-waking state, when she was clairvoyante, and prescribed.

But between the third and fourth there appeared to me an intermediate one—the cataleptic, wherein she lay torpid and cold. She said that, in her half-waking state, she thought only with the cerebellum; of the cerebrum she felt nothing—it was asleep. In this state she thought more with her soul; her thoughts were clearer, and her spirit had more power over her than in her waking state. In the perfect sleep-waking state, the spirit had the supremacy; and, when she was perfectly clairvoyante, she said her thoughts proceeded wholly from the spirit, and the epigastric region. "In our natural state of vigilance, we feel little or nothing of the spirit. But man, as he is situated in this world, must be governed by the soul. If the spirit had free play, what would this world be? It can penetrate into things above; and, in his present life, man must not know the future." She said this in her sleep-waking state.

Once she said—"I feel the soul in the nerves, which I now see quite clearly. But I must know, with certainty, whether the soul only hovers over the nerves, and what happens to the nerves after death." After looking more deeply into herself, she said—"The soul continues to live with the spirit, and creates around it an ethereal form."

She said that the magnetic dream had some

resemblance to the sleep-waking state, and was, therefore, not without its significance; but it proceeded more from the brain. When awaking from this state, she remembered what she had dreamt—which was not the case in the half-waking, or clear-seeing state. She often spoke out, and related her dream, whilst it was passing through her brain, sometimes in verse, and sometimes dramatically.* She distinguished these dreams from those of natural sleep, by their being more regular and distinct. She could not be awakened from them; but, if they were interrupted, the dream was resumed the next night, exactly at the point at which it had been broken off.

Mrs. H—— said "that the sleep-waking state is the life and act of the inner-man, and contains in itself a proof of a future existence, and of re-union after death. It is the internal activity of man which is unawakened in persons in their normal condition, and which is wholly asleep in those whose life is centered altogether in the brain, who, being unconscious of their sympathetic life, never listen to its voice; though, if man considered rightly, he would find this his true guide. The sleep-waking produced by magnetic passes is a sure remedy—for, in clairvoyance, the inner-man steps forward and inspects the outer, which is not the case either in sleep

* Mrs. H—— made a great many verses; but, as they are not poetical in the original, and would be still less so translated, we omit them.—TRANSLATOR.

or dreaming. Clairvoyance is a State of the most perfect vigilance, because then the inner spiritual man is disentangled and set free from the body. I would rather, therefore, denominate sleep-waking the coining forward of the inner-man, or the spiritual growth of man. At these moments the spirit is quite free and able to separate itself from the soul and body, and go where it will, like a flash of lightning. The sleep-waker is then incapable of any ungodly act; though his soul be impure, he can neither lie nor deceive. I should call this the third stage of clear-seeing. In the second stage, which is inferior, the soul and spirit come forth together—not the spirit alone, as in the former. There is a still inferior state, in which the soul unites itself with the spirit; and, as no soul is quite pure, the seeing is here imperfect. The lowest stage of all may be considered as an excited condition of the nervous system, and is a state which appears more or less in ordinary life. It resembles that prophetic power that some men, doubtless, are endowed with; but, in the case of a sleep-waker, the faculty is stronger, and more regular.

"In the normal condition, the soul dwells chiefly in the brain, and the spirit in the epigastric region. In the magnetic state, the soul approaches, more or less, the seat of the spirit. In those who only live their external life, the soul has the supremacy; and the highest state of spiritual perfection is when the spirit can free itself wholly from the soul."

It will be seen hereafter, that there is a great difference betwixt this separation of the Spirit in sleep-waking, and in death.

THE SUN-SPHERE AND LIFE-SPHERE.

THE CONDITION OF THE SEERESS WHEN THESE SPHERES
WERE DEVELOPED WITHIN HER.

On the 18th October 1827, while in a sleep-waking state, produced by twenty-one laurel berries, Mrs. H—— told us that the following evening at seven o'clock, would be the last time we should see her in a perfect state of clairvoyance; that henceforth she should be more awake to external life, and that we should be all as strangers to her; that the appearance of her eyes would become more natural; and that the past would be to her as a dream. I asked her if the spectres would no longer appear to her? She answered that that did not depend on her sleep-waking state. They would appear as before, but would seem strange to her; and their appearance would frighten her. In the night she was extremely ill, and said that there seemed to be a struggle within her, as of two fighting—one of whom told her she was in Weinsberg, and the other that she was in Lowenstein. In the one case, the

objects around her were familiar; and, in the other, they became strange. On the morning of the 19th, she found it very difficult to speak her ordinary language, feeling an impulse to speak high German, and to address every one as thou.* She said that she felt as if she was about to lose her soul, or that something was dying within her.

On the 19th, at seven o'clock in the evening, being in the sleep-waking state, she said, after silent prayer—"I feel that I awake this day from a long dream, which has lasted from the time I came here, when you chided me; and I thought there was no longer anything human about me. I had hitherto relied on human aid, but now felt myself deserted, and retired entirely into myself. From this time I have not lived a single hour on the earth, however much I appeared awake. How fearful will it be to me when I awake. I shall immediately exclaim that I have been dreaming of many persons. When the ghosts I have been accustomed to see come to me, I shall not recognize them, but shall ask them all the questions I have asked them before; and seeing them when I am awake will alarm me;—but I am aware, by the state of my optic nerves, that I shall still see them. The nerves of healthy people often enable them to perceive them also; but I see more than I speak of—I penetrate quite into the world of spirits. No one must say anything to me of my long sleep; but they must prepare me for the

* It is to be observed that sleep-wakers cast off all conventional customs.

spectres, or I shall be too much frightened when I see them. I feel as if it were now the night of my arrival here; and, when I wake, I shall ask for my sister Amelia, who was then with me." After praying, she allowed us to awake her, which we did by touching her with the mountain crystal. Her first inquiry was for her sister, to whom she wished to relate her long dream. However much we had been about her, we seemed all strangers to her now she only recognized those whom she had known before the 26th October 1826. She was extremely surprised at the improvement in her own health, and especially to find that she had no longer the miliary fever. We told her that the physician had given her a powder which had occasioned her to sleep through the winter and summer. She wept at this—expressed sorrow at having passed so much time in a dream, and was extremely uneasy at the strangeness of her chamber, and the novelty of every thing about her. She related that she had had a great alarm in the night: about one o'clock, a figure had entered her room, and placed himself by her bedside, saying—"Tell me something consoling." She was much frightened, and asked him what he required of her; and he answered that he had visited her frequently; and then she related what will be found in a further part of this volume. On the following day she was still very uneasy, and at times almost in despair, from being unable to reconcile herself to her new condition. It was a great error that officious persons had been permitted to

tell her too many particulars of her magnetic life she was, consequently, very much dissatisfied here, and extremely desirous of returning home. She seemed to recollect some persons by looking hard in their eyes; but all traces of what she had heard, felt, smelt, or tasted, during the latter months, was wholly obliterated. She said that seeing appeared to her a more spiritual faculty than hearing; and that, though the latter had made no impression on her, the former had. The only flower of which she retained an idea was the auricula, and the odour of that she seemed to have imbibed through her eyes; and of all the poems she had read in the course of her life, she remembered only one of Goethe's. In appearance, she was much the same as she had been; but her voice was weaker, and she was less able to leave her bed than before. Minerals and plants continued to produce the same effects on her; but my magnetic power over her was considerably diminished. However, it did not appear to us that she was yet wholly out of the magnetic sphere; and it seemed probable that there would yet be another awakening.

THE SPHERES.

Mrs. H—— said, that the time that had elapsed when she was asleep appeared to her a circle; and

there seemed to be several of these circles through which she had passed. On the first of these were seven stars, which were the dwellings of the blessed of inferior grades; the second was the moon, which was very cold and disagreeable. The right side of it is the dwelling of those who are to be blest, many of whom come out of the mid region. She describe', many other circles, in one of which she saw her protecting spirit, and, in another, the souls of animals. Each circle seemed to embrace a year.

She also said that, in the sleep-waking state, when the spirit separated itself from the body, it left behind it the soul with all its sins upon it; but the spirits of the dead are not equally pure, for they carry the soul and its sins with them. If this were the case with the sleep-waker, he would never awake. And although the spirit, in its perfect purity, is incapable of deceit, yet, if it be not quite free of the soul, it may, by too much questioning, be brought to lie.'

Under these circles, which the Seherin called the orbit of the sun, or sun-sphere, she saw others which she called the orbit of life, or life-sphere, and sometimes her soul. These seemed, amongst other things, to denote the different degrees of goodness; and there were signs and numbers upon them. The numbers, with which she had special relation, were ten and seventeen. The first, *ten*, is the invariable number of all mankind, and, at the same time, the terrestrial number. The second number is not constant, but differs with each individual—it is

the inner number, and the heavenly one. Both these fundamental numbers are fundamental words; in ten lies the fundamental word for man as a human being, and for his relation to this world; in the other number seventeen lies the word for that individual inner-life which he will take with him after death. "Let not this, however," she added, "induce the persuasion that one who does evil was destined to do so through this number. The choice of good and evil is free to all men; but he who gives himself up to evil loses his Dumber, and is delivered over to his wickedness and its consequences." The less the soul is under the influence of the body, and the more it is governed by the spirit, the better we are.

The second number, which each man has, is connected with the duration of his life. If so many evil accidents come from without as to overpower it, he dies; when it is not disturbed, old age is attained.

In her sleep-waking state, Mrs. H—— frequently spoke in a language unknown to us, which seemed to bear some resemblance to the Eastern tongues. She said that this language was the one which Jacob spoke, and that it was natural to her and to all men. It was very sonorous; and, as she was perfectly consistent in her use of it, those who were much about her gradually grew to understand it. She said, by it only could she fully express her innermost feelings; and that, when she had to express these in German, she was obliged first to

translate them from this language. It was not from her head, but from the epigastric region, that it proceeded. She knew nothing of it when she was awake. The names of things in this language, she told us, expressed their properties and quality. Philologists discovered in it a resemblance to the Coptic, Arabic, and Hebrew: for example, the word *Elschaddai*, which she often used for God, signifies, in Hebrew, the self-sufficient, or all-powerful. The word *dalmachan* appears to be Arabic; and *bianachli* signifies, in Hebrew, *I am sighing*, or *in sighs*.

Here follow a few of the words of this inner-language, and their interpretations:—*Handacadi*, physician; *alentana*, lady; *chlann*, glass; *schmado*, moon; *nohin*, no; *nochiane*, nightingale; *bianna fina*, many coloured flowers; *moy*, how; *toi*, what; *optini poga*, thou must sleep; *mo li arato*, I rest. &c. &c.

The written character of this language was always connected with numbers. She said that words with numbers had a much deeper and more comprehensive signification than without. She often said, in her sleep-waking state, that the ghosts spoke this language; for although spirits could read the thoughts, the soul, to which this language belonged, took it with it when it went above; because the soul formed an ethereal body for the spirit.

Besides the range of numbers, which we have alluded to, as connected with the inner-life, there appeared to be another of a deeper and higher signification, the explanation of which she could not give.

All I know relating to it is, that she was one day trying to translate her own name into a figure, when she burst into tears; and when I asked her the reason, she said that she had suddenly come upon a much deeper secret connected with numbers, in which she had involuntarily discovered, in her name, the number and hour of her death, but that happily she had, as suddenly lost it again. I told her I thought it impossible that any one's death could be calculated by their name; but she answered me earnestly—"When you die, you will learn that it is possible."

She expressed great satisfaction to Eschenmayer, that he felt and understood the religious signification of the spheres.

Mrs. H—— said that, as in the sun's orbit, or sphere, was comprised this world, so, in the orbit of life lay the presentiment of a higher, which existed in every man.

In clear-seeing, the spirit quits the orbit of life, and enters the centre of the sun's orbit; and then all things become visible, freed from the veil, or screen, which otherwise conceals them. A somnambule can only describe what belongs to our sun's orbit, as the sun, moon, earth, and other planets, and the mid-region, which is the ethereal space around us. No somnambule has described what belongs to the deeper sphere of the life-orbit.

The Seeress said, that the separation of the spirit from soul and body in sleep-waking, bore a great resemblance to death, but was not the same. When

the spirit quits the body, in the last moments, it becomes weak and helpless—it cannot draw the soul after it, and can only wait. The dying person is then unconscious of all that happens—the future is hidden from him, and he can no longer express himself. When, previously to this moment, a dying person declares that he is now certain of the existence of a future state, &c., it is because the soul, being no longer under the direction of the brain, recovers its natural power of clear-seeing, and hope of the future, which had been before obscured. When the spirit has quitted the body, the soul knows it can no longer stay, but struggles also to be free. This is the moment of the death-agony and, at this moment, instead of the now powerless spirit, the spirits of the blest stand by to aid the soul; and the struggle is longer or shorter, in cases of natural death, in proportion to the ease or difficulty with which the soul can separate itself from earthly things.

With respect to the nerve-spirit, or nervous principle of vitality, she said, that through it the soul was united to the body, and the body with the world. The facility with which this spirit freed itself in her case, was the cause of her abnormal condition. The nerve-spirit is immortal, and accompanies the soul after death, unless where the soul is perfectly pure, and enters at once amongst the blessed. By its means the soul constructs an airy form around the spirit. It is capable of increase, or growth, after death; and by its means the spirits,

who are yet in the mid-region, are brought into connexion with a material in the atmosphere, which enables them to make themselves felt and heard by man, and also to suspend the property of gravity, and move heavy articles. When a person dies in a perfectly pure state—which is rarely the case—he does not take this nerve-spirit with him; though indestructible, it remains with the body, and, at the general resurrection, is united to the soul, and constructs it an aerial form. Blessed spirits, to whom this nerve-spirit is no longer attached, cannot make themselves heard or felt—they appear no more. The purer the spirit is, the higher grade it holds in the mid-region, or intermediate state, and the more entirely it is separated from the nerve-spirit.

From the above disclosures of the Seeress, in her sleep-waking state, it would appear that, when the spirit of a clairvoyant goes forth into the centre, all things within our solar system are unveiled to it. This clear-seeing has become dark to man, in proportion as his orbit has deviated from the centre. He now no longer understands the language of nature; numbers and names of things are lost to him, and, with infinite labour, he can only acquire a glimpse of their properties. Schubert and the Seeress seem to agree in this—that what is now *learning*, was formerly *intuitive knowledge*. The mystery and holiness attached to numbers, in the early ages of the world, as seen in the prophets, and the ancient Indian astronomical tables, appear to be connected with this lost science. Doubtless, the early systems

of philosophy, especially that of Plato, was the offspring of this intuitive knowledge; and the similarity between the system of Pythagoras, regarding numbers—as far as we know of it—and that of the Seeress, is remarkable. Plato also says, "The soul is immortal, and has an arithmetical origin, as the body has a geometrical one. It is the picture or representation of a universal spirit; has motion, and penetrates into space, from the centre of the body. It is, however, divided betwixt *two accordant-intermediate regions, and forms two united spheres.*" That which Plato denominates "the motion of the soul," the Seherin calls the "life-sphere;" and what he calls "the motion of the whole, and of the planets," is with her the "sun-sphere." "By this means," says Plato, "the soul is placed in connexion with what is external—apprehends what exists—and subsists harmoniously; because it has within itself the elements of perfect harmony."

In numbers originates the harmony of the world, and the generation of all things. He who loses his number, loses all community with the good, and disorder and confusion are his portion.

Is not this what our Seeress says? and yet she never heard of Plato. Compare her also to Pythagoras, who says that numbers are the elements of all things, and of all knowledge; and who, by them, solved enigmas unknown in modern arithmetic. S. Martin, Novalis, and Swedenborg—of whom Mrs. H—— knew nothing whatever—say the same thing. So does the last of these admit the existence of a

higher sun (her sun of grace) than that we see from which shines a spiritual light, as from the other in regard to a natural light. Eschenmayer says, this revelation of the Seeress, "There are two kinds of suns: one which we see, and which gives us light; and which is confined to our planet-system—a mere drop in the ocean. But there is another—a central sun—which we do not see, but from which all the stars receive their light."*

Ennemoser says, "If we imagine the natural world, and all that is in it, to be a sphere—as it really is—we shall find it has neither beginning nor end; it is boundless, and the past and the future are comprised in it. (So says the Seeress, "In this sphere I could go backwards and forwards, and see the past and the future.") The whole world is penetrated with light, and man is the mirror of the divine radiance (Abglanz.) This, according to our Seeress, is the soul, which is the mirror of every thing that exists. In this mirror all objects would be reflected, were they not hidden by the thick mist of earthly vapours. The inner-sense in man, is the burning light—(der Geist)—the spirit; which, however, cannot always shine through the thick husk of the body, but, like the internal fires of the earth, can only break through at certain points; that is, only in

* This suggests the hypothesis which has been advanced by certain popular writers on astronomy, that as the earth is the centre of the terrestrial, Jupiter of the jovial, and the sun of the solar system; so there may exist a great centre of the stellar system itself, as one vast whole.—TRANSLATOR.

certain men—not in the whole race. The day will come, when the whole earth will be lighted by its internal fires; so will man cast off his thick husk, and be dissolved in the universal light.

It is remarkable, that the Seeress placed the souls of animals in the dream-ring—and it is true that theirs appears to be a dreamy life—whilst, at the same time, she seems to make this ring the representment of the ganglionic system, with its magnetic instincts—sympathy—antipathy—foresight, which are so prominent in the animal kingdoms, especially amongst birds and insects. There is also reason to believe, that animals—as horses, dogs, &c.—are less isolated from the spiritual world than human beings are; and that they are more sensible of the proximity of spirits. Old age and childhood seem likewise to belong to this circle; as do saints, poets, and prophets, and the infancy of the human race. The dreams of the aged recur mostly to their early years; which may, perhaps, indicate that they are returning, to that sphere which they had abandoned. That compartment of the mid-region which is nearer to, and lower than the earth, where human souls are below the souls of animals, our Seeress places beyond the dream-ring. There is another compartment within the dream-ring, under which lies that appropriated to animals; and this may accord with the fact, that spirits from this lower region sometimes appeared, not only brutified, but actually in the guise of animals.

Our Seeress places hell below the external mid-region;

and the universal belief in a heaven, a hades, and a hell, may be explained by the fact, that each human soul is a mirror, in which every man, who looks within, will see all that exists, reflected with more or less distinctness.

THE INNER-LANGUAGE.

With respect to the inner-language, the Seherin said, that one word of it frequently expressed more than whole lines of ordinary language; and that, after death, in one single symbol or character of it, man would read his whole life. It is constantly observed, that persons in a sleep-waking state, and those who are deep in the inner-life, find it impossible to express what they feel in ordinary language. Another somnambule used often to say to me, when she could not express herself, "Can no one speak to me in the language of nature?"

The Seherin observed by Mayers said, that to man, in the magnetic state, all nature was disclosed spiritual and material; but that there were certain things which could not be well expressed in words, and thus arose apparent inconsistencies and errors. In the archives of animal magnetism, an example is given of this peculiar speech; the resemblance of which to the eastern languages, doubtless, arises from its being a remnant of the early language of mankind. Thus, sleep-wakers cannot easily recall the

names of persons and things, and they cast away all conventionalities of Speech. Mayer's Seherin says, that as the eyes and ears of man are deteriorated by the fall, so he has lost, in a great degree, the language of his sensations; but it still exists in us, and would be found, more or less, if sought for. Every sensation or perception has its proper figure or sign, and this we can no longer express.

In order to describe these perceptions, Mrs. H—— constructed figures, which she called "her sun-sphere," "her life-sphere," and so forth.

Many instances, proved how perfect her memory for this inner-language was. On bringing her the lithograph of what she had written a year before, she objected that there was a dot too much over one of the signs; and, on referring to the copy which I had by me, I found she was right. She had no copy herself.

RELATION OF THE SPIRIT, SOUL, AND BODY.

As long as the spirit maintains the sovereignty, the true, the beautiful, and the good reside within it in complete harmony. The soul preserves its perfect equipoise; and all its functions of thinking, feeling, and willing, partake of the harmony of the spirit. The superior region of the soul rules the inferior; and the intercourse of this with the body, and of the body with the world, is so ordered, that the welfare

of the whole is undisturbed. In order to maintain this equipoise, the soul, during its temporal existence, is endowed with freedom by God; and it rests with man to make what use of it he will. When itself too much enslaved by the world, the soul draws the spirit after it. As the soul grows mundane, the spirit becomes troubled; and, when it is drawn out of its first-sphere, good is mixed with evil, and the moral laws are neglected. But when it has passed out of the second, the beautiful is alloyed by the odious, and the feelings become impure and corrupt. The third ring passed, then step in error and folly, and take the place of truth. The spirit has become subject to the soul, and the soul to the body; and the fruits are deceit, sensuality, lies, wickedness, and self-seeking. When the equipoise is thus lost, it is very difficult to recover it, and by religion alone can the balance be restored.

Mrs. H—— said, that the insane were those whose spirit was taken captive by the soul and body; and that the Cretins are those in whom the spirit lies half-bound.

PHYSICAL WORTH.

Every man receives, at his generation and birth, a faculty, which comprises the law of his development, and the duration of his life. This is expressed by a number; and, if no prejudicial influences, either

from the soul or the external world, operate against him, he reaches his appointed term; but if the reverse is the case, the number is earlier exhausted, and his life is curtailed. There is a daily waste of vitality, which is also daily compensated; but, after middle age, the bodily organism loses its energy and nutritive powers, and gradually declines. Higher than the appointed number life cannot reach; but it may be shortened—and is, in most instances. All violent emotions, passions, and sensualities, occasion loss to the animal economy; and a mortal fever exhausts at once the number, that, had else lasted out many years.

MORAL WORTH.

As physical occurrences, in reference to the body, are inscribed in the sun-sphere, so are moral occurrences, in reference to the soul, daily, monthly, and yearly noted. Man thinks, feels, acts, wishes, enjoys unceasingly; he has daily a hundred opportunities of doing right: if he make good use of them, it is his merit—if he neglect them, his fault.

But worse than the neglecting of good, is the doing of evil; and all being entered and set down, there is a constant moral loss or gain; which, as it is to endure for eternity, is of much more importance than the other account, which is but temporary. For the duration of our physical life there is a number,

but for our moral merit or demerit there is none determinate; because these extend beyond death, and because that perfectibility which springs from freedom is exalted above all finite number. Immediately after death, that natural language, which lies in every man, is revealed to him, and he reads at once his whole life, with its acts and omissions, in its characters. The account is engraven on his heart in figures of fire; and woe to him whose demerits weigh down the balance—who has died unrepentant in his sins—untrusting in God, and unbelieving in his Redeemer.

[We here insert a compendious account of the spheres, with which we have been favoured by a scientific friend.—TRANSLATOR.]

THE SPHERES THEMSELVES.

[On the third day, the Seeress designed two complicated spheres, in an incredibly short time, without instruments, with great precision, and full of related lines. A pair of compasses, which Kerner gave her, thinking to facilitate her work, only embarrassed her, and caused her to deviate. She spun these intricate webs, like a spider, with unerring instinct.

These drawings she interpreted to Kerner with simplicity and minuteness. The first of them she called her sun-sphere, or the solar orbit of her life;

and she often repeated, that every one carries such a sphere of relative life around that which She represented as his proper life-sphere. This sun-sphere is rather a series of spheres, drawn around one centre. The successive spheres alternate in their properties, in the same manner as the alternate Spheres of repulsion and attraction that surround the sun, and are commonly represented to the popular reader as the centrifugal and centripetal forces of that luminary. It is evidently this analogy, that compelled Mrs. H—— to symbolize her enunciations on this subject in language belonging to the sun, and other celestial bodies.

The circumference of the best marked of all these orbits, seemed to come out from the pit of the stomach—to lead over the breast—and pass round close by the left side. This is nearly a sphere of ten inches diameter, described round the ideal centre of the sympathetic system of nerves. It is an ideal globe, placed in the left-front-side; and including within it the heart—the roots of the lungs—part of the stomach—and, in fine, the principal ganglionic plexuses of nerves.

Outside this is a boundless sphere, like the outermost sphere of repulsion of a sun. This boundless one is really the first; but that which has been just described is always called the first, or great orbit, by the Seeress. Within the latter are six other orbits, successively—2d, 3d, 4th, 5th, 6th.

The first (or, as she once calls it, the sixth, inverting the order she afterwards follows) was accompanied,

at its circumference, with a sensation, that suggested the conception of something higher than nerve, which she calls nerve-spirit.* The area of this first orbit was divided into twelve parts or segments, and marked by a great many points in its periphery. In the outer half—*i.e.* that which lay outside the pit of the stomach and breast—seemed to lie the work-day world of man. She there felt the spirit (Geist) of all with whom she had acquaintance, but without their bodies or their names. Kerner, least of all, was sensible to her as a body; she saw him, like a blue flame, at a particular point of the orbit, moving perpetually in the sphere, accompanied by his wife a little farther off.† This first orbit was to her like a wall, beyond which she could not move; shut up within it, she was home-sick. Her consolation was, that she could speak to man the better from that withdrawment. She felt fixed to a particular point in the sphere, without power to advance; but regularly, at mid-day and midnight, she was pushed half a point forward, making one point in the twenty-four hours. The day seemed to impel or shove her.

In the outer orbit, over which seven stars seemed to shine, she was at ease and happy; she spoke into

* This appears to us to be nothing more than the abstract idea of nervous influence impersonated, as waking speculators are prone to do.—TRANSLATOR.

† It must be remembered, that Mrs. H—— was in intimate rapport with Kerner's wife, who had considerable magnetic power over her.—TRANSLATOR.

the world from it, and thought Kerner alone heard her. In the second orbit she found it cold and repulsive. She spoke not—only swain hither and thither over it—and twice saw into it, but only what was too horrid to remember; yet this orbit had the light of the moon in it. She averred that these seven stars signify nothing else but the stars, and the cold orbit the veritable moon. "These stars are the abodes of blessed ones of a lower grade." The second cold orbit is the abode of such as grow (*i.e.* are in the process of growing) holy; but that only on its right side.

The third orbit is sun-clear, and its middle point far clearer. In it she seemed to peer, with other spirits, down into an impenetrable deep of clearness, which she expressed as the sun of grace. Here she spoke out into the world, as in the first; and, still more than in the first, nobody seemed to hear her but Kerner—she was still more isolated from all but him. In its clearness she saw her conductress, (or protecting spirit,) except in its too bright mid-point, and from this orbit the prescriptions appeared to proceed, she knew not how! This is the dream-ring. In it she saw an intermediate region, and a region for the spirits of beasts—the latter undermost—all clearer than our day, with an uniform clearness, without light and shadow.

When she wished to penetrate to the central orbits, she had to bethink herself of the month, day, hour, minute, and second in which she was; and then, whilst reading them off, she seemed to ride into these

three innermost orbits as on a straight sunbeam. In all these she could see both past and future, history and prophecy.

She asserted, that no sooner has a sleep-waker seen thus into the middle-point of the sun-sphere, through the successive orbits, than in an instant he is incapable of falsehood—he is a pure spirit. The spirit goes out from him all alone; whilst the soul remains behind, with his sins, in the body.

The spirit of one dead is not a pure spirit, because it is accompanied by the soul and its sins; whereas, with a sleep-waker, (as such,) it is as if the fall of man had never taken place, else would he never awake. A sleep-waker, however, only in the first sphere—at the seven stars, where the soul still accompanies the spirit—may be seduced into deception, especially by harassing questions. Of the seventh and boundless sphere, which she expressed as a coming year, (each orbit being a figurative year or revolution,) Mrs. H—— only felt it was not like the rest. Pursuing her allegorical way of speaking, she said, that every seven years these solar orbits fell off her, and their entire contents could be expressed in a cipher, or a point, in which all the hours, minutes, and seconds of the seven years should be contained. So can one, at death, review his whole life in one figure.

Respecting these six spheres, and the seventh unbounded one, she said a great many singularly coherent things besides. The Pythagorean numbers 7 and 3, with the multiples of the latter, are constantly

repeated in the sketches. She told Kerner how to magnetize her for the current mouth, finding the directions in the orbits. But the student, desirous and capable of entering into this subject, must have recourse to a sedulous perusal of the original for further details. The mathematical form, and the numerical precision of this revelation, are surpassed in interest only by the fact, that the diagrams shadow forth some of the profoundest truths in the highest departments of physical science.

THE LIFE-SPHERE PROPER.

Under, or within these successive orbits of the sun-sphere of life, appeared to lie another—the life-sphere proper—with thirteen three-quarter segments, instead of the twelve possessed by the orbits of the former. She often called this orbit of life her soul. The sense of its existence was not so oppressive to her as that of the former. As this work-day world lay in the sun-sphere, so in this lies something more exalted than itself—something which descends on every man from a higher world. As she spoke out her sensations when in the atmosphere, so here she saw them represented in figures and diagrams. In a word, this life-ring is the seat of the soul, (Seele,) and the place of its confluence with the spirit, (Geist.) (By the word soul, is signified the abstract idea of the sum of all the intellectual and moral faculties;

and by the word is indicated the pure reason—the conscience—the intuitive sense of the good, true, and beautiful—the over-soul—in one word, the *Holy Ghost*; all which are synonymous.) Here, in this ring, she learns a number of well-known maxims of religion, and states them in spherical figures of speech. Two numbers rule the sphere, 10 and 17. The 10 is a constant number for all mankind, and is, at the same time, the earthly one, by means of which the spirit can go out into the external world; and the 17 is the celestial and inner number, and may vary with every man. This varying number is a of balance keeping his account with heaven for good and evil; and, if the evil so far outweighs the good, he may lose his number altogether.

It is impossible to give the reader a more detailed account of this sphere, and its revelations, without a full translation: suffice it to say, that it is just the enunciation of the principles of a more spiritual Christianity than is usual in any country, and that given in the form of a spherical diagram, with middle-point, radii, circumferences, compartments, and numerical signs. She even invents symbols to express her numbers. She indites poetical addresses to God, and descriptions of the sacred sphere itself, when residing there, withdrawn from all that lives beyond herself. She is a Pythagorean to the core. "It seems to me," she says, "that every man has such numbers and words appointed him from his birth, but no two the same words and numbers; I mean, that such orbits go through the whole of nature

including all that live and weave—pervading all creation, from beginning to end."

Here, in fine, she felt her true inner-life to be led with figures, signs, and words for itself—here she spoke in an unknown tongue, creating sonorous, "is well as visible symbols, for the expression of her spiritual experiences. In truth, here she resembled those enthusiasts who have appeared, from time to time, in connexion with almost every form of religion; yet there is a singular difference: they rave, but she is calm—they are often ridiculous, but she is admirable throughout—they are, not unfrequently, terrible to behold, but she is sublimely accessible above all, they are incoherent; but she represents her experiences and opinions in the shape of a physico-mathematical diagram, recording her inward observations from day to day.]

EXPLANATION OF THE SUN-SPHERE DESCRIBED
BY THE SEERESS.

This sphere was unfolded during the last magnetic year, from Christmas 1826 to Christmas 1827, when, according to the Seeress, it melted away, and gave place to a new one; whilst all that had been permanently good in its experiences was woven into the life-sphere.

The difference between common and magnetic vigilance, is the same as between the intellectual and

the spiritually intuitive life. In the former, a man has laid claim to an outward existence, and prosecutes all sorts of intercourse with nature and mankind; in the latter, having abdicated this objectivity, he strains down into the deeps of spiritual life alone. In the one, the spiritual faculty is dispersed (like the radiance of the sun) over the external world; in the other, it is concentrated into a focus, which illumines all the sphere of existence. In the first, the varied products of the mind can be summoned before the consciousness, at will; in the second, the productiveness of the mind is in abeyance, and we are allowed a glance into that mystery of numbers, with which the spirit eliminates its products.

Somnambulists say, "I feel—I behold;" never, "I understand—I trace—I discover." Their communications are not like knowledge acquired, *a posteriore*, by the understanding; but like direct intuitions. Every time a clear-seer pronounces a number, she beholds it (painted) within: the number passes out of the native system of numbers, into the presence of the consciousness, (and that by a peculiar internal impulse,) where it then stands suffused with light. When she would speak out of the unknown natural language, she looks upon the characters—*feels* their meaning—and then translates the words into her ordinary language, whatever that may be. When she prescribes for herself, the properties of all things are clear to her; but only one—or say a few—accord with the internal requirements, and these she at once selects. When she foretells the time,

frequency, and violence of her own crises, she looks upon her organical type.

In all these states, the will is powerless, as well as the more educated intellect: passions and propensities lose their usual supremacy—all is absorbed into harmony with the spiritual instinct. Goodness and truth are imaged in the intuition of beauty, while the lusts and appetites withdraw (from before the mirror.)

In a word, common waking seems to consist in outward freedom and internal bondage; magnetic waking, in external bondage but inward freedom.

Let us now inspect the sun-sphere more closely.

1. The outward ring signifies the beginning of the instinctive life—the withdrawing of the spirit from the exterior of life, and its involution towards the centre.

2. The partial blue ring, between the two outermost peripheral ones, signifies the magnetic aura, felt like a band, produced by the ordinary application of magnetism. Mrs. H—— called it a magnetic wall, isolating her from the outer world. It does not go the whole way round.

3. The second complete ring is divided into 365 days and 12 months; and from this issues the radiance towards the centre. From this, developed by the magnetic rapport, proceeds somnambulism, and takes its aim against the interior of the life of spiritual instinct. In the different compartments into which the radii divide this ring, were Stored all the occurrences and disturbances of the magnetic

life, which befell her in the successive months of this magnetic year. At the end of each month a number is elaborated, which represents the sum of these disturbances; and from month to month it becomes larger, till it attain a maximum which has its root in the number native or peculiar to her as an individual.

4. The spaces between these two and the next included rings Mrs. H— delineates as her spirit-world. The spiritual appearances with which almost daily, and certainly without being magnetized, she stands connected, form an episode in this magnetic history so peculiar, that no similar narrative is extant. Her daily intercourse with so many beings, invisible to us, thronging around her, and continually ascending before her out of the mid-region, as she calls it, and all in order that, through prayer, they might regain their true relation to Christ and salvation through him, forms a singular chapter in this history.

5. The next included ring—that is, the third one—is bordered by bright little spheres, which are carried into the compartments of the month, there being one for each. In the middle lies the number ten, with which every one reckons outwards, as well as the number seven—being that with which Mrs. H— counts inwards, which is variable in each individual.

It is here that the deeps of intuitive life are first opened up in magnetic rapport, in clear-seeing, in sympathies and antipathies, in prescriptions for herself

and others, in divination, in the transference of the senses to distant parts, and especially in all those revelations which are peculiar to the higher states of somnambulism.

6. The three spheres lying immediately round the mid-point are set all round with little stars. When asked if this might not indicate the locality of the spiritual heaven, she replied—"These stars signify nothing but stars."

7. Out of the mid-point of the sun-sphere, into which the spirit transfuses itself, it looks backwards to the centre of the life-sphere, where Mrs. H—— places the sun of grace. Behind that sun there basks, in ineffable beauty, the abode of the blessed, which Christ has assigned as his own domain; but no mortal eye can gaze into it. We can know no more than is revealed by the glance which flashes for a moment in the spiritual eye and even that must be instantly turned away, or be stricken blind.

RELATION OF THE LIFE-SPHERE TO THE SUN-SPHERE.

Mrs. H—— said that the sun-circle, or sphere, is the world, and that every man carries the residue of it into the life-circle of his soul. As this world lies in the sun-sphere, so there lies a much higher in the life-sphere, whence every man has a presentiment of another world. The clear-seer steps out of the life-circle into the sun-circle, and beholds all that is

within the comprehension of man. But this faculty has become more Obscure since man has lost his integrity. From the centre of the sun-sphere, the spirit beholds the world as it really exists—without veil or screen. If the spirit looks longer in this centre, it glances momentarily back to the centre of the life-sphere—which is a much deeper seeing; and what he has here seen only remains with him as a presentiment. The centre of the sun-sphere must be something different from the spirit, because the spirit looks into it when it goes forth.

The beholding of the mid-region is different, for this lies wholly in the sun-sphere, which is alike in all men. The reason that so few men perceive this (objective) spiritual kingdom is, that their spirits are not able to place themselves in the centre of the sphere. It is mostly magnetic persons that can do this; and, therefore, it is they who see spirits.

By the fall, the spirit has lost its integrity, and is prismatically broken; it is coloured and troubled like a ray of light that has passed through a prism. The cloud of the life of appearance intercepts its view—the ideas of the true, and the beautiful, and the good, no longer exhibit themselves to it objectively, as they exist in the universal scheme. As Plato says, it has lost its wings, and, with the soul, is absorbed in the body and the world; and all that remains to it is a striving to regain those wings.

When the spirit is drawn from its sphere, acquired knowledge takes the place of the intuitive;

but the former is imperfect, and cannot supply the deficiency of the latter; but the spirit still strives after what it has lost. The expression of this striving is the true philosophy; and it remains true so long as it does not seek to identify itself with the fulness; of revelation. The Scriptures say that man came pure from the hands of God, though he has since fallen from his purity; but that he may recover it through mediation and redemption. The cause of the fall was sin, which has not only drawn the spirit from its centre, but out of its sphere; so that the worship of the one true God is split into a thousand fragments of the physical word, and a thousand idols of the human world. Truth and sin are two ever-receding poles; and we can only approach the one as we retreat from the other. There are many kinds of philosophy, but there is only one that is true; and therefore, for two thousand years the fate of all its systems have been an invariable cycle—a mere labour of Sisyphus; for no sooner have they reached their culminating points, then down they fall again.

The functions of the soul are—thinking, feeling, and willing—but the lowest of these is thinking; and those systems of philosophy which exalt it above the others are of the lowest grade. Enlightenment, enjoyment, light and love, are not the offsprings of thought; they have a higher source. The functions of thinking, feeling, and willing, originally belonged to the spirit; but, since the fall, they have detached themselves, and each seeks its own independence

the result of which is, that the understanding is no longer in union with the Other two.

If the philosophy of religion were founded on a real basis—such as is here intimated—and were further developed, the conviction would soon follow, that truth can only be elicited by exchanging the false centre of the absolute for the sun of race, and worldly wisdom for the gospel.

THE SEVENTH SUN-SPHERE.

On the 1st of May 1828, Mrs. H—— said that she felt something remarkable would occur to her; she knew not what it was, but hoped it would be for the best. After the news of her father's death—which she received on the 2d May, and which, as we have mentioned, she foresaw—her convulsions ceased; but, in spite of this, her magnetic condition augmented, and she was in the sleep-waking state several times every day. She told us that she could no longer move backwards and forwards in her sun-sphere as before; and that the stroke, or line, in her life-ring, which should not have reached the centre till December, had suddenly sprung forward; and that, as she had not strength to push or shove it back again, so much time was lost to her, and she feared it would occasion her death. The whole of the 7th was passed in a state alternating between dreaming and catalepsy. At one time her protecting spirit

appeared to her, pointing to a half-open coffin, which she interpreted as signifying that some peril impended over her life. On the 8th, at seven in the evening, according to her own A sleep-waking instructions—she being at the time in a state of catalepsy resembling death—I called to her, addressing my words to the pit of her stomach—"Do not forget this last year up to the present evening." Without this she told me that she should lose all recollection of the years that had elapsed since the commencement of her illness—a thing she could not endure the thought of. At my voice she started from her death-like state with a cry of terror, and an aspect of despair, but fell back immediately into her previous insensibility. Presently she awoke, seeming unable to comprehend her situation, or recognize the circumstances that surrounded her. She said that the whole of her seventh sun-sphere had fallen off; but whether she should enter on a new one, she could not tell—she could see nothing beyond the present day, and must keep herself as composed as she could, in order to preserve her recollection. Her speedy closing in or environment (Eingesperrtseyns) seemed to be the next thing she foresaw.

On the 15th, she somewhat recovered her recollection of that period which had become obscured to her; and she lost the feeling of her spheres altogether—even the time at which she had made them appearing already dark and distant, whilst that which had preceded it now seemed the latest. The recollection of this last was at first dim, but gradually

brightened, until she recalled every circumstance that had occurred with the greatest vividness. This kind of phenomenon is often observed in old people.

On the 27th of January 1829, Mrs. H—— being in her sleep-waking state, said that she felt her seven sun-spheres had fallen off; and that had not the last been cut through, as it had been, that with this crisis she should have recovered her health. The months of the sun-sphere, in which she then was, would last only to the 2d of May, instead of till the 27th December', as they should have done. By this loss she was thrust out of these months; and she believed that she was about to die, since these four months were all that were yet pending.

On the 2d of May she fell into a magnetic dream, in which she as usual spoke aloud, somewhat to the following effect:—"I am on a mountain—Oh! might I go down to the right, over those golden clouds, where I see that flowery vale! To the left I see nothing but graves and corruption—behind me I see mankind struggling and fighting, like lions and tigers—to the right the flowers are smiling on me, but I will to death and the grave. Must I fall under this stroke? Lead me where thou wilt—Oh! fearful dream!—Oh! guide me! Must I sink into the abyss? Thou art powerful and strong—Do I understand thee aright?—Must I remain on this mountain? Yes, I must stay till the hour is come; but thou art with me by day and night—if thou forsakest me, I fall. Oh! let me awake from this fearful dream!" &c. &c.

She was now in a new sphere, and a new magnetic life, in which she described her inner faculty of seeing as deeper than ever, although she should not speak out what she saw, as before. She said, her body was dead whilst yet alive, but that her son! was more free and calm than ever. "Let my body be no more regarded—be no care taken of it a torn garment, that I no longer value—into thy hand, O Lord! I commit my spirit." This was the presentiment of her approaching death; and, from this time, she herself maintained the indifference she recommended.

Although highly magnetic, and in a state of extreme debility, her sufferings had certainly been much alleviated during her residence at Weinsberg. She had more internal lucidity and calmness, and she had been cheered and consoled by intercourse and communion with many worthy men; but it was not in the power of her friends to defend her from the unfavourable circumstances that, just at this period, acted so prejudicially on her health—we allude more particularly to the death of her father, and the sickness of her child.

On the 5th May 1829, She returned to Lowenstein, there to fulfil her destiny.

And now, dear reader, was not the lot of this poor being a most pitiable one? But all things that come from God are for the best, though we understand them not; and the soul's health of this poor sufferer, and of those who take part in her pains, may perhaps

be the blessed fruits of her agony. Go ye into the world, my reader; and if the former part of this book be not to your mind, trouble yourself with it no more—go ye into the world, which will tell you that all this is deception, or the effects of a diseased imagination; but wait till the still, midnight hour finds you at the bed-side of the dying, or till the parting hymn is sung by the grave of your well-beloved. The tumult of the world drowns the voice of our sweet mother, nature; but the time comes at last, when the wheels stop—the clamour ceases—and that loving voice strikes in full accord upon our hearts; and then we stand amazed, that all our life long such a chorus of heavenly harmonies had been calling to us, and we heard them not.

PART SECOND.

REVELATIONS CONCERNING THE
INTER-DIFFUSION OF A WORLD OF SPIRITS
IN THE ONE WE INHABIT.

THE SEERESS OF PREVORST.

INTRODUCTION.

BELOVED, when you read these pages, although you be yet in the flower of youth, remember that life flies like a dream; and when it is gone, what will avail all the knowledge you have acquired as a means to honour and fame? You believe in a future state, but think little of the way that leads to it. You turn away your eyes from the picture of old age that awaits you, and seek to drown the warning voice within, by the distractions of the world without. But you cannot silence it, for it is the voice of God; and do what you will, it will yet cry to you, in the midst of pleasures, "Thou must die!" And when death threatens, you cling to the weak science of man, and rest dearer hopes on an apothecary's draught, than on all the treasures of the world.

And how little even do those who, by satiety of life are led to desire death, think of what awaits them! They hope they are not wicked enough for eternal punishment, and trust that God is too merciful to condemn them to it; and they believe that, in quitting this world of cm, they are going to an inheritance

of heavenly bliss. May these pages, which will not please the multitude—for the truths they disclose are too contrary to their hopes and wishes—may they, oh, beloved reader! in spite of the ridicule and incredulity of the world, awaken thee to serious consideration. Well I know, that all the ordinary views of this life—of soul and spirit—and of the present world and the next, must be altered, before mankind can bring themselves to believe what is here written; and that, rather than make this sacrifice, he will reject the whole, though the exchange had been a happy one. Under these circumstances, nothing remains for the investigator but his good intentions, and the beneficial purpose to which he has endeavoured to direct these events;—for the rest, he must wrap himself in his mantle, and defy the storm.

THE SEERESS OF PREVORST.

OF THE MAGNETIC MAN, IN HIS APPROXIMATION TO THE WORLD OF SPIRITS.

HOWEVER superficially we observe the course of nature, we cannot help remarking that she always advances by minute steps—that her progress is a chain, of which no link is wanting—and that she makes no abrupt transitions, Thus, in the Stone we see the plant—in the plant, the animal—in the animal, man—and in man, the immortal spirit. And as the wings of the butterfly are folded in the caterpillar, so in man—especially in certain conditions—the wings of a higher Psyche are revealed, ready, after his short earthly life, to be unfolded; and, by the magnetic man, before whom time and space are unveiled, we learn that there is a super-terrestrial world. The magnetic man is an imperfect spirit. In the polypus, which is the link between plants and the brute creation, we see both an imperfect animal and an imperfect plant; whilst fixed to the earth like a plant, it stretches its arms into the animal world, and thus bears witness to it. And, in like

manner, we see the magnetic man, whilst yet in the body, and enchained to the earth, putting forth feelers into the world of spirits, and bearing witness to that also. Such a striving after, and upward flight into, the world of spirits, we observe in all magnetic subjects; but never yet in So great a degree as in the case now before us. We have seen, in the former part of this volume, how this nerve-spirit—arrested, as it were, in the act of dying—became sensible of the spiritual properties of all things—properties, to our more closely imprisoned nerve-spirits, altogether imperceptible.

We have seen how this being—almost a spirit—releasing itself from its earthly husk, ranged through time and space; and is it much more strange, that through the same faculties which enabled it to perceive properties in earthly things, of which we are altogether unconscious, it should also be sensible of supernatural appearances, which are to us imperceptible? Man is apparently a link between blest and unblest spirits—or, in other words, between angels and demons—and, though an independent and self-existing being, is yet subject to the influences of both. Doubtless, the laws of nature, as far as we yet know them, are more especially fitted to this middle-sphere, in which we think, feel, and will; and are in less relation with those higher and lower powers, whose existence is denied by those independent spirits, who feel no innate presentiment of it.

We are not here going to offer a theory of apparitions

—whether our readers may look upon them as mere illusions of the brain, or be willing to accept the facts we shall offer as competent proof—but only to examine whether, in the disclosures of the Seeress, any reasonable foundation for belief can be found.

According to her, the nerve-spirit is the remnant of the body, and, after death, surrounds the soul with an aerial form. Being the highest organic power, it cannot by any other, physical or chemical, be destroyed; and, when the body is cast off, it follows the soul; and as, during life, it forms the only bond that unites the soul with the body and the world, so is it also the means whereby the soul, whilst in the mid-region, can make itself manifest to man—of which power the atmosphere is the instrument. In our ordinary condition, our senses are incapable of discerning these phenomena, just as we are incapable of perceiving the principle which produces seeing and hearing; because the subject cannot, at the same time, be the object.

But in the abnormal magnetic state, such conditions are possible. The nerve-spirit—which, in our waking life, acts through the senses on the objective world—in the magnetic life is more concentrated and self-reflecting, whereby the sensorium attains an unwonted energy. It creates internal senses for itself out of the nervous plexuses, whilst the external senses are more and more shut up. And thus, the sensitive life of the soul is augmented and strengthened, by the reinforcement of the knowing and willing powers, which unite with it.

In the same manner, the soul takes its direction towards its original centre, and knowledge is elevated into clear-seeing; and, under these circumstances, not only may the spirit be able to place itself in the centre of its orbit, but also those things which are hidden to ordinary eyes—as the inhabitants of the mid-region—may be visible to the excited senses of a magnetic subject.

Unless we look upon these supernatural appearances as mere chimeras, we must grant, that the preternatural lustre that shone from the eyes of the Seeress, when she beheld them, affords at least some confirmation of what she related to us regarding their frequent visits, and of how the dark forms gradually became brighter whilst she prayed. Her eyes shone like a flame, in which the dark spirits sought to sun themselves; and where, it is probable, they found a gleam of that sun of grace, from them wholly hidden. It is remarkable, that the Seeress placed the dwelling of the blest, and the sun of grace, in the centre of the sun's orbit, and the appearance of the unhappy spirits in its middle-region. The first belongs to the supernatural—the last, to the subternatural. Betwixt these lies the nature of man, which, in the high magnetic state attained by our Seherin, is placed in contact with both.

SOME REMARKS OF THE SEHERIN ON THE SUBJECT OF
GHOST-SEEING.

Persons whose life is in the brain—but especially those in whom it is more in the epigastric region—are occasionally capable of ghost-seeing; but the apparition is always seen by the spiritual eye through the fleshly. Through the soul may come presentiments, and the sensibility to spiritual things; but clear-seeing never. When, however, the spirit is excited by the soul, presentiment and ghost-seeing may occur; but, with those whose life is chiefly intellectual, this can only be momentary. The brain can contend, and resist; but it is only those whose life is in the epigastric region, who see them as I do; and, in such cases, there is no power of resistance. Certainly, these forms are not the offspring of my imagination, for I have no pleasure in them; on the contrary, they give me pain, and I never think of them but when I see them, or am questioned about them. Unfortunately, my life is now so constituted, that my soul, as well as my spirit, sees into the spiritual world—which is, however, indeed, upon the earth—and I see them not only singly, but frequently in multitudes, and of different kinds; and many departed souls.

I see many with whom I come into no approximation, and others who come to me, with whom I

converse, and who remain near me for months; I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused, or otherwise; and I cannot dismiss them. Not that they are always with me, but they come at their own pleasure, like mortal visitors, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awaken me—I know not how, but I feel that I am awakened by them—and that I should have slept on had they not come to my bedside. I observe frequently that, when a ghost visits me by night, those who sleep in the same room with me are, by their dreams, made aware of its presence; they speak afterwards of the apparition they saw in their dream, although I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear every thing around me as usual, and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it—I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud, that one could see through—which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sun or moonlight than in the dark; but whether I could see them in absolute darkness, I do not know. If any object comes between me

and them, they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them; but I am so sensible of their presence, that I could designate the exact Spot they are standing upon; and I can hear them speak although I stop my ears. I cannot endure that they should approach me very near; they give me a feeling of debility. Other persons who do not see them are frequently sensible of the effects of their proximity when they are with me; they have a disposition to faintness, and feel a constriction and oppression of the nerves; even animals are not exempt from this effect. The appearance of the ghosts is the same as when they were alive, but colourless—rather greyish; so is their attire—like a cloud. The brighter and happier spirits are differently clothed; they have a long loose shining robe, with a girdle round the waist. The features of spectres are as when alive, but mostly sad and gloomy. Their eyes are bright—often like a flame. I have never seen any with hair. All the female ghosts have the same head-covering—even when over it, as is sometimes the case, they have that they wore when alive. This consists in a sort of veil, which comes over the forehead and covers the hair. The forms of the good spirits appear bright—those of the evil dusky.

Whether it is only under this form that my senses can perceive them, and whether, to a more spiritualized being, they would not appear as spirits, I cannot say; but I suspect it. Their gait is like the gait of the living, only that the better spirits seem

to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand or gravel, rustling of paper, rolling of a ball, shuffling as in slippers, &c. &c. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened, or through the walls. I observe that the darker a spectre is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still with them. I never saw a ghost when he was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking, and their voices are various, as those of the living. They cannot answer me all that I desire; wicked spirits are more willing or able to do this, but I avoid conversing with them. These I can dismiss by a written word, used as an amulet, and free others from them as well as myself.

When I talk to them piously, I have seen the spirits, especially the darker ones, draw in my words, as it were, whereby they become brighter;

but I feel much weaker. The spirits of the happy invigorate me, and give me a very different feeling, to the others. I observe that the happy spirits have the same difficulty in answering questions regarding earthly matters, as the evil ones have in doing it with respect to heavenly ones; the first belong not to earth, nor the last to heaven. With the high and blessed spirits I am not in a condition to converse; I can only venture on a short interrogation. I am told that, when asleep, I often spoke with my protecting spirit, who is amongst the blessed. I know not if this be so; if it were, it must have been in moments when my spirit was disjoined from my soul. When soul and spirit are united, I cannot converse with the blessed.

The spirits who come to me are mostly on the, inferior steps of the mid-region, which is in our atmosphere; but mid-region is a misnomer, and I call it so unwillingly. They are chiefly spirits of those who, from the attraction of, and attachment to, the external world, have remained below—or of those who have not believed in their redemption through Christ—or who, in the moment of dying, have been troubled with an earthly thought which has clung to them, and impeded their upward flight. Many, who are neither condemned nor placed amongst the blessed immediately after death, are on different stages of this mid-region; some, whose spirits have been purified, are very high. On the lowest degree, these spirits are still exposed to the temptations of the wicked; but not in the higher, where they

already enjoy heavenly happiness, and the purity of the blessed.

But it must not be thought that improvement is easier there than here; it must originate with themselves; there are no worldly distractions or dissipations; the whole sinful life lies comprised in a single sign, or character, before the spirit, and he has to choose betwixt heaven or hell. Those on the lower degrees, who are the heaviest, are in a continual twilight, with nothing to delight their eyes. This dimness does not belong to the place they are in, but proceeds from their own souls. The orbit of the sun is no longer visible to them; and, although they are in our atmosphere, they have no eyes for earthly objects. It is only by their inward improvement that they obtain light and the power of seeing. As soon as they have light in their souls, they can quit our atmosphere, and they can see light again. These are they who mostly come to me; whilst I am unhappily so constituted that I can see them, and they me. They come to me that I may aid them through prayer, and give them a word of consolation. Others come Under the erroneous persuasion that the avowal of some crime, which weighs upon their spirit, will bring them rest. Under the influence of this error, they are often more anxious about some single misdeed, than about all the rest of their ill-spent lives; and others still come to me to whom some earthly feeling or thought has clung in death, which they cannot shake off. It were better they addressed themselves to the spirits of the blest; but their

weight draws them more to men than spirits. They come to me, and I see them independently of my own will.

These revelations will appear to many incredible and absurd—especially to those who are of opinion that a spirit must know more than a human being; but I answer that this is not the case with these spirits; they are in a very inferior state, are mostly entangled in error, and can more easily approach man, with whom they are in a sort of nervous relation, than heavenly spirits. A spirit that has lived in darkness here on earth, remains dark after death. And thus a weak spirit becomes weaker after death, when it has no longer the support of the soul, which then only serves it for a shell; or rather the amount of his weakness is exposed by his Standing alone and unsustained. A sinful and worldly-minded man may shine on earth by the strength of his intellect; but his spirit is only the weaker and darker, and wholly lost to its inner-life. And thus also it arises that, in the kingdom of spirits, such a one is much lower than his arrogant and lying soul caused him to appear in the intellectual kingdom. If, however, a man has highly cultivated his soul and spirit, he cannot, after death, fall into this heavy and impotent state; but, by cultivation, something is implied of a much more elevated nature than is commonly understood. But even in these powerless spirits, except when completely given over to evil, the heavenly spark is not wholly extinguished; these seek always to draw the soul to them,

till it is at length purified, then they become wholly spirits. Such spirits, when they are not entirely pure, enjoy a certain degree of happiness in the mid-region, in which they may rise higher, but can sink no more, The forms of these spirits appear to me brighter, as does also their attire;—in short, they are spiritualized.

We will here add a few particulars gathered from the Seherin in conversation, and from her letters to Eschenmayer on the same subject.

He asked her—"Can all men see ghosts, or only those in whom a spiritual eye Shines through the fleshly one?"

She answered—"The power of ghost-seeing resides in all men, but is seldom active, and only momentary, since it must be excited by something that calls forth the inner-man; and this is generally dispersed and suppressed by reason."

On the subject of the growth of children in the other world, Mrs. H—— said—"I once asked a spectre whether human beings grew after death, because I had seen some who had died in early youth that seemed to have become much larger? and he answered—'Yes; when they are taken from earth before they are full grown. The soul constructs itself a larger shell till it is as large as required. With children this is as bright as with the blessed.'"

On being asked whether the undeveloped faculties of children were developed after death? she answered, that they were developed through the nerve-spirit,

which remained with the soul; but that we were unable to conceive the power and purity of children, who have all that their heavenly Father gave them, not having deteriorated their soul and nerve-spirit by words or works. But men must not, therefore, desire to die in their childhood, for a life spent after God's will ensures a still more blessed state. But what purity and elevation might we attain even on earth, if we did not so weaken the powers of our soul by our words, works, and thoughts. Our flesh would be purified, and all our faculties exalted.

With respect to the condition of the heathen after death, the Seherin said—"Some days since I asked a ghost, who had some degree of brightness, where he was, and with what he, and the spirits that were with him, engaged themselves." He answered—"I am not in the mid-region; I am in a certain degree of happiness—in that wherein are placed the heathens, and all those who, by no fault of their own, remained ignorant of their Lord and Saviour. We are there instructed by angels until we are ripe for greater bliss."

On being asked whether mankind could release spirits, she answered—"No; they must release themselves from the bonds that hold them. They seek help from living men; and have the idea that we can help them, because they have no comprehension of the great Redeemer. We can only be mediators, as I am. I always seek to persuade them from their error, that I or others can help them. I pray earnestly with them, and wean them more

and more from the world; but it costs much labour before such souls are turned to the Lord. When they have no good inclinations, we can only comprise them in the universal petition for our neighbours. There are many instances in which the half unblest—those in a middle stage—could raise themselves higher, since it depends on themselves to frequent good spirits, and be instructed by them, when their progress would be much faster than by the assistance of mortals."

We thus learn by these revelations of the Seherin, that virtuous heathens, and all upright men, are destined to happiness hereafter; but that a belief in the Christian religion being absolutely necessary to perfect salvation, they must be instructed in it by angels, even after death, before they can enter into the kingdom of God; and when Christ says that he will draw all to him, and that there shall be but one flock and one shepherd, he includes the heathens, and alludes not only to the earth, but to the kingdom of heaven also; and when he has sent the Gospel to the heathens, and has drawn them into his fold, we may be certain that a state of bliss will be prepared for them very different to that they aspire to.

OBSERVATIONS ON THE REVELATIONS OF MRS. H——,
BY ESCHENMAYER.

According to Mrs. H——, the life of the brain is the intellectual life, that in the epagastric region the sensitive life. This last is deeper and more internal than the first; it lies in the centre of the organism of the soul, and is a central power, whilst the intellect is only a peripheral, or partial power. All those who place the true above the beautiful, understanding above emotion, the inductive above the ideal, &c. &c., pervert the nature of the soul, and can never comprehend the distinction made by Mrs. H——.

"Spirits," says Mrs. H——, "are seen by the spiritual eye through the fleshly one."

The fleshly eye perceives such objects as have colour and form, and gives us intelligence of those that are in the light, or reflect it; and this it does by means of the nerve-spirit, which resides in the nerves. But there is, besides this, a spiritual my and a spiritual eye, to which the nerve-spirit itself becomes objective. Suppose, then, beings whose forms are identical with the plastic plan of the nerve-spirit itself, as Mrs. H—— describes the departed souls, the spiritual eye will perceive them through the bodily one. In ordinary waking persons, the cloud of our life of appearance interposes betwixt the

fleshly and spiritual eye, and they then see nothing—but material superficialities. And when now and then a spiritual ray does pierce through the cloud of our intellectual life, it is only momentary; and our reason rejects and disputes the airy form of a departed soul that has presented itself to the spiritual eye. But, in that emotional life which Mrs. H—— lived for several years, this may become a permanent condition. No person who had ever seen the peculiar piercing look (Stechblick) that Mrs. H——'s eyes assumed, and which each time was accompanied by a sort of nervous shock, which pervaded the whole body, when she perceived the image of the inner-man in any one's eye, could for a moment doubt that she had a faculty of seeing different to that of ordinary human beings.

She distinguished the bright from the dark spirits—designating one as the good and the other the evil; and such is the difference betwixt the kingdom of light and truth, and that of darkness and lies. The evil ones are, also, the apparitions, who make themselves audible by means of the nerve-spirit and the air. But how is this possible? Is it not the intensity of the nerve-spirit that, whilst we are alive, rules our corporeal mass, so that the muscles are only the medium by which the strength of the nerve-spirit accomplishes the motion required? But this strength, so far from being proportioned to the mass, exceeds it immeasurably; so that, by the force of the nerve-spirit, an insignificant muscle can move a great weight. Let us take away the corporeal

medium—which is what happens in death—the, power still remains—namely, the nerve-spirit, which, according to Mrs. H——, the Soul after death uses as its instrument.

And thus we are not far from the conclusion, that this power may imitate various sounds by means of the air, and, by its own pressure, remove weights. We are accustomed, indeed, to see forces exerted through material mediums; and yet force is opposed to matter. Who shall weigh the lightning, which resists all weight? The nerve-spirit, being an organic power, has yet more intensity than the lightning; and, to exhibit itself, it needs no instrument but the air.

How the soul is to exist after death, is assuredly a question worth asking. A soul given wholly to the world retains this direction after death; for it would be strange if such an one could be suddenly purified from his vices and sins. The existence of the soul after death is a universal belief; but the conditions of this existence few trouble themselves to inquire. This indifference is painfully disturbed by the Seherin, who exhibits to the worldly-minded the picture of their own future state, and shows us, miserable God-forsaken souls, who once enjoyed all the pleasures of this life, bearing about the burthen of their sins upon them. In describing the states of the rich and the poor man, the Bible only exhibits the extremes, leaving the intermediate conditions to be understood. The Seherin justly says, that, in the higher grades, the soul feels too much happiness

and purity to be exposed to the temptations of the wicked; but, in the lower compartments, on the contrary, the spirit is left to work out its own improvement; there are no distractions nor worldly occupations there; the whole sinful life lies before the eyes of the spirit in one single character, (or sign of the natural language,) and he has to choose between heaven and hell. Those who have been baptized in Christ carry this seed above with them, although it may have struck no root on earth; and there it may be cherished and tended till it becomes itself a flower of light, and overgrows the weeds that starve it. Prayers are the living waters that quench the tantalizing thirst of these unhappy spirits; but wily did they address themselves to the Seherin for aid? Because, she answers, she was so constituted that they could naturally see and hear each other. And thence may be conceived an equally mutual incapacity in the case of persons in a normal condition. The spirits came from their dark dwellings to sun themselves in the bright light that shone from her bodily eye.

Mrs. H—— says that—"A sinful worldly-minded man may shine in this life by the force of his intellect; but his spirit is but the weaker and darker, and incapable of looking within. When he dies, the soul that sustained him here becomes only the husk of his spirit—the weak dark spirit, which is now the ruler. Alas! what then? A profound truth this! The highest intellectual wealth may be the accompaniment of the most lamentable moral poverty"

But it is only our moral gains that will be carried to our account in the next world; our knowledge will not be reckoned, for it has there no value unless it has been devoted to purposes of religion and virtue. The Scripture says—"I will bring to nought the wisdom of the wise, and the understanding of the prudent will I overthrow. The wisdom of this world is foolishness with God."

The peculiar property of the pure spirit is *seeing*,* not knowing. All human knowledge is defective and when the spirit is absorbed in the soul, and knowledge supersedes *seeing*, it is overshadowed, and loses its integrity. A second property of the spirit is freedom; but not that freedom which reason has set up for itself, but that which proceeds out of the worship of the heart.† And a third, is the conception of the harmony that exists between the true, the beautiful, and the good; and not their severance—each for itself—as is the case in the organism of the soul. All those systems which establish their absolute in knowledge, radiate from a false centre; they place freedom below the law, and know not love; for where love begins, there the law ends. Christ has said, "I am the truth; the Word is the truth; the Holy Ghost is the spirit of truth." In the Word dwells the spirit of truth, and there alone can our spirits find their purification. All philosophy is true and complete which aspires to holiness, and

* Das Schauen—intuitive knowledge or feeling; inspiration.—TRANSLATOR.

† The obedience that makes free.—TRANSLATOR.

homologates itself with the Word; and all philosophy is false and partial, which fixes its centre in either the understanding of the true, or in the idealizing of the beautiful, or in striving after good alone. But falsest of all is the scholastic, which represents nothing but an intellectual game of chance, which reason plays with itself; glorifying itself upon the lucky combinations of the dice, however short the duration of its triumph; for soon another arises to confound the lucky cast, and establish a new system.

Mrs. H—— remarks, that her description of the apparitions will appear, especially to worldly minds, incredible and absurd. I do not doubt it; for who will believe in so distasteful a region of unsubstantial shadows? But what if one arose from the dead to tell us it is so? Still it would not be believed. Now, I believe, that when we cast off our body, the laws of nature cease, and the wisdom built upon them becomes vain; whilst a moral law of a very different kind will supersede them. With those whose wisdom is of this world, we will not dispute; we will only urge them in their ideal conception of another, to give precedence to moral merit or demerit.

I support this history upon two grounds: 1st, The evidence which I received from the lips of persons worthy of the highest credit, and testimonies such as no similar history can adduce; and, 2dly, On the problem which each person may propose for himself—namely, to find as appropriate a condition for the reprobate, after death, as that described by the Seherin.

FURTHER EXPLANATIONS WITH RESPECT TO THE SEHERIN'S
FACULTY OF GHOST-SEEING.

This faculty of ghost-seeing, which was found in so high a degree in the case of Mrs. H——, resided, more or less, in several other members of her family, especially her brother. He had seen apparitions at an early period, when he was absent from his sister; and later, when with her, he often saw those that were standing near her, or passing through the room. He once said to me, softly, "There is a spirit passing through the room into my sister's chamber;" and he had hardly spoken, when we heard Mrs. H—— conversing with a spirit, which stood visibly before her. But he had not this faculty at all times, though she had; for, one evening, when she called to me and him to come and see this same spirit, which was then in her chamber, he could not see it, although she could, except when I unconsciously placed myself in a position to intercept her view of it.

Her child also, only three years of age, gave many decisive proofs of possessing this faculty.

A sister of Mrs. H——'s, a very simple, unsophisticated girl, had so acute a sensibility to the proximity of these immaterial beings, that, without actually seeing them with her eyes, she could give a description of their appearance, according with the reality described by Mrs. H——. She said—"I do

not see them with my ordinary eyes—I see them from within;" yet this girl was never somnambular, and was in perfect health. Novalis is of opinion, that when we see a ghost, we become momentarily magnetic. This was certainly the case with Mrs. H——. A glass laid on the pit of her stomach made her more awake; and, remarking this, I told her sister, when next she observed that a spirit was present, to apply a glass in this manner. She did so; and the effect was, that the spirit appeared to grow darker and larger, and Mrs. H—— became very much terrified—a thing that was quite unusual with her. It would thus appear that, to the spiritual inner-eye, a ghost seems brighter than it would do to the fleshly eye; and it was the opinion of Mrs. H——, that she probably did not see the spirits as they really were.

A very honest and truthful young girl of Lowenstein, who for some time waited on Mrs. H——, was obliged to resign her situation, because she saw all the spectres that entered Mrs. H——'s chamber, even whilst they passed through the *antichamber*-; and could describe them exactly, in conformity with Mrs. H——'s description, only that they appeared to her darker, and more grim. She is the only person I know of who heard the spirits speak as well as Mrs. H——. Many other persons were made conscious of their proximity, by a sensation of faintness and anxiety; and those who slept in Mrs. H——'s room were frequently affected in their sleep by these spiritual visitors, and related their dream on

wakening. Thus, spiritual life, dreaming, sleeping, and death, seemed all commingled.

Mrs. H—— was of opinion, that a person not ordinarily gifted with the faculty of ghost-seeing, was more likely to have this perception in winter than in summer. Doubtless, at this season, telluric life preponderates; and hence the significance of the holy period of Advent, and that from Christmas eve to Twelfth Night, which is supposed to be particularly appropriated to the appearance of spectres.

These spirits were audible to many and various people, but only accidentally; never when they were watched for. The sounds they made chiefly resembled slight knockings, as on the wall, table, bed-stead, and sometimes in the air; rustling as of paper, rolling of balls, and pattering of feet. Frequently, especially when a certain dark spirit was about to appear, (whose history will presently be given,) there were sounds as of the throwing of gravel or sand, combined with actual throwing of substances—on one occasion, pieces of lime. These sounds were not only heard in Mrs. H——'s apartment, but in other parts of the house—even our own bedchamber—as long as she inhabited the lower room. This was also the case in the other two houses she resided in; and these noises were also heard in the chambers of other people, sleeping under the same roof with her; as also strange sensations, as of pressure, &c. &c. Nay, not only so, but these sounds would be heard in the houses of persons into whose door she never entered—having been, indeed, for

some months confined chiefly to her bed; they were, however, those who visited her, and whom the dark spirit, therefore, molested.

Thus, Mr. Zenneck, a merchant of Stuttgart, related to me, that after spending the evening with Mrs. H——, there had been a singular opening and shutting of doors in his house in the night, and sounds like throwing of sand and gravel in his bedchamber. He resided not far from Mrs. H——, but had never heard a syllable on the subject of the dark spectre. The same circumstance occurred to Mr. Wagner, an artist at Heilbronn. I conjectured the cause of these sounds, but did not communicate my suspicions.

I myself once saw a spectre, at the moment that Mrs. H——'s eyes were fixed on it. To me the outlines were not distinct; it looked like a pillar of vapour, or cloud, of the size of a man; it stood by her bed-side, and she was speaking to it in a low voice. She told me afterwards, that it was the spectre of a tall, old man, who had visited her twice before. It is remarkable, that on his first appearance, her sister had seen it; and also another person, who discerned it as distinctly as Mrs. H—— herself.

To the above-mentioned servant girl, the spirits appeared in darker hues than to Mrs. H——. Another person once saw one, like a grey cloud, but with more defined outlines than I had done.

In many accounts of spectres, the sounds we have described are alluded to; these being, possibly, the

only means these beings have of making their presence known to mortals. The darker the spirit was, the more these sounds seemed to be in their power; which Mrs. H—— explained, by saying, that to them the nerve-spirit, by whose means the noises were made, was more closely appended—less disjointed.

This nerve-spirit, invisible to us, belongs to the potencies of nature—if not physical, at least organic. Our muscles were dead flesh without it—from it we derive all our energy; for the simple contraction of the muscles is not power. It is the will of the nerve spirit, flowing through our fibres, that causes contraction. As long as we are in objective relation through our bodies, the nerve-spirit can only exhibit itself by the body; but, when freed from this, it can produce sensible effects on the world of mind and matter, by means of a substance it extracts from the atmosphere. Thus is the question of unbelievers answered, "How can a spirit produce sounds?" But they still cry Mrs. H—— is a deceiver—all is imposition!

I visited Mrs. H—— at least 3000 times—passed hours and hours with her—was better acquainted with her associates and circumstances than she was herself; and I gave myself inexpressible pains to investigate all reports, but I never could discover deception; whilst others, who never heard nor saw her, and who spoke of her as the blind do of colours, detected the imposition without difficulty.

Mrs. H—— never spoke voluntarily of these apparitions,

for the subject gave her pain; and when she did so at my request, or that of others, it was with a simplicity and conviction that often affected even unbelievers. She considered this gift of ghost-seeing so great a misfortune, especially from the gossip it occasioned, that she often earnestly prayed to God to take it from her; and she once wrote to a friend on the subject, in the following terms:—"If I could prevent these spectres knowing of, or visiting me—could I entirely dismiss them, or cause other people to see them, (which last, however, I cannot desire,) my situation would be much amended; for I frequently feel myself alone—deserted and misunderstood by a great part of the world. But it is the will of God, and I am silent."

When the advantages and disadvantages of those who are so organized, as to have eyes for the invisible world as well as the visible, are balanced," says Kant, "this gift appears to resemble that of Juno to Tiresias, who gave him the gift of prophecy, but made him blind."

All who took the trouble to observe and prove Mrs. H——, became convinced of her truth, singleness of mind, and piety. She did not expect other people to believe in the reality of these apparitions; neither, she said, did God require it of them. "Unfortunately for me," she would say, "my life is so constituted, that these spiritual beings see me, and I them; but others have no part in these preternatural phenomena, and they are welcome to believe them visions or optical illusions if they please. None

need desire to see them; I know too well, from my own experience, the injurious effects of this faculty upon the brain."

I long entreated Mrs. H—— to procure that I should hear a spectre; and as, at a later period, this often happened, I next begged her to obtain that I should see one; but she said that did not depend on her will. Some persons looked upon this desire as a sin; but Eschenmayer says, in his "Mysteries," that as these facts did not simply regard magnetic phenomena, but involved subjects of the deepest interest to mankind, as communications from the dead, &c. &c., he looked upon it as part of the duty of a physician. He made the same request, but she gave him the same answer; adding, that it could only happen under certain circumstances. Doubtless, those who, in ordinary life, do see them, are momentarily in a magnetic state; but the brain quickly resuming the ascendent, they think they have been deceived.

Many persons thought, that this ghost-seeing on the part of Mrs. H——, originated with me, and those about her; but Mrs. H—— was not like some dependent somnambules I have seen; she stood alone. She appeared, to those who knew and understood her, as a very sensible woman, in a very abnormal state.

The first time she mentioned having seen an apparition, I reproved and contradicted her, conceiving it to have been only a vision; and although time

and circumstances changed my opinion, I never ceased trying to persuade her, that the spectres she saw were merely ocular illusions, like those of Nicolai and others. But, in spite of this, they still frequented her—were often heard and felt by others—and one extraordinary fact followed hard upon another.

With respect to the ghost-seeing originating with me, Mrs. H—— saw them before she came to me, and when she was under a magnetizer who did not believe in them. Her belief was in no degree shaken by my doubts, nor by my declarations, that there could be no perfect convictions unless others saw them too.

In my own house, I can bear witness, not only to the sounds of throwing, knocking, &c., but a small table was flung into a room without any visible means; the pewter plates in the kitchen were hurled about, in the hearing of the whole house—circumstances laughable to others, and which would be so to me, had I not witnessed them in my sound mind; but which become doubly significant, when I compare them to many accounts I have heard of the like nature, where there was no somnambule in question.

At my request, the Prelate von Marklin spoke to Mrs. H——, and endeavoured to argue her out of her belief in the reality of these apparitions, he being himself an entire disbeliever in such appearances. She listened to him with satisfaction, but the spectres

came no less; nor were their visits less frequent when she was surrounded by friends who not only did not believe, but laughed at the whole story.

An acquaintance of Mrs. H——'s, who sometimes visited her, one day informed us that a friend of hers was dead. This person had promised her that he would appear to her after death, and we consequently hourly expected to learn that she had seen his ghost; but days, weeks, and months passed, without any such event happening. Then the acquaintance owned, that not believing in the reality of these apparitions, he had said it for an experiment; the person was not dead.

Another experiment was made as follows: Mrs. H—— was frequently visited by the spectre of a deceased person, of whom she had never seen or heard anything whatever. A friend bade her learn of this ghost the period of his birth, which neither she nor I knew. This was done; but when our friend made inquiry of his relations whether the time mentioned was correct, they said—"No." This our friend wrote to us; and I read the letter to Mrs. H——, advancing it as a strong argument against the reality of the apparitions. She answered, Unmoved, that she would inquire again. She did so, and the answer was the same. I wrote again to my friend, saying so, and begging him to ascertain more particularly the period of the birth in question; and, on doing this, he found that the relations had been in error; the time had been correctly named.

I could relate many other equally remarkable facts

but that I should be encroaching too much on the privacy of the parties concerned. I am aware that many persons will remain utterly incredulous; and we desire to force our belief on no one, though our own conviction remains unshaken. Mrs. H—— had this gift from her childhood, and continued to have it, in spite of all our efforts; so have many other persons of robust health, without being in a magnetic state at all. But these phenomena are always attributed to insanity, and, therefore, never investigated. This faculty was natural to Mrs. H——, but, doubtless, was heightened by her magnetic condition.

Although healthy persons seldom possess this faculty in the same degree that Mrs. H—— did, yet many persons have it more or less. A remarkable example occurred to Councillor S——l at Neustadt. Though, from his 20th to his 65th year, he had excellent health, and led an active life; yet he was endowed with a faculty of clear-seeing almost amounting to sleep-waking. He could, like our Seherin, discern the inner-man through the outward husk, and had the gift of presentiment.

"Once," said he, "as I was lying in bed, planning the marriage of a certain young person with a relation of my own, the curtains of my bed were drawn aside, and an arm was thrust in. In the hand was a tablet, on which was inscribed, in strange characters, altogether unknown to me, 'Frederika will be married in three years, four months, and two days.' Amazed that I should understand it, I nevertheless took a note of the words, and the date. The young

lady did not marry my relation; but I afterwards heard that she married another person exactly at the time named." The inner-language, frequently alluded to, will here be recalled to mind.

This gentleman was wont to say, that the spectres he saw appeared of a bluish-grey, and attired as when alive. In places frequented by spirits, a strange feeling warned him of their proximity—not fear; for that they never inspired. "I often observed," said he, "that animals were sensible of their presence, when persons about me were not. For the rest—although I could speak, and enter into closer communion with them, I never do, but seek to avoid their proximity." The robust health, and active life of this gentleman, renders his case the more remarkable.

The gift of Swedenborg is well known. Claudius says, "Whether Swedenborg was a fool, or really saw spectres, remains a question; but we can scarcely doubt that there are spectres; and Swedenborg solemnly declared, both in the course of his life, and on his death-bed in London, in 1771, that he had seen them." Our Seherin bore the same testimony in her last moments.

"People seek to account for the apparitions seen by the Seherin von Prevorst," says Friedrich von Meyer, "by adducing those seen by Nicolai; Blake, the English painter, who could call them up at will; and many other melancholy, nervous, and hysterical persons—and we are far from supposing that all ghost-seeing is objective; it is often subjective—but,

in these cases, all appertaining circumstances must be taken into consideration; and we cannot be assured that the forms seen by Nicolai and Blake were purely the offspring of imagination—they may have been a mixture of reality and delusion."

"In fine, people may explain these phenomena as they please," says Eschenmayer; "we will refer to the words of the prophet—'And it shall happen in the latter days that I will pour out my spirit upon all flesh; and your sons and daughters shall prophecy; and your young men shall see visions, and your old men shall dream dreams. And in those days I will pour out my spirit upon my menservants and my maid-servants, and they also shall prophecy.'"

"Ever and anon," says Kerner, "a ray bursts through the mysteries of creation, and penetrates the cloud of our factitious life. He who looks up to heaven, sees this ray, like a flash in the night, which, for a moment, illuminates a region unknown; but he whose eyes are fixed on the earth, cannot see this ray, and for him all is night. But the recollection of this unknown region, dwells for ever in the mind of him who has once perceived it, and thither all his energies are directed; but he who sees it not, seeks it not—he lies wrapt in the cold arms of the earth, of which he is born—the caterpillar, hid in the ground, can only, through a long, long, process of metamorphosis, become a butterfly."

THE BELIEF IN SPIRITS IS GROUNDED IN NATURE.

A belief in the proximity of spirits, and of the Souls of the departed, is common to all people; it is innate in the human breast, and only suppressed by education and culture. The sages of old speak confidently of a spiritual region, of the middle-state after death, and of a moral weight or heaviness which, after death, drags the impure soul back to the earth. Plato tells us, that when a pure soul leaves the body, it goes at once to God and immortality; but that the impure, who loved only their body, and studied only to satisfy its desires, and indulge its passions—who loved not wisdom, and whose eyes were blinded—cannot shake off the flesh. It accompanies them, and drags them down to the earth; and the spectres that hover round their own graves, and appear to mortals, are of those who could not separate themselves from their bodies, and who have preserved some means of rendering themselves visible. (According to the Seherin, this is the nerve-spirit.) "It is not," says Plato, "the pious souls, but those of the ungodly, who revisit the earth."

The testimony of many trustworthy and sensible persons of the present day should also be considered. I know a number of such, whose experience tends to confirm these views; and I am acquainted with many houses, which have long had the reputation of

being visited by apparitions. I could relate numerous authentic histories of this nature; but, having been communicated to me in private circles or letters, I could not give my authorities, without too heavily taxing that human weakness, which shrinks from the ridicule of the world on these subjects.

Mayer observes, how much more advanced we should be in the knowledge of these spiritual matters, were we not restrained from avowing and investigating them, by a childish fear of the world; and instances the case of Lichtenburg, a very sensible and philosophical-minded man, who relates that, being one night in bed, he found himself suddenly seized with an unaccountable anxiety about fire, which he could not overcome; and he fancied, at the same time, that he felt an unusual warmth at his feet, as if from a neighbouring fire. Presently afterwards the alarm-bell rang, and I found the fire was not in my chamber, but in a tolerably distant house. Lichtenburg adds, "I have never related this circumstance before, as far as I remember; because I did not choose to take the trouble of defending it against the ridiculous views which might be taken of it, nor against the scorn of philosophical opponents."

Kant, that deep thinker, says, that he knows as little what is to be the condition of man after death, as he does how he comes into the world; or how an immaterial spirit can be confined in a material body, and make it the instrument of its will. Neither, he says, can he feel himself authorized to reject all

ghost-stories: for, however improbable one, taken alone, may appear, the mass of them, taken together, command some credence.

ON HADES, OR THE MIDDLE-STATE.

Thirty years ago, a controversy was raised by the theory of apparitions, propounded by Young, as to whether the Bible countenanced the belief of a middle-state after death, many being of a contrary Opinion. But Young calmly and confidently maintained his own, and came triumphantly out of the dispute, it appearing incontestible that the New Testament supports this belief; and that, up to the period of the Reformation, the Church inculcated it. But the Reformers set themselves against this persuasion; and Luther, in his translation of the Bible, struck out the words Hades, and the Hebrew equivalent Scheol, and always translated them *hell*, or the *grave*. The curious reader may find in Young's Apology, the various references to the Bible which are connected with this subject.

Nevertheless, Luther was entirely of opinion that the dead may appear to the living, as his own writings and experience prove; and Melanchthon not only believes, but gives a remarkable example, drawn from his own family—his father's sister having appeared to her husband after death, and earnestly conjured him to pray for her.

In the Greek version of the Testament, the word Hades is always substituted for Scheol, both having the same signification. But the highest condition in Hades was one of bliss; and, up to the time of Christ, this was by the Jews called Paradise, as the lowest place was called Gehenna; and by this we obtain an explanation of the parable of the rich and the poor man: the former was in the lowest part—the place of torture; the latter in the highest—in Abraham's bosom. Neither do Christ's words to the thief on the cross contradict this belief; he does not promise that the thief is immediately to enter heaven, since he himself did not do so, according to his own words: "I have not yet ascended to my Father." When he died upon the cross, he passed into that state of transition prepared for all souls; as when he entered the world, he came into it, as all men do, from his mother's womb. It is not consistent with Scripture, nor with the nature of things, that man, with the corruptions of the world on him, should pass at once from the body into the presence of God. It is an acknowledged truth of revealed religion, that men carry their works with them to the other world—that is, their frame of mind, their desires, their aims, and their habits; and it is remarkable how much the ancient mythologies accord with this view; and the old poets do not cease to wonder that men cannot leave their cares and their loves behind them. Hence arises the anxiety of the dead with respect to the honourable disposal of their bodies—of which Pliny the younger relates an instance, and

which Young refers to the lamentable remnant of earthly prejudice which clings to the spirit. And thus, reader, will the doubts of the doubter cling to him, and he will not enter the kingdom of heaven till he receives it like a little child. And if he believed not in God from his works when on earth, he may doubt his existence still, for he will no more see him than he did here. He will associate with sinful souls like himself; and he may still doubt the necessity of virtue, the efficacy of repentance, and the salvation through his Redeemer. He will despise God's messengers as he did here; and, as here, he will attribute his misery to anything but its real cause. True faith is an earnest desire after God, and the whole purpose of his gracious institutions; but to attain this, we must cast off our pride of human understanding, and be humble and poor in spirit. Without this, how shall we see God? It is, as we have said, not the blessed, but the unblessed spirits that return to earth. They have not cast off their low desires and unworthy thoughts when they cast off their body; these have followed them; and is it to be wondered that their weight should bring them back to earth where their treasure is? "Where thy treasure is, there shall thy heart be also." And it is their punishment that, whilst they are shut out from the joys of the righteous on the one hand, they are, being incorporeal, excluded from earthly pleasures on the other.

Now, when the body dies and falls to dust," says Jacob Bohm, himself a clear-seer, "the soul

retains its form, as well as the will that animated it. It is certainly away from the body, because in death there is separation; but then the form appears with and in those things it here affected, with which it had assimilated and become saturated; for they had their sources in itself. It yearns after the things it loved on earth—after all that it had treasured, and its will had consented to. If a man expend his heart and affections in pride during his lifetime, the same emotion shall spring up in the soul-fire over his spiritual body, drowning all love and meekness, as well as divine freedom, within him; and he shall not be able to learn and enjoy anything; but pride shall swell within him even unto anguish, and he shall vainly long for those things in which he had been used to take delight. And he shall even glare up and swell in pride in the soul-fire, until he quench the tender mercy of God; for he can get no new heart, nor can he enter that holy mystery where, happily, he might have obtained a better will; but he shall live alone within himself, and naked—possessing nothing, and attaining nothing, but what he had already imbibed in the world. Suppose, likewise, a miser, who, when in the body, had sold his soul to avarice, and would be ever seeking more and more; and now the desire that he yearned after in the flesh will be figured in the spirit. When he has shaken off this existence, and his being is no longer terrestrial, he shall still distort the will of his soul into that passion, and plague and torment himself therewith."

Might we not believe that Bohm had Sketched this picture from the apparitions that appeared to the Seherin, so entirely do they resemble each other? According to her, the soul takes up with it the balance of its worthiness, or unworthiness, as it may remain in the life-sphere; whilst the sun-sphere, which served it for external movement and inward reflection, having completed its cycle, falls off at death; then moral merit or demerit, vices and crimes, are figured in the spiritual form by means of the nerve-spirit, which the soul has taken with it. False knowledge and erring affections adhere to it there, where no new knowledge or affections can reach it, since, with its fleshly body, it has lost all access to improvement or earthly aid. Love—the love of Christ alone, can help it—show it the way to heaven, and furnish the downward-tending soul with wings to reach it.

The other world is a righteous world, where lies and wickedness are known by their die. Our Seeress has merely the faculty of recognizing the form without the substance, and the garment by its tint, without the woof and warp. Since we logically separate form from substance, we must admit that the former may subsist without the latter, and may still endure when the substance has fallen off—especially in a world where substance is not. There are diorama glasses that reflect a picture, with all its forms and colours, as if they were realities—what substance is there here?—so is it with the departed soul. The profligate may appear in the form of an

animal, which in life he resembled; and the crime of infanticide is imaged by the apparition of such a woman with a murdered child in her arms. In this world, men has need of a solid body—in the other, no such necessity exists. Where matter encounters matter, it meets with opposition; but the insubstantial forms of the departed souls pass as easily through a wall as through an open window. The nerve-spirit must not be confounded with imponderable, and still less with ponderable substances. It is a power higher than all physical or chemical forces; and, when it is free, these can offer it no resistance, whilst it can use them as its instruments.

Our Seeress is right in representing the Spirits in the mid-region as more ignorant than they were when alive. Wrenched from those worldly connexions and dependences which constituted their wisdom, there remain only their former desires without the means of gratification, together with the recollection of their sins. Plato says—"He who has lived a vicious life, is more a brute than he was before." It is natural, too, to suppose, that like will associate with like; and thus, when spiritual ignorance is general, there will be no instruction to be got. The evil, separated from the good, must help themselves, and redeem the time lost on earth with tenfold labour. The moral laws of punishment and reward in the next world are as precise as the physical laws in this; and every spirit will recognize the lot that awaits him as the natural consequence of his conduct here. And thus left to himself,

without his accustomed earthly nourishment, deprived of the light of the sun and the verdure of the meadow, as in the land of shadows and of death, does the butterfly unfold his wings, the brighter and more glorious for the darkness and loneliness in which the change has been consummated.

Every thing here adduced, duly considered, the following inferences are incontestible:—

1. That moral weight, (sin,) like physical weight, drags downwards, and impedes the disunion with the world.
2. That when the substance (the flesh) is cast off, the form remains.
3. That the form, being without substance, can only present itself in the plastic shape, (Schema,) or typical ethereal image.

A FEW WORDS CONCERNING THE ANNEXED FACTS.

Regarding the facts I am about to relate, I have only further to say, that, of the greatest number, I was myself a witness; and that, what I took upon the credit of others, I most curiously investigated and anxiously sought, if by any possibility, a natural explanation of them could be found; but in vain. And assuredly I can affirm, that the unaccountable sounds alluded to were not made by the Seherin, either in her waking or sleep-waking state, for the

purpose of deceiving and persuading the world of the reality of her ghost-seeing, as has been frequently suggested—which, indeed, she had no desire to do. There are numerous other trustworthy witnesses to the fact, that these sounds were not produced by Mrs. H——, H——, nor by any other person whatever. Far from priding herself on her gift of ghost-seeing, she looked upon it, as it was, a great misfortune; and, had she been more willing, to speak on the subject, we should have many more examples and particulars to record. She desired to convince no one, for she did not believe that faith in these things was necessary in a religious point of view, and she thought no worse of any body for refusing to credit them; but her own conviction on the subject was so firm, that I have heard her say, that if she could doubt the reality of these apparitions, she should be in danger of insanity for it would make her doubt the reality of every thing she looked upon.

At the same time, she considered that, as she saw the spirits through the medium of her bodily organs, her spiritual eye might be troubled by her fleshly one, and she might not therefore see them as they actually were—or, on the other hand, they might only be able to make themselves visible to her under certain conditions; but she never for a moment admitted the possibility of their being mere visions, or ocular illusions.

"The influences of the spiritual world," says Kant, in his dreams of a ghost-seer, "may so far preponderate in the consciousness of a man, that,

according to the law of the association of ideas, images that are in relation to it may be raised, and analogous conceptions be awakened in the mind, which are not the spiritual idea itself, but its symbols; as our pure reason, which approaches to the spiritual, commonly clothes itself in material forms for the purpose of making itself understood. The sensation of the presence of a spirit would, through the imagination, array itself in such a human form as is agreeable to our minds in life," &c. &c.

I often represented to the Seherin the theory which considers these apparitions as mere phenomena of the magnetic state and imagination, which, by the physical-magnetic operation of the somnambule, may be communicated to a second or a third person; as, by the organic-magnetic operation, the somnambulism of a somnambule may be thus transferred. But she maintained that, even if this transference were proved, it would imply nothing more than that these other persons were brought into a magnetic relation with her, and with every thing with which she was herself in relation, (*rapport*,) as she certainly was with the spirits; but that this would by no means prove that they were the offspring of her imagination; besides, she alleged the instances in which persons, who were certainly not *en rapport* with her, and who had never heard of her ghost-seeing, had seen them in the very same places.

In short, I never failed to enforce upon her mind the possibility of self-deception, nor to lay before her the various theories that account for these things

on natural principles, but her conviction was never shaken.

And we must remember how often these phenomena were attended by audible and sensible signs—how often articles were visibly moved, or thrown, without any visible agent—and how frequently, as she alleged, other persons saw apparitions in places where she had seen them, although neither party knew what had occurred to the other; neither must we forget the many similar and corroborating histories on record, a few of which will be hereafter mentioned. The most remarkable amongst these undoubtedly go to confirm what our Seherin asserted—namely, the existence of a world of spectres amongst us. But this is a subject that, even when our secret presentiments incline us to believe, our pride, and fear of ridicule, will not allow us to investigate; and I well know that it is not from the present, but a future age, that I must expect credence and attention. These revelations, of what awaits the sensual and worldly mind, will be too unwelcome to have a chance of acceptance; and I am conscious to what scorn I subject myself by making them; but I fear it not; and I conclude by praying that mankind may see their own fate mirrored in the piteous countenances of those unhappy Spirits, who, with all the burden of their vices and crimes upon their backs, force themselves into our sphere, and learn to take warning ere it is too late.

FACTS.

TWO FACTS THAT OCCURRED AT OBERSTENFELD.

I.

THE house inhabited by Mrs. H——'s father formed part of the old cathedral. It had long been observed, by the various tenants who lodged in it, that many strange noises were heard—as knockings on the walls and barrels in the cellars, throwing of gravel, rolling of balls, and even some times a musical sound like that of a triangle—none of which could be accounted for; and at length Mrs. H——and other members of her family, occasionally perceived a spectral female figure. Sounds, as of persons passing to and fro, were common in the room in which her father worked; and he was actually obliged to change his apartment, because an unknown animal frequently sat on his shoulder or his foot. A noise like the ringing of glasses was also frequently heard, but no investigation threw any light on the cause.

It was on New-Year's night, 1825, that as Mrs. H—— was playing and singing a hymn, a noise was heard in the hall as of the fall of a heavy weight. An immediate search was made to discover the cause, but without success; and the subject being forgotten,

Mrs. H—— retired, with her sister and maidservant, to bed. They had been in bed about a quarter of an hour, and were still awake, when they observed the night-candlestick, which was burning a table in the middle of the room, begin to move about, so that they not only saw the motion, but heard it, although the table, and every thing else, stood fast. Whilst "Mrs. H——" was observing this, there appeared by her bedside a cloudy form, habited like a knight, so thin, that she fancied she could see through it, and said to her—"Go with me; thou canst loosen my bonds." On this occasion, as on all others, the voice of the spirit was not like the voice of a man, but the words seemed to be *breathed* forth. She answered—"I will not go with thee;" and, overcome with terror, she sprang into the bed where her sister and the maid lay, crying—"Do you not see something?" They said they did not; and she said no more for fear of alarming them. She sent the maid to lie in her bed, which was in front of her sister's, and the maid, taking some of the bedcovering with her, it was forcibly pulled from her by an unseen hand. After that, they slept quietly the rest of the night.

On the following night, at the desire of his parents, her brother, a courageous man, slept in the room with her on a couple of chairs, lest the apparition should return. Exactly at twelve o'clock, after the light had been moved audibly and visibly to all, the spectre appeared. She cried—"There it is again!" But though her brother and, all saw the

light moving, they saw no spectre. It nevertheless stood by her bedside, and she distinctly perceived it was the form of a knight. He appeared about fifty years of age, and the countenance was angry. Then, even visibly to the eyes of the brother, her bedstead, and that of her sister, began to shake; and the spirit breathed forth to her—"If thou goest not with me, I will fling thee out of the window." She said—"In the name of Jesus, do it;" whereon the form disappeared, but presently returned, saying—"I will cast thee into the deep cellar." She made the same answer; whereon it again vanished, but returned a third time, threatening to stab her; but, on her saying, "Thou hast not the power to do it," it disappeared, and returned no more for three nights.

On the third night it appeared again by her bedside, and said—"You must go with me. I have concealed some thing under the sand-box; there is some writing and a few coins. This I must give you, and then I shall have rest." She said—"I will not go with you; this thing cannot make you happy." The figure then disappeared. This event affected her much, and she became so ill that she could not leave her bed. Her parents hereupon removed her to an upper room, where they had slept themselves, in hopes she might be no further molested; but, on the contrary, the spectre appeared to her for seven days, at all hours of the day and night—both when she was in the somnambulic state, and when she was awake. He told her that he was

of the family of the Weilers of Litchenberg, and that he had murdered his brother; hence his unhappy state. He frequently told her that there was something of importance in a certain vault under the church; but she always answered him with the word of God, and prayers. She prayed earnestly with him, at which times she saw him kneel; and she brought him by degrees from the vain idea that the writing he sought could afford him comfort. The first three nights that he came to the upper room, her parents heard a noise at the window, and a pane sprung out just before he appeared. On the seventh night, he came just at midnight, when she was quite awake, and thanked her for having led him to his Redeemer; telling her that the hour of his release approached. He knelt by her bedside, and prayed with her for the last time; and his form was now much brighter and more pleasing. Suddenly seven children appeared, white, bright, and joyful; they were his children, and they formed a circle round him, and sang melodiously; the spirit sang with them, as did also Mrs. H——, who hereupon fell asleep, continuing still to sing. Presently she awoke again, and conversed further with the spectre. He wished to make a mark on her hand, but she would not give it him; and he did not leave her till her protecting spirit, her grandmother, stepped in between him and her; then he took two of his children by the hand, and all disappeared. She long remembered this spectre with a mingled feeling of joy and melancholy.

II.

At that time, being in a somnambulic state, Mrs. H—— was accustomed to say her prayers alone in a deserted kitchen. As she was kneeling there one morning about nine o'clock, there appeared before her a short figure, with a dark cowl and an old-looking wrinkled face; the head hung forwards, and it looked for some minutes steadfastly on her, as she did on it; but, being seized with fear, she fled to the upper rooms, where her friends were, saying nothing, however, of what she had seen. But it appeared again before her as she was praying another day, and said—"I come to thee, that I may learn to know my Redeemer." For a whole year from that time, this spectre was wont to appear to her at different times of the day, whether she were asleep or awake; but he came invariably at seven o'clock in the evening, and begged her to pray with him. He said—"You must deal with me as a child, and instruct me in religion from the commencement." He told her that the burden of murder, and of other crimes, lay upon him, and that he had wandered for many years without being able to address himself to prayer. She instructed him as she would have done a child; and, by degrees, his form became more bright and cheerful. His appearance was always preceded by knockings on the walls, noises in the air, and other sounds, which were heard by many

different people, as can be testified by more than twenty credible witnesses.

There was a trampling up and down stairs by day and night to be heard, but no one to be seen, as well as knockings on the walls and in the cellars; but, however suddenly a person flew to the place to try and detect whence the noise proceeded, they could see nothing. If they went outside, the knocking was immediately heard inside, and *vice versa*. However securely they closed the kitchen doorway, if they tied it with cords—it was found open in the morning; and though they frequently rushed to the spot on hearing it open or shut, they never could find anybody. Sounds, as of breaking wood, of pewter plates being knocked together, and the crackling of a fire in the oven, were also commonly heard, but the cause of them could not be discovered. A sound resembling that of a triangle was also frequently heard; and not only Mrs. H——, but others of her family, often saw a spectral female form.

The noises in the house became at length so remarkable, that her father declared he could stay in it no longer; and they were not only audible to every body in it, but to the passengers in the street, who stopped to listen to them as they passed. Mrs. H—— said in her sleep, that the evil spirits wished to impede the one with whom she prayed, that he might not sever himself from them. One night after this unusual noise, the spectre appeared to her with a dark and angry aspect; she fled, and fell on the

threshold of the door, and tried to rise, but could not; then she felt a hand on her right arm, and perceived a female form, who raised her from the ground. On the following day, when she was nearly falling from a false step on the stairs, the same form saved her. She was then quite awake. In the evening, the spectre appeared and thanked her for praying with him. Once he appeared in company with a female form, who appeared tall and wasted, and held a new-born child in her arms. This figure, whom Mrs. H—— recognized as the one often seen by the family, knelt and prayed with him.

The spectre would appear to her even in the fields. Thus, as she was once returning from Bottwar with her parents, and another time from Gronau, it came to her as the clock struck seven, and hovered before her; whilst she rather flew than run; so that those with her could not follow, nor could they see her feet touch the earth. The spectre preceded her all the way till they reached the kitchen, where she knelt and prayed with it; after which it would speak with her—sometimes saying, "Now a sun rises within me, or shines in me."

She once asked him, if he could hear other people speak as well as her. He answered, "I hear them through you. When you hear others, you think what they speak; and I read your thoughts." On asking him why he made these noises; he said, it was to make men think of him, which afforded him consolation and refreshment. Whenever she played on

the pianoforte and sang, the spirit always began to knock on the wall—especially when she sang "How great is thy goodness."

Of the inhabitants of the house, none saw the ghost except her father, brother, and youngest sister, who saw it frequently. It sometimes appeared in the form of a silver serpent. Mrs. H——'s mother never saw the spectre, but she felt it breathing on her, as did the elder sister. It accompanied Mrs. H—— to the sacrament, and said—"You have taken it for me." A forester, named Boheim, who could not believe in the reality of this spectre, placed himself by Mrs. H——'s bedside, at the hour it usually appeared. He had been there a few minutes, when the knocking was heard, and presently a heavy sound, as of a fall—Boheim had fainted. When he came to himself, he related, that immediately after the knocking, he saw a greyish cloud standing in the corner of the wall, which gradually approached the bed, and took on the form and features of a man; and, as it placed itself in the way of the door, he could not get out of the room. When others entered to his assistance, he wondered how they could have run against the spectre without perceiving it. A black terrier that was in the house was always aware of the presence of the spirit, and crept howling to his masters; neither would he lie alone at night. Articles were often moved by an unseen hand—glasses and bottles taken from the table, and placed on the floor—and also papers in her father's study; and sometimes they would be flung after him.

In November 1825, when Mrs. H—— went to Kurnbach, the spectre went there also. He said—"Where you are, I must be; but I shall soon be more at rest. It is painful for me to go with you." Every night, from eleven to twelve o'clock, she instructed him in religion like a child. Once he said to her, "I shall not come to you for seven days; for your protecting spirit is absent on an urgent affair, which is occurring in your family—and of which you will hear on Wednesday—and without her you could not endure me." In the morning she related what the spectre had said; and, on the Wednesday, there arrived a letter, to say that her grandfather, (the husband of her protecting spirit,) whom nobody suspected to be ill, was dead. When the seven days had elapsed, the spectre reappeared; and, on her asking him why her protectress had left her, he said—"she was engaged with the dying man." This will bring to mind the dream the grandfather had, seven days before his death. The spectre said—"I am now so far advanced, that I saw the dead man pass through a beautiful valley; I shall soon be admitted into a beautiful valley myself." Whilst she was in Kurnbach, the spectre was still heard knocking at Oberstenfeld—but early; at one, two, or three o'clock in the morning—after he had been engaged with her at Kurnbach.

When she went from Kurnbach to Lowenstein, it still accompanied her, hovering beside the carriage; and there the sounds it made were heard by many people. But, as the spectre became brighter, these

became less audible; and, on the 6th January 1826, he appeared to her for the last time. On the previous evening he had said—"I shall soon visit you for the last time." The 6th was the baptismal day of her child; and, having thanked her for the interest she had taken in him, he requested that, at the baptism, a certain hymn might be sung, to help him to his rest. On account of the strangers present, this was deferred; and whilst the company were at luncheon—Mrs. H—— being, with her maid, in her own chamber—the door was opened, and then shut again. Her maid was surprised, but Mrs. H—— did not tell her the cause. The spectre, however, entered, and reminded her of his request; whereon she sent for her mother, and told her what had happened; but the mother still wished to defer it till the company were gone. But when two hours had elapsed, the door again opened and shut, visibly and audibly; and the spectre, placing himself before her, said, in a complaining Voice, "It is now full time the hymn were Sung." Mrs. H—— again spoke to her mother, who thereon informed the company of what had happened, and they immediately prepared to sing the hymn. One of the party sat down to the pianoforte; and, whilst they sang, the father of Mrs. H—— saw the spectre near the player, with a bright, joyous aspect. He was affected at the sight, and went into the next room; and there he saw the tall, female spectre, looking very sad, with an infant in her arms. During the singing of the hymn, Mrs. H—— lay dissolved in tears.

By her direction, a certain spot in the court-yard, near that kitchen, was dug up, and they there found the bones of a small child.

During the time she was at Lowenstein, at her uncle's, (at the same period that this second spectre appeared to her there,) she every night saw an elderly man, in a long waistcoat and pointed cap, with a bundle of papers under his arm, come from the inner room into the outer,—where she sat. He turned the papers over, from the first leaf to the last, and then returned whence he came. She saw him very often, but he never spoke to her, nor she to him. This spectre was, at a later period, partly seen and partly heard by other people, and the fact of his appearance confirmed.

FACTS WHICH OCCURRED AT WEINSBERG.

Mrs. H—— came to Weinsberg on 25th November 1826. She knew no one there—not even me—and was lodged in a small room, on the ground-floor, next to the house, and over the wine-vaults of Mr. F——; of which, however, she knew nothing. Mr. F—— was an entire stranger to her, and was not aware of her lodging there; and the following circumstances he only learned ultimately through me. It is possible that Mrs. H—— may have heard, that a certain K—— had conducted Mrs. F——'s affairs in a very prejudicial manner; but, if so, she

had no recollection of it. This man had been dead some years; she had never seen him; nor had she any connexion with anybody concerned with his or Mr. F——'s affairs, of which the public had ceased to talk.

On the first evening, when she fell into her natural magnetic trance, before I had magnetized her at all, she said that there was a man near her, with a very piteous countenance, who Seemed to desire something of her, but she could not understand what. On the 24th December, being in the magnetic sleep, she said—"That man is here again; he comes up from the vaults below, at the hour of my sleep. Oh! that he would stay away; for he disturbs my sleep, and I cannot help him. I can point out where he sits in the vault; it is behind the fourth barrel, and he leaves the place at the hour of my sleep. Ali! how his right eye squints! He steps forward. Oh, do not! I cannot help you. Does no one see him but me? He keeps nodding to me, and wishes to tell me something."

On the 25th—on which day, for the first time, Mr. F—— was present, for I believed the spectre to have been that of a relation of his—she said—"He is there again, and disturbs me in my sleep. What is it he is showing me? A sheet of figures, not quite so large as a folio. The upper right-corner is turned down; in the left there is a number. Under the first row of figures, I see an 8 and a 0. I cannot read more; it begins with a J. This paper lies under many others, and is not observed. He

wishes rue to tell my physician, and thus give notice of it. Why will he so torment me? Can he not tell his wife of it? He wished to have told it before his death, but did not expect to die so soon; and, dying so, it accompanied his soul, like a piece of his body." It is quite true that the person died unexpectedly, for she described the figure so exactly, from the squinting eye, that I recognized it to be the deceased K——. She said—"I must away from him; I can bear him no more to-day."

On the 26th, being in a deep magnetic sleep, she tried to find the place where this paper was. She said—"It lies in a building which is sixty paces from my bed. (We must here observe, that Mrs. H—— had never seen this building.) In this I see a large and a smaller room. In the latter sits a tall gentleman, at a table, and works. Now he goes out, and now he returns. Beyond these rooms, there is one still larger, in which are some chests, and a long table. There is one long chest, and one stands in the entrance, the door of which is open. But these chests do not concern this man. But on the table there is a wooden thing—I cannot name it—and on this lie three heaps of paper; and in the middle one, a little below the centre, lies the sheet that so torments him."

I recognized the building to be the office of the High Bailiff; and, believing what Mrs. H—— described to be merely a vision, I went to him, and requested him to let us search the papers, that so we might undeceive her,

The High Bailiff, who equally looked upon the whole as a dream, said that she was, however, right in saying that he was at work at that time; and that it was true he had gone into the next room, and he had observed the lid of the chest open. But, although struck with this coincidence, we were confirmed in our notion of the whole being a dream, when, on searching the papers—too hastily, perhaps which lay, indeed, as Mrs. H—— had described them, we could not find the one we sought. I, however, requested the High Bailiff to come and be a witness to the thing himself, when next Mrs. H—— slept. After prescribing for herself, she again spoke of the man, whom she called "the man that sits behind the fourth barrel;" where, she said, she saw him every night. She blamed me for not seeking the paper more carefully, and besought me to do it; and she described more particularly where it lay, and added, that it was folded in strong brown paper. I declared there was no such thing, and that the whole was a dream; but she calmly answered, that the paper must, and would be found.

In order to quiet her, when she recurred to the subject in her evening sleep, I—who did not, at this time, understand Mrs. H——'s character, and believed the whole to be a dream—gave her a sheet of paper, on which were several numbers, and, at the bottom, the number 80; and I told her that that was what she wanted. But she said—"No; that paper is still in its place, and the figures on it are much more regularly placed than these are:'

On the 31st, she said—"The man behind the barrel threatens to disturb me in heaven, if I will not find the paper; but he cannot do that. He has died with this thought upon him; it binds him to earth, and eaves him no peace. If the paper was found, he might, by prayer, obtain salvation. For God's sake, seek it! Were I able to walk, it would soon be found." She was still much agitated when she awoke, and it was plain that this disturbance of her sleep was affecting her health, and throwing her back. In consequence of this, I went once more to the High Bailiff, and begged him to let us have another search; and then, indeed, exactly enclosed as Mrs. H—— had described, we found a sheet of paper, corresponding precisely with her directions, even to the turning down of the corner; which, I confess, gave me a shudder when I saw it, for it appeared to have been done long ago. This paper contained the only proof extant that Mr. K—— had kept a private account-book, which, after his death, could not be found; and which, it was said, his widow denied all knowledge of.

The Bailiff and I agreed to say nothing of the finding of this paper, and he promised to be present at the evening sleep; and though I did not request him to do it, I concluded he would bring the paper with him, to shew her. He came; and, as usual, she returned to the subject, saying, "There he stands again, but he looks calmer—the paper must be found; fetch it." I said, (believing it to be in the Bailiffs pocket,) "If it be found, where is it?" Thereupon

she fell into a sort of cataleptic state, looking like one already dead, but glorified—so bright were her features. Presently she said—"The papers are no longer there; but, all!—that is surprising!—the one the man has always in his hand lies there open. Now I can read more—"To be carried into my private book.' Ah! that is the line he always points to—he wishes to direct attention to that book. What is now to be done with this paper?—Ah, I shudder to think what that poor woman will do. Let her be warned; then he will get rest, and be allowed to approach his Redeemer." These words, as he afterwards told me, astonished the Bailiff; for, as an experiment, he had placed the paper just as she described.

On the 1st January she said, the man wished his wife to be advised to do something, or she would be more unhappy than he was; and she spoke of writing to her herself.

When I came to her on the 2d, she being quite awake—in which state she knew nothing of this subject—she said to me, "Last night I had a great fright. At nine o'clock I asked for something to eat; my maid gave it me, and then went to bed, and to sleep. I, however, remained awake; when, all at once, I heard a sound by my bedside, like writing; and, when I looked, I saw a man sitting at the table, writing in a book. I was alarmed, and, shutting my eyes, did not venture to open them again till I fell asleep."

In her next magnetic sleep, I asked her if this had not been a dream; but she said—"No, it was that

dead man; he wished, by means of that book, to direct attention to his private book. He had on a white woollen dress and slippers, such as he was wont to wear when he wrote in that book. He wishes me to warn his wife; but it will cost me much trouble to find the book, and I shall fall back in my health for seven days." As, both on account of the family of this man, and on account of Mrs. H——'s health, I disliked this business, I put her into deeper sleep, and besought her to leave the matter alone, and think of her own recovery; but she said, this warning was put upon her by the dead man as a duty, and what was to become of her if she did not do it?

On the 3d January, being quite awake, she said to me, "To-day, at three o'clock, that man came again.

The door opened perceptibly, and he entered, and again seated himself at the table to write. He had on a loose white coat, a white cap, and slippers. A woman, who slept in the room with Mrs. H—— declared she was awakened by the shutting of the door; whereupon she looked up, and saw a form, like a grey cloud, move towards the table. She called to Mrs. H——, who did not answer; so, being frightened, she hid her head under the clothes.

On that day, Mrs. H—— dictated the following letter to her sister, whilst she was asleep:

"I must write to this unfortunate, innocent woman, and say, 'Your deceased husband appears to me every evening, and shews me a paper which lies

the High Bailiff's office; and he points to the words, 'Carried into the private book.' From the other world this departed soul bids me warn you, lest you should forswear yourself. For the sake of your Redeemer, and your husband, hide nothing in your heart which may torment you hereafter. Be not offended with me; I am innocent of this—I know nothing of it when I am awake. I never saw either you or your husband; nor did I ever hear of this affair, till he came to me, and bade me seek the paper, because this thought kept him from his rest. Do now what your conscience bids you. God be gracious to you, and your family, and keep you guiltless."

Mrs. H—— would not rest till this letter was delivered; so we sent it, saying, that we looked on the whole as the illusion of a diseased person, but advised her to speak to Mrs. H—— when she was asleep, which the latter much desired; and to this the lady consented.

In the evening, before she fell asleep, I wrote her some lines, to the following purpose:

If, when this woman comes, we find
She's innocent in deed and mind,
 And weeps to be thought guilty
Will you not grieve, for having said
Her husband cannot rest, when dead?

On reading this, she said—"Is any weeping woman coming here?" and afterwards, being asleep, she wrote with closed eyes—

Whether it grieves my heart or not,
My spirit must speak boldly out,
And warn the weeper, ere too late,
What will be her future fate.

Accordingly, Mrs. K—— came in the evening, with the magistrate P——; and—when I had magnetized Mrs. H——, she asked me—being asleep—on what I was thinking when I made the passes, as she felt an unusual intensity in me. I answered, "I'm thinking on the widow of that deceased man, who is now here to speak with you." She said she was glad of it; and then, after prescribing, as usual, for herself, she turned to her, and said calmly, "Of what I now say to you, I bodily know nothing—it is my spirit that speaks; and did I know this when I am awake, it would kill me. Listen! I know neither you nor your husband—I am a stranger here but, ever since I have slept over these vaults, Your husband has appeared to me nightly, bidding me seek a paper, and also warn you not to carry an earthly thought above with you, or do what may make you more unhappy than he is. The paper is found—you are apprized of it—and he looks calmer." Mrs. K—— assured us that she would take no such thought above—that her husband never communicated his affairs to her—that she knew of no private book—and that no oath concerning it had been required of her. Mrs. H—— told her that that would happen yet; and asked whether she would search for the book. After this, she lay for an unusual time in a cold, deathlike state, out of which I

drew her with difficulty, bypasses; she then prayed earnestly with Mrs. K——, who left her much affected.

The singleness and truth of this story none can appreciate, but those who observed the progress of the affair from the commencement, or who are acquainted with the parties concerned, especially Mrs. H——; but, as for those who have had such opportunities of judging, and yet talk of deception, it can only be from malice.

Attempts were made, as is always the case, to explain the above circumstances by natural and ordinary causes; but I, who had the best means of knowing the circumstances, must not only maintain my own opinion, but I must beg leave to support it by the statement of the High Bailiff, which he drew up for the satisfaction of his friends.

"Mrs. H—— came here, a stranger, to seek the advice of Dr. K——, and engaged a lodging next door to the warehouses of Mr. F——, whose affairs, some time before, had been conducted by a Mr. K——, so unsatisfactorily, that F—— remained a loser of 1000 florins; for the recovery of which certain proceedings followed against the widow and children of K——, especially for the giving up of a private book, alluded to in a certain paper. These circumstances were, however, quite unknown to Mrs. H——." (Here follows a relation of the above affair, which it is needless to repeat; the Bailiff asserting positively, that no one but himself knew

that he had opened and spread out the paper before he came to Mrs. H—— He then proceeds to say,) "By those who are determined to believe the whole of these circumstances a mere contrivance of F—— to frighten K——'s widow, I ask, how can they account for Mrs. H——'s describing me at work in the office, at a time that was quite unusual; or for her mention of the open chest, &c. in a room, where, I am sure, none but myself and my people had been for a week; and lastly, for her knowledge of the turned-down corner of a paper, that had not been seen for several years?

"HIGH-BAILIFF HEYD."

I must here repeat, that Mr. F—— knew nothing of Mrs. H——, and only went to see her at my request, in consequence of this affair, to which he listened with great surprise; and that he never visited her but twice afterwards, and then it was for the purpose of assisting at some experiments, to ascertain the effect of grapes.

With regard to the foregoing story, Eschenmayer thus speaks:

"Mrs. H——, not having long been in Weinsberg, and a stranger to the place and its inhabitants, and even to her own physician, sees a deceased person holding a paper in his hand, which she describes; and he tells her where it is, and says that it must be found before he can have rest. She relates this, and describes the man so accurately, that he is fully recognized. To procure rest for this spirit, she entreats

her physician to find the paper—pointing out exactly where it lies, together with all the particulars regarding the room it is in; the whole of which turns out to be correct. The physician, who believes all this to be delusion, seeks the paper in the place named, but does not find it; although the owner of the house admits that every thing was correctly described. He tells her he cannot find it; but she complains of his indifference, and urges him to seek it again, giving him further indications. He does so, and finds it exactly where she said it was, and where it had been for six years. She is not told that the paper is found; yet she next sees the spectre looking more content, and concludes that it is so. She then tries to find again where it is, and describes it exactly as the High Bailiff himself had placed it. The solution of this tale is in these words—'Ah! what now is to be done with this paper? Ah! I shudder to think what that poor woman may do, if she be not warned. She must be warned; then he will have peace, and, by prayer, may be reconciled to his Redeemer.'

The paper made known the existence of a secret book, which had been lost sight of. The widow was in danger of being called on to produce it, upon oath; and here was a warning, to prevent her doing what might have caused her deeper woe than her husband was suffering. Here was a moral end obtained by the appearance of the spectre.

Mrs. H—— had no acquaintance in Weinsberg—still less did she know any one who had any interest

in the finding of this paper. Indeed, nobody had but Mr. F——; and him she never saw, till Dr. Kerner brought him to her, after she had spoken of the apparition. And with what justice can the opponents so malign the character of the Seherin? for, since these circumstances cannot be accounted for by self-deception—to deny them, is to arraign her morality and truth. It is also remarkable, that every thing delivered by clairvoyants, in the third or highest degree, tends eminently to the promotion of morality and religion; and how shall we reconcile all that she says on this subject with deliberate imposition? Those who malign her, forget that a slanderer is as bad as a deceiver. How can they believe that one, whose life was a series of sufferings and trials—who foresaw her own approaching death—and who declared so explicitly the punishment that awaited deceivers beyond the grave—would pass her life in carrying on a system of fraud? Those at a distance cannot be fair judges in this case; of which, all we can offer is but a faint sketch. To feel the intuitive conviction of truth that she inspired in all around her, a person must have seen her in all her various conditions. The brightness or glory in which her friends so often saw her, was beyond human pretence: "If the devil can," as St. Paul says, "assume the appearance of an angel, man cannot." It has long been clear to me that such apparitions are permitted, in order to shew the worldly-minded their helplessness, and the insufficiency of those natural laws, to which they cling like a worm to its clod. Assuredly,

nature is nothing but the foundation for the spirit, by which it is to reach the regions of eternal freedom, elevated far above all natural laws. This kingdom of freedom extends through the whole spirituality of the universe, and man is but a link added on to the chain; and this truth being despised, and forgotten, and overwhelmed, by the understandings of the world—these contemned instruments are sent to confound them.

Mr. F—— says—"Although I had no belief in apparitions, and was very suspicious with regard to somnambules, on this occasion my own eyes and ears convinced me there was no deception. Mrs. H—— was an entire stranger here; she took the lodging from my tenant unknown to me; and the people that were about her knew nothing of the history of K——, and had no interest in it whatever. The affair, which happened seven years before, had long ceased to be talked of, and the matter had become so indifferent to me, that, when the paper was spoken of, I had at first some difficulty in bringing it to mind. I had never mentioned a word about it to anybody whatever; and no one but the magistrate had ever heard of it, neither had there been any threat of calling for its production. I am thoroughly satisfied that the Seherin had no information on the subject; the more so, that nobody but myself had any interest in the matter. However incomprehensible these circumstances may be, I am convinced that they cannot be disproved.

"What I here affirm is the simple truth, which

can be verified by official papers; and every body is at liberty to make what use they please of my declaration.

"FINANCE MINISTER FEZER."*

SECOND FACT.

It has been mentioned that Mrs. H—— and her family frequently heard a sound resembling a triangle, and, about the same period, saw a female form, which latterly appeared with a child in her arms, and with a melancholy aspect. The following apparition seems to have some connexion with this circumstance: On the 6th October 1827, as I and other persons were in Mrs. H——'s chamber, the door opened and then closed; but although we immediately searched, we saw nobody who could have done this; and it is unnecessary to observe, that, though a door may open of itself, it will not shut again without there be a draught, or some impulse given to it. Presently afterwards we heard a sweet metallic sound in the air of the room we were in, which lasted some minutes, but nothing was to be seen. On the following morning, Mrs. H—— being in her room with only one person, the same sound was heard, and presently after she saw a female form at the door which led from the ante-room into

* The early part of this declaration consists of some particulars regarding Mr. F——'s connexion with K——, and the defalcation of the latter, which we have not thought necessary to insert.—TRANSLATOR.

her chamber. The figure was tall and thin, not and attired in a brown robe, which had many folds on her head was the veil which the female spectres always appeared in. On the 11th the same thing recurred after the triangle had been heard, or, at least, a sound which resembled one; and Mrs. H—heard the figure say distinctly—"Who sits in darkness, as I do, endures great torment." On the next day it came again, and advanced farther into the room, but said nothing.

On the night between the 15th and 16th, Mrs. H—— was awakened by this figure standing by her bedside, and saying—"I would be happy, and I know I can only become so through my Redeemer. How can I approach Him?" Mrs. H—— answered—"Through earnest and continual prayer for grace and forgiveness;" whereupon the female disappeared. On the night of the 31st she came again at one o'clock, saying—"Will you pray with me?" and Mrs. H—— now recognized her as the spectre she had seen at Oberstenfeld with a child in her arms, and sometimes accompanied by a man. She became alarmed, and said—"Pray for yourself, I cannot pray with you," &c. &c.; whereon the spectre looked sad, and departed. On the night of the 1st November she came again, and asked some questions which had reference to the spectre with whom she had appeared at Oberstenfeld, but in the morning Mrs. H—— had forgotten what it was. On the night of the 27th, the spectre returned, and again asked her to pray with her, which Mrs. H—— refused; when

I asked her why she said that she did not think the spirit was in a state which could make her prayers available, and that she was afraid of her, and it would make her ill.

On the 30th November, at seven o'clock, as her family were sitting at Oberstenfeld, her brother saw this same spectre, whom he had often seen before, pass through the door of the room. On the night of the 4th, she came again, with her arms crossed on her breast, and looked silently and sadly at Mrs. H——. On her appearing some nights after, Mrs. H——'s child saw her, and at first laughed, pointing to her as to somebody he knew, but immediately after he laid himself back on the shoulder of the person who carried him, as if afraid. It appeared that he remembered having seen her at Oberstenfeld.

On the night of the 13th, the spirit came again, but clothed in a white robe; and she said—"The time is come for me to know that Jesus Christ was really the Son of God," &c. &c. Mrs. H—— said—"What time is this?" She answered—"It is the time when we see the happy spirits keep their festival. I know that man can only be saved through God's mercy. Pray for the strengthening of my faith." Mrs. H—— prayed with her earnestly after which, she appeared to her no more.

Four years after this had happened, and two years after Mrs. H——'s death, the following circumstance occurred at Oberstenfeld, which may serve as some proof of the reality of the spectres seen by Mrs.

H——, and that they were not subjective, but objective—at least to those who are not determined to reject these facts altogether, because they are contrary to their notions of God and the world. Some years after Mrs. H—— had quitted Oberstenfeld, the magistrate Pfafflen came there, and purchased one of the old cathedral houses, which he rebuilt. Under the cathedral was a cellar, of which he had the use.

Before proceeding farther, we must mention that Mr. P. never saw the Seherin in his life—never had read her history, nor heard of this instance of her ghost-seeing; and, before he went there, all her family had left Oberstenfeld. He was thus ignorant and unsuspecting of the whole affair. He is a healthy man, enlightened and educated, no hypocrite, and no believer in hosts. The following, story, which he vouches for on his honour, should at least make the doubter pause. It is easy to pronounce on these things, with a pen in your hand, by the fireside, but how few, for the love of truth, will take the trouble to travel a few miles to see the parties concerned, and investigate the facts. When the Seherin was alive, and these things talked of, did any of those, who now write volumes of refutation, ever take the trouble to come and see her, and hear her, and examine her themselves? No; they sat still at their desks, and yet consider themselves better able to pronounce on these facts than the calm, earnest, profound psychologist, Eschenmayer, who examined everything on the spot, and in person,

and thought nothing of taking a journey, in the depth of winter, for the purpose. So only on such subjects can truth be elicited. Learning and speculation cannot supply the place of personal investigation. I return to my story—

"As I one day," says Mr. P., "went into the cellar under the cathedral, I heard a knocking behind one of the barrels, so loud and distinct, that concluding it was the cooper at work, I called to him, but there was no answer; whereon I sprang behind the barrel, but could see no one, there, nor in any part of the cellar. I left the place without discovering the mystery; but I had no suspicion of any supernatural cause, and least of all did I think of spectres. I frequently went into the cellar afterwards, but heard nothing, and had entirely forgotten the circumstance, when last year (1830) at Whitsuntide, I had occasion to go there just as the sacrament was being administered in the cathedral above. My thoughts were far enough from ghosts—on the contrary, I was thinking of the sacrament, and the words of the priest, which I could distinguish, when, as I was passing from barrel to barrel, as my business required, I beheld, with astonishment, a female form in a white antique dress, spotted with blood, with a veil on her head and a child in her arms, coming towards me. She passed me, ascended the cellar stairs, and, when half way up, paused as if for me. I was in full possession of my senses, and I followed her boldly, trying to summon courage to speak; but I could not, and she vanished through

the stone wall of the vault. What I felt was not so much terror, as amazement, especially at the wondrous beauty of the child. I locked the cellar door, and immediately afterwards, returning in company with my assistants, we searched every part the vaults, but could discover nothing. For the three following days, though I went to the cellar, I saw nothing; but, on the 4th, I saw the spectre with the child as before, but, on this occasion, both her veil and her robe were black. But now, instead of surprise, as at first, I was overcome with horror. I hastened above, and it was long before I recovered the effects of a terror hitherto quite unknown to me. Though I went to the cellar almost daily for a year after this, I never saw the figure again." A relation of Mr. P., who frequently entered this cellar, says, he never saw anything, but he frequently heard footsteps near him, or preceding him.

This is the narrative of an honest, impartial man, who is no somnambule, and who never knew the Seherin. When any second person saw the spectres that appeared to Mrs. H——, the unbelievers say that their imaginations were infected by her; but what can they say when a man, who never saw her nor heard of the circumstance, meets the same figure years afterwards in the same place? They will say that, as the contagion of the plague hangs about a place for years, so may that of this strange insanity, especially in closed up cellars; and others more learned will pretend, that the spectre was a nerve-projected form, produced by the atmosphere and the

particular condition of Mr. P. at the moment; or that even the nerve-projected form, which proceeded from the Seherin some years before, may have passed from her bed into the cellar, and there be still visible to a subtle seer, and they may account for the knocking in the same manner; whilst a third party will attribute the whole to Mr. P's excited brain, who had doubtless heard that the cellar was haunted by such a spectre, and who saw it under the influence of the new wine which he went there to taste. But it must be remembered that Mr. P. did not, the first time, believe it to be a spectre that he saw, and that he felt neither fear nor horror till he saw it a second time. But these are the refuges of the wise and understanding, who will believe in anything rather than in spectres, whose existence does not conform with the system of nature they have established for themselves.

THIRD FACT.

In the night of the 20th July 1827, as Mrs. H—— was lying in bed, having just drank some water, the door opened and shut, and there entered the figure of a man, about thirty years of age, in a long open coat, with broad buttons, short hose, rolled stockings, shoes with buckles, and a cravat, which was fastened by a button, and had two long ends banging down. This is the ancient costume of a peasant. He said—"You must come down with me to my stable." She asked—"Where is that?"

and he answered—"Near the surveyor's—a large old house." Then he went away and perceptibly opened and shut the door. His complexion was dark, and there was a clumsiness about him such as is derived from a country life, and which it would seem, through the nerve-spirit, continues after death. On the evening of the 21st, at nine o'clock, there was a continual dragging of Mrs. H——'s bedclothes, perceptible to others, as also the sound of footsteps, and a noise as if of a dog under the table. At ten o'clock, the door opened and shut audibly the peasant returned, looked silently at Mrs. H——, and then, opening the door, went out.

On the evening of the 22d, Mrs. H—— being alone, the peasant-spectre entered by the open door, accompanied by the form of a peasant girl. As they approached her bed, she turned on the other side, in order not to see them, and was attacked by violent convulsions. When she recovered, she described to me what she had seen, adding that she knew not why, but she had great pity of this female; she was, however, so much terrified, that she would not remain alone any more. On the 27th, at two p.m., as Mrs. H——, who was standing at the window, turned round, she saw these two figures standing beside her; and the man said—"Now, come with me immediately to my stable." She answered—"For what purpose?—What is there?" Whereon the female spectre replied—"We have murdered a child, and buried it in the stable, through which I afterwards died. He has the blame;" and, so saying

she pointed to her companion. Mrs. H—— would have asked more, but they disappeared. Site told me that the woman was of an ashy grey; that her head was covered in the same way as all the female spectres, and that she had on a coat and petticoat. The man had a cap on his head, with a turned up brim. On the 1st, they came again about midday, and stepped up to her bed-side; he sighed heavily, and they both looked very sad. On the 3d of August, they came at eight in the morning, and then, in a firm tone, she forbade them to come to her any more. These apparitions occasioned her more fear than any others. The girl who attended her at that time, a sensible educated person, who had not the faculty of ghost-seeing, was always conscious of a strange feeling of anxiety when these spectres appeared, although Mrs. H—— never mentioned them to her.

At two o'clock on the morning of the 3d, these figures came again, and Mrs. H—— took courage to ask them about the murder of the child; then the female answered, as if an, "I took a poison to kill the child, of which I was delivered in the stable, and which he buried; and I was found dead in a neighbouring barn." As they again entreated her to go to the stable, she bade them leave her, which they did; but came again on the night of the 6th, when the female said—"Look on us, poor lost ones!—Have pity on our sufferings!" To which she replied—"Turn to your Redeemer, he alone can help you." Whereon, they went away. On the

next night they appeared, and the peasant said—"You must go below to my stable; there you must dig two paces from the trough, where you will find the bones of our child, which you must get buried in the church-yard." She, however, bade them seek their Redeemer, and pray; and the same when they appeared on the evening of the 8th.

About mid-night, on the 12th, when Mrs. H—— was ill with a had headach, caused by a high wind, and just as the alarm-bell was ringing for a fire in the neighbourhood—which, it is to be observed, must have turned her thoughts quite in another direction—these two spectres appeared again, the female carrying in her arms a child wrapt in rags, the head of which only was uncovered. This was only the projected form of the crime, not the real child, like the figure seen by Mr. P. at Oberstenfeld. The peasant said—"I, Nicholas Pfeffer, am the seducer of this girl, and the murderer of the child, so kneel and pray with us." She said—"That I cannot do, having so had a headach." Whereon he answered—"Bind your head crosswise, and make three crosses on it with your middle finger." On doing so, the pain left her, and she felt only a stunning sensation. They then knelt, the woman holding the child in her arms, and she prayed with them for an hour. When they had done, the man said—"Dig for the child;" and then they disappeared. She told me that, by their countenances, she saw how they were relieved by the prayers. They came again on the 13th, and she prayed with

them; and, on the 14th, they came in company with a very dark old man, who, when they were about to speak, stepped before them, and placed his hands upon their months. Mrs. H—— became alarmed, and was seized with convulsions. On the night of the 15th, they came again, the old man standing behind while they prayed. She asked who he was, and they told her he was the man that had furnished the means of killing the child.

On the night of the 21st, at my desire, Mrs. H—— inquired of the man whether he had lived in the surveyor's house or another, and which stable he alluded to. He answered, "Not in the surveyor's, but in an old house near, with a stable on the right hand. We buried the body two paces from the trough, where it sinks down.

To her inquiry of who the old man was, he answered, "He is an old magician, from a neighbouring place. He gave me the herbs I used; and, in his sins, he would now prevent my confessing it." They came again on the 17th, when she asked the female her name. She sighed, but did not answer; and, to her inquiry of when they would return, the man replied, "In seven days."

On the night of the 24th, there slept in Mrs. H——'s room, with the attendant, a very honest, simple-minded, truthful young girl, who certainly knew that Mrs. H—— was frequently visited by spectres, but who knew no particulars of their appearance; and still less, that the spectre of a peasant, accompanied by a woman, had ever appeared to her.

With much amazement, she said to me in the morning before he had spoken to Mrs. H——: "I had closed the door and we were all in bed. I sleep with the maid, whose bed is some paces from that of Mrs. H——. About one o'clock, I heard the door open and shut, and saw two figures enter, and approach Mrs. H——'s bed. They looked like human beings, but I heard no footsteps. There were the forms of a woman and a man. The woman looked grey—the man darker. She had a child in her arms, that also looked grey. The head and neck of the child were bare—the remainder of it wrapt in rags and the woman's arms were folded round it. The man was of a middling size, somewhat bigger than the woman; and he had on a coat, and short hose. They spoke, as also did Mrs. H——. I heard them both; they had a smaller voice than ordinary beings, but spoke distinctly; though, in the morning, I could not clearly remember what they had said. I was not frightened, but I could not speak, and could not take my eyes from the child. They were a long time there; and when they went away, the door clapt to with a noise." Then she related the history of the huntsman's spectre, as it appears in the account of it. "These spectres," she said, "look to me like human beings; only the skin looks rough and black, as if sprinkled with grains of sand."

Mrs. H—— confirmed the account given by the girl; and when I asked her if the skin appeared as she had described, she said—"It appears so to her, perhaps; but it is not skin—it is the cloudy form.

A cloud does not look smooth; and probably she sees the spectres darker than I do." She added, that she never observed that they threw any shadow; but that, if they stepped before the night-light, they intercepted it.

These spectres came several times afterwards, but their attire was now changed; they wore bright robes, and their forms were brighter also. On the 14th October, the spectre of the man said—"I shall only come to you once more." It was on the 24th that they came for the last time; when they both said, as if speaking with one mouth, We come, for the last time, to take leave of you and, on Mrs. H—— inquiring whither they were going, they replied, "To a better place." They then vanished, and she saw them no more.

The name of Pfeffer, which the spectre gave, is not an uncommon one amongst the peasants, a few miles from Weinsberg. I should very gladly have pursued the search for the bones of the child; but, in the first place, the direction to the stable was not very precise; and, in the next, I feared the owner of it, whoever he was, would have considered himself injured, by my setting afloat a report that his stable was haunted; and I therefore forbore. In the urgent request of the apparitions, we see a remnant of earthly prejudice. They conjured her to have the child buried in consecrated ground, till she persuaded them that it was not necessary to their salvation. There is much resemblance between this

story, and that of Professor Ehrmann of Strasburg, related by Eschenmayer; and which I here give, with his permission.

"Some time since, Councillor Lindner of Konigsberg, died at Strasburg, after residing, a long time at Riga. Amongst his numerous intimate and scientific friends, was Mr. Herrensneider, teacher of the Royal Academy in Strasburg, whom Mr. Lindner visited shortly before his death. The father of the latter was a pastor, in a small village in Pomerania, and afterwards in Konigsberg. He kept a journal, wherein he set down every thing worthy of note that happened to him. This book, which also contained matters of business, will be still in possession of his family; and in it, according to the Councillor, the pastor, his father, narrates the following story, which he, the Councillor, circumstantially related to Mr. Herrensneider, shortly before he died.

"The pastor, Lindner, slept in a room, which had a door of communication into his study, through which, as he lay in bed, he could see his desk, on which was a large open Bible. Awaking in the middle of a moonlight night, he thought he saw a minister, in his clerical robes, standing at the desk, and turning over the leaves of the Bible. He had a child in his arms, and another bigger stood beside him; but the back of the latter was towards him. Distrusting his senses, the pastor sat up in bed, rubbed his eyes, and asked himself whether he was

not dreaming. But feeling convinced he was awake, he fixed his eyes on the desk, which he saw distinctly, and cried aloud, 'All good spirits praise the Lord God!' whereon the apparition approached him, and offered him his hand; which, however, he did not take. Three times the spectre repeated the invitation, but it was not accepted, and it vanished. The features of the spectre sunk deep into the mind of the minister; but, by degrees, the circumstance faded from his mind, and he had almost forgotten it, when, one day, as he was waiting in the church to perform some office, he went into the choir to pass the time, by looking at the pictures; but great was his surprise, to recognize, in one of them, the features of the spectre, in the same dress it had appeared to wear. On inquiry, he learned that this portrait was the likeness of one of his predecessors, who had inhabited the manse forty or fifty years before him. There was no one now in the parish, who could give any account of this minister, except one very old man, who having been one of his flock—represented him as an eloquent preacher; but added, that he was supposed to have an improper intimacy with his maid-servant, and to have had by her some illegitimate children, whose fate was never known.

"Some time after this, on occasion of some alterations, a stove in the pastor's study being taken down, the mason perceived a hollow place beneath, in which were some boner, of children. He called to the minister to come and see them, who beheld

with amazement this evidence of his predecessor's crime, and had them removed. Since that time, the apparition has never been seen.

"EHRMANN,
"Professor in the Protestant Seminary of Strasburg."

There is a similar story concerning the manse at Nuttelstadt, which was sworn to before a magistrate. There the animals could not be kept in the stable. Female footsteps were constantly heard, and it appeared as if somebody left the house, and went to the brook hard by to wash. After some time, the remains of a new-born child were found in the well. They were removed to another place, and the manse was no more disturbed.

FOURTH FACT.

I had, some years before, heard that the family of a poor watchman were much disturbed by spectres, but I inquired no further. When Mrs. H—— came here, and the story of Mr. K—— and the paper became known, many people begged me to ask her, when she was asleep, how these poor people might be relieved from the annoyance. I put the thing aside; but, at length, the people came themselves, and the woman having related the story to me, I consented to do what was requested. She told me, that as soon as they went into their present dwelling, she saw in the night two women, in antique costume, with cotton aprons and folded coifs, come from behind

her bed. She saw them for a few minutes, and then they disappeared. In St. Catherine's night, 1823, she and her husband disagreed. "I thought on my mother, who was dead, and wished I was with her; and I wept, and prayed that she would fetch me. Then there appeared before me something tall, and as white as a handkerchief, but without any defined form. I thought it was my mother, but it vanished without speaking. For four weeks I saw nothing more, till the first night of Advent, when I prayed against poverty and a large family. Then this white figure came, and disappeared, as before. On Christmas night of the same year, as I was lying awake, I felt something moving about my head, and over my breast, like a dog or a cat; and although there was no fire in the stove, the plate looked red-hot; then there was a sharp sound, and all disappeared. By day and night invisible feet are heard in my room, and a rustling, as of paper. There often shines out of the wall, by night, a lustre, round as a plate—remains for some time—and then disappears behind the wall again. Once, when I was quite awake, a figure, as large as the white one, but quite black, stood before me, and I thought a hand was laid upon my neck; the sensation was as if a hot coal had touched me. In the morning, the place was red, and became inflamed, and there remain three marks, as of fingers. (These finger-marks, or scars, as from burnt fingers, the woman really had upon her neck.) On New-Year's night, as I was alone in my room, I heard a voice say, 'Sing the

hymn, "Oh, Jesus, when shall I be free?" and the prayer, "Oh, make me a clean heart." On Sunday nights, I often hear beautiful voices singing and there is sometimes a flash of lightning, and sometimes lights shining on our floor or ceiling, when there is nothing of the sort without, or in the neighbourhood. When there are dissensions amongst us, these appearances cease; but when we are living in peace, and praying nightly, they come again. Last Friday night, as I lay awake in bed, the door opened, and there entered a man in grey clothes, with folds on the back. He passed my bed, and went towards the bench, where I saw another man sitting in dark clothes, whom I cannot precisely describe. The first spoke to the last for some time, *but my Spirit was too weak to understand what he said*; it seemed to be a reproof. On this night, I frequently heard a knocking and scratching on the bed and bench." She added—what is remarkable, namely—that when these appearances come her eyelids always close, and she sees them mentally. When the apparitions vanish, her lids rise again. Once, when she was in her garden, she felt herself directed to a certain place; there she found some groschen,* but she could only take away with her two.

This woman is forty years of age—small—appears feeble—and has a very strange look about the eyes. She has six little children. The two youngest of them are remarkable: the eldest of the two being

* A small coin.

as black is night, and the other is white a, snow this last has the gift of ghost-seeing also, and the spirits often take it from the bed, and seem to kiss it.

It was some time before I mentioned these circumstances to Mrs. H——, who, when I did, wished to see the woman; whereupon I brought her to her and she repeated what she had told me. The woman became very light and cheerful when with the somnambule; but Mrs. H—— avoided her strange eyes, which she told me afterwards gave her an uncomfortable sensation.

On the same evening, when asleep, she said to me, "This woman speaks truth; she sees spirits, and is always, *unknown to herself*, in a half sleep-waking state. She must wear an amulet, composed of five and seven laurel berries—and they must be so counted—and she will see the spectres no more. Were there only seven berries, she would sleep; which must not be, for her husband would reproach her."

On the following day, I took the woman the amulet, and bade her wear it. She told me, that since she had been with Mrs. H—— she felt quite easy; she thought she *had left it all behind her there*.

In the morning, Mrs. H—— and her attendant said, they had heard much knocking and rustling in the night; as they did also on the night of the 12th February.

On the 13th, I went to the woman to inquire the effect of the amulet She told me that, on the first night she wore it, an unseen hand tried for a long time to tear it off; but she heard no more knocking.

But that morning her husband had taken the amulet from her, as he hoped to make money by the redemption of the spirits; and he reproached her with having, by means of the amulet, driven them away. The man had just quitted the room in anger when I arrived; and the woman confessed to me that she also believed that money was hidden in the house; and, as they had borne with the spirits so long, they wished to have the benefit of the treasure, which would doubtless be found. As it was impossible to get this, idea out of her head, and, as she would not wear the amulet, I went to her no more.

On the night of the 17th, a knocking was heard in Mrs. H——'s room, and a tall man, of about forty years of age, in a white coat, entered and looked calmly at her; and she afterwards said, when asleep, that he would return on the night of the 19th; adding, that she must then take a bit of red coral in her hand, which would still the palpitations of her heart, and enable her to endure the sight of the spectre.

On this occasion, my wife resolved to take the place of her attendant, for the purpose of observing her. About ten o'clock the knocking and clapping began on the bed-stead, table, and wall, now here, now there; and my wife satisfied herself that it was made by neither the sister nor the invalid, on whom she kept her eyes fixed, and who was lying quite still, with her arms on the coverlet. At one o'clock, she took from the table a piece of red coral, which had been placed there at her desire, and then, sitting

up, spoke firmly to some one at the foot of the bed. She said—"That I cannot do;" and more than that they could not hear. When my wife asked her what was the matter, she inquired if they did not see the spectre that was standing at the foot of the bed. They said they did not; but she would not tell them what it had said. When I asked her the next morning, she told me unwillingly, for she said it gave her pain to talk of these spectres. This one wore a yellowish white coat, and a girdle like a lady's. It said—"See, I come to you that I may be wholly redeemed." I answered—"That I cannot do; your Redeemer alone can do that." It said—"Oh! pray for me!" and bade me open the book at a certain hymn, and often read it; which I promised to do.

When I asked about the eyes of this spectre, she said these things were indescribable: the eyes were like two light points; and that a person who saw spirits did not see them as they saw human beings. She added that, when he turned to go out of the door, she saw folds on the back of his coat.

She frequently read the hymn, as desired; but, on the 21st February, she reproached herself with having omitted it, and said she must read it three times. She said she should speak again with the spectre that night, and that he would come again between eleven and twelve; so I placed a person, on whom I could depend, in her sister's bed, for the purpose of observing what happened. On the following morning this person said to me—"We

went to bed about ten, and remained awake till eleven, when I fell asleep. About twelve, Mrs. H—— asked for some broth, and I was awakened by her sister getting out of the bed to give it her. She was scarcely in bed again when we heard a strange crackling and shuffling on the floor; then there was a knocking on the walls, and on Mrs. H——'s bed, as with hammers. I watched Mrs. H—— all the time. She lay quite quiet, with her hands on the coverlet; presently she began to speak, but without sitting up. Her conversation seemed to be addressed to something Dear her bed, which I could not see. By and by, she said—"The spectre is gone, but will return anon;" and then we again heard the sounds, and she spoke as before. Then I heard her say—"Open it yourself;" and I saw, with an awe which I had not before felt, the cover of the book move, as it lay on her bed, and it was opened by an unseen hand. I could not perceive the slightest motion on the part of Mrs. H——, nor her bed. When she said—"God be praised, he is gone," we questioned her about the spectre, but she said—"Leave him in peace," and was silent.

Mrs. H—— told me, that, after the noises above mentioned, the spectre came to the foot of her bed; and when she asked him why he came to her, he said it was to obtain his perfect redemption. I said—"This is a fancy; why do you not stay with the woman who prays for you?" He said—"That woman has not so much sense as you, and cannot talk to me."

Mrs. H——: "Why are you in that poor house?—What were you?"

The Spectre: "I held a humble situation. In that house were two orphans, whom I deceived: I defrauded them of their property."

Mrs. H——: "Why did you do so?"

The Spectre: "My best friend, who was very rich, seduced me into doing it."

"Were you not equally rich?"

"No; but I wished to be so. All that I got dishonestly I shared with my friend. I pretended to serve the orphans—but it was only pretence."

"What was your name?" He did not answer.

"Why will you not tell it?"

"I may not tell my whole name; one letter in it was L."

"Can you make others hear your knocking?"

"No; but he who was my friend can; I will bring him."

"That will shock me; I will not see him. Leave me, I bid you."

He replied that he would bring him, for he also needed help; and when I desired him to go, he disappeared, saying he would return in a few minutes. Presently we heard a noise again, and he returned. I asked if any of his relations were alive; he answered Yes; but far from here."

"My hymn-book lay on the bed," said *Mrs. H*——, "and when he bade me open it, as I was very weak, I bade him do it, but he disappeared. I asked her if she had not seen the book open, but

she said she had not looked at it. When the appeared, she felt obliged to speak to it. On the following day, having omitted to read the hymn, there was much knocking; whereon she remembered it, and took the book; and, while she read it, the knocking increased, and with other noises were heard, even in the chambers of the lodgers above.

On the 23d, we observed that she had been much alarmed, though we knew not from what cause and she was seized with spasms. When asleep, she said—"Seeing him thus by day, when other people are around me, shocks me. That woman (the watchman's wife) should be more rational; she prays only for money." When I asked her why the man, through whose intervention the paper was found, did not knock, she said it was because she only saw him when asleep; once only she had seen him awake. "Those who knock are those who want aid, and are yet far from their Redeemer, but find him on being taught how to seek him. A mortal can shew them the way, but cannot redeem them. The dark spirit's thoughts are fixed on the house in which he lived, and he drags back the white one. I am not afraid of the spirits generally, but it is hard I am to be persecuted by more of them. This dark one will kill me. His words are not sighs, like the others, they are groans." By the dark spirit she meant the rich friend above alluded to.

On the night of the 23d, she was awakened by the white spirit, who begged her to say over with him the ten commandments. She did so, asking

him the questions, and he answered. She wept when I questioned her in the morning about it, saying, that he would bring his friend with him every night. The appearance of this evil spirit frightened her, and made her ill. She remembered well what such an one had caused her to suffer for a whole year at Oberstenfeld; and she thought it was a trial too great for a mortal. She added that the white spirit had told her that his friend had been a higher officer than he was.

On the 24th, she fell into a state of magnetic dreaming quite distinct from her ordinary conditions. In this state, she generally remembered what she had dreamt, and was quite aware it was a dream. She talked aloud to the dark spirit, whom she thought was before her; and she described to me afterwards two neighbouring houses in which these spirits generally were roaming, even to the number of doors, and every particular. In one of these the inhabitants were much troubled with inexplicable noises, like people going and coming, approaching the doors as if about to enter the rooms, sighing, coughing, &c. &c. She said it was fortunate the spirits could not answer all that was desired of them, or they would be more tormented than they are already.

When in a sleep-waking state, she said—"This white spirit will come to me till he has rest, but the other ought not to come; I will pray for him, but I cannot bear to see him. And oh! that stupid woman, who always prays for money! She does it

for fear of her husband. When asleep, I rejoice to live amongst spirits; but awake, they make me sad. Wonderful! to see spectres, and talk to them, and take pleasure in it; but it is only the spiritual part of me that likes it, not my flesh and blood. Ali! how many do we live amongst whom we do not see." She also said—"Happy are the pure in heart; and happy are those who see not, and yet believe!"

On the 2d of March, the white spirit appeared to her twice, with an angry aspect, and told her that he had fallen back through his friend. On these two occasions she was quite awake. She fled into another room, and was immediately attacked by convulsions. On the same evening, when I was with her, there was a sudden flash of light in the room, and she immediately fell back into a magnetic dream; then she arose with closed eyes, talked to the spectre, opened her book, and sang different hymns, &c. &c. When she awoke, she said that, with that flash of light, the white spirit had appeared, and told her that the friend had, by derision, drawn him back, and she told him how to avoid him. On that night he came again, when she was in bed, and she asked him the following questions:

How long were you upon the earth?"

"Seventy-nine years."

"At what period did you live?" In 1700."

"Where did you live?"

"Not far from the small home where the orphans were."

"Where did the other live?"

"He lived farther from that house."

"Did you die before him?"

"He died three years before me."

"Why do you sometimes come to me so gloomy, and then again cheerful?"

"The dark spirit gets power over me by mockery; but now I am firmer."

"I beseech you to pray for yourself, that you may stand firm."

Then he bade her open the hymn-book and vanished.

On the 3d March, whilst in cheerful conversation, she fell suddenly into violent convulsions, from which we had great difficulty in recovering her. When we had, she said that the white spirit had appeared with the other looking over his shoulder, which terrified her; and that she should never recover if this persecution continued. I entreated her to bid them come no more, and banish them from her thoughts; but she said her word was given to the white one, and she must keep it. She observed that the spectres seldom came on a Sunday night.

On the 6th, the spirit told her he felt that he was now approaching his Redeemer; and she prayed with him. She then asked him how it happened that he was acquainted with hymns which were not written till long after his death? He answered—"The vision of spirits is unlimited."

On the 6th of May, as she was leaving the room, she suddenly turned back from the door, and fell

asleep, She said she had met the spirit, and she repeated this when she awoke. He next appeared behind her, when she was looking out of the window at a flock of sheep. She felt something pull her dress, and, on looking behind, perceived him so close to her that she could not move. He breathed out to her—"Near thee I find repose." She fainted, and fell upon the bed. She said—"Were it five years hence, I would endure him better, for then he will not be as he is now."

On the night of the 8th, after many noises were heard, he came again when she was in bed; and she observed that, before he went away, he leaned over her sister and the maid, who were sleeping, and said—"May the eye of God watch over ye." On the 10th, when he was with her, she stopped her ears to try if she could still hear him, whereon he said—"You will still hear me." She added, that the spirits often answered her thoughts before she had spoken. On the 12th, after praying, she asked him if any of his writing was still extant? He said—"Little of mine, but much of my friend's." He also said they had lived in the 16th and 17th centuries.

On the 16th, she asked him, at my request, why she never saw him and heard him at the same time, for the noises always preceded the apparitions. He said, it was because he made himself visible and audible through the air, and could only do one at a time. She also inquired why she, and no one else, saw him; and he answered—"Because your sensations

are more spiritualized." When he appeared on the 10th, at our desire she asked him to point out the house he had lived in, and to make himself, or his friend, audible to others.

On the morning of the 23d, at one o'clock, I suddenly awoke, and heard seven knocks, one after the other, at short intervals, seeming to proceed from the middle of my chamber; my wife was awakened also; and we could not compare this knocking to any ordinary sound. Mrs. H—— lived several houses distant from us.

On the 28th, she questioned the spectre about the middle-state; and he said it was a place where those went who did not believe in salvation through Christ.

On the 30th, the Rev. Mr. Herrmaun wrote down the following questions, and begged her to obtain answers from the spectre. They were as follows:—"Do you know the mother of our Lord?—Can her prayers in heaven avail us, and have they much power?—Is she in closer union with her Son than other spirits?" The spirit appeared at night, whilst she was taking her broth, and stood behind the attendant till she had eaten it, which she did calmly; then he drew near, and she held the paper out to him, whereon he spoke as follows, but so slowly, that she thought she should never have patience to wait till he had finished:—"I know the mother of God somewhat better than you: she can pray for me like any other blessed spirit. There is no more close union between her and our Redeemer; but—~" and then he paused; "and when I asked him for

an explanation of that but, he answered—"It has a beautiful signification, and is very powerful with the blest. More I may not say."

On the 3d of April she said, when asleep—"Why does he come to me? he might go to God if he would; but he cannot, because he did not do it when on earth. We have only one Mediator; why will these unblest spirits apply to any other to help them? Where shall I find this spiritual kingdom? Why do you nod to me? Let no one defer his repentance till he comes to this. I would rather be here than in that region. They feel their sins more acutely than they did here, and the evil ones trouble those that are better. A mental trouble is worse than a bodily one. All do not come down to those lower regions—some are in a happy place. I cannot see it, but I feel it through one of the happy spirits. There they have all they desire." A person standing by said—"Have they trees and flowers?" She answered—"Few wish for them. Their desires are not like ours; they wish for higher things."

On the 6th of April, Mrs. H—— quitted her lodging, and became my guest. When we entered a room, where she had been sitting alone, we found her in a sleep-waking state; and she told us that two female forms had appeared to her, and that they were the two orphans. When she awoke, she did not know who they were. They were brighter than the other spectres; and when she asked them why they came to her, they answered—"We come to you from joy and gratitude towards God." The

words seemed to proceed from both, though there were not two voices; and they spoke like the other spirits, but not so slow and heavily. She could not think why they came, unless to portend her death—at which she should rejoice; although their sudden appearance had startled her.

On the 9th, the spectre came to her, for the first time, to my house, and prayed with her. As he came a second time, on the same morning, she inquired the reason, and he told her that he should come three times that day to prepare for the celebration of the approaching fast. He came, however, four times; and, as the last visit was unexpected, it startled her, and she fell into a magnetic dream, in which it appeared to her that he had come again, because the evil spirit, his friend, had been seeking to shake his good resolves. I asked her if the spirits walked like other mortals. She said they moved so, but still not as if they placed one foot before the other in the same way. She also said that he had told her two more letters of his name—B and N; and that he appeared to her at the age he had been when he defrauded the orphans—namely, about fifty.

We ought to have remarked before, that ever since the time the Reverend Mr. H—— had sent those written interrogations which were shown the spectre, he had found himself awakened at a particular hour every night, and felt immediately an earnest disposition to prayer. There was always, at

the same time, a knocking in his room—sometimes on the floor, and sometimes on the walls—which his wife heard as well as himself—but they saw nothing. On the 10th April, I wrote a request that the spirit would make himself visible to me, which she shewed him. He answered, that this had been desired before, but it was not in his power. As, on the 13th, he quitted her before the usual time spent in prayer had elapsed, she inquired the reason; when he answered, that he must leave her before the hour of the fast began, which he was now permitted to celebrate, and that he should not come again till it was over. Neither did he; and when he returned, at the end of eight days, he looked brighter, and his form was less dense.

On Good Friday, as she lay in the magnetic sleep, the door opened and shut in our presence, without any human intervention; and she told us it was the dark spirit, who was in trouble on that day. She also said, being asleep, that the white spectre was in the house of that nerve-spirit who had asked the written questions—meaning Mr. H——. "But do not tell him so. He goes to him every night; and this nerve-spirit is thinking of quitting that house." Some time after, Mr. H—— did quit that house, and went to Heilbronn. When the spectre came next, she asked him where he had held the fast; and he said, in the mid-region, with other spirits. Having asked him, why he wished her to go to the house he had formerly inhabited; he said,

that in that house were two orphans, and that he must give them three kreutzers.* She could not comprehend this desire, but said she must obey it. I actually found two orphans in the house named, but not so poor as to accept of so small a sum; we therefore deferred giving the money, till I could explain the motive.

On the 18th of April, at nine o'clock in the evening, Mrs. H—— was in the sleep-waking state; and in the room were her husband, her eldest sister, the stipendiaries—Binder, from Stuttgart, and Strauss, from Ludwigsburg—my wife, and myself. My wife being very much fatigued, lay down on the sister's bed—the rest of the company were talking on indifferent matters—and I had my eyes fixed on my wife; when, all at once, close to the bed on which my wife lay, we heard a long, fearful groan; and she started up, saying, that somebody had groaned in her ear, and that she had felt even the breath of the person. (The sensation of this, she felt for weeks afterwards.) At that very moment, Mrs. H—— sat up, and, with closed eyes, pointing towards the bed my wife lay on, she said—"There he stands! That was his groan, because the kreutzers are not given. He cannot knock now any more. Had the woman sought, she would have found the money; I cannot go out to seek it in the grass. Reproach me not; I am not subject to you. Oh! a pious spirit would not speak thus! Come when I am awake, and say then what

* A coin.

you will. I bid you go, and let me rest." She afterwards said, that the spirit insisted that the money should be paid that day; and that she had seen him leaning over my wife, and groaning, because it had been committed to her to do it, and she had not. This was true; as she waited till I could explain the motive of the gift. She said, that she would ask the white spirit to procure that his dark friend should make himself visible in some house, when the thing was possible; adding—"But I say, happy are those who see not, and yet believe."

We then retired to our chamber, above stairs; and, as we were fatigued, our friends gone, and our children long asleep, we went to bed immediately, and fell asleep also, without saying a word more of what had happened below. At twelve o'clock, a child of five years old, who slept in the same room with us, suddenly screamed out, and sprang from its own bed into its mother's, crying, "Wake, wake! Here's a black man, who wants to kiss me, or bite me." She hugged her mother, who tried to comfort her, as she screamed with terror; but neither I nor my wife saw any thing. We have observed before, that the dark spirit often took that woman's child from its bed, and kissed it. The expression of the child, that he wanted to kiss her or bite her, accorded exactly with Mrs. H——'s description of him—that he had a black head, with *projecting teeth*.

On the evening of the 19th—Mrs. H—— being in bed, and I writing at a table near her—I suddenly heard a noise, like the rustling of paper, on the commode

behind me, where there was nothing of that sort. I rose instantly, to examine the cause, but could find none whatever; and Mrs. H——'s bed was at a considerable distance from the spot. On asking her the reason afterwards, when she was sleep-waking, she said—"That I dare not yet tell you." The same thing happened, when I was with her the next day; but the rustling, &c. was on the table, instead of the commode; and when I asked her the reason, she made me the same answer. As the spirit now came at all hours, she asked him, why he did so; and he said—"It is because he whom you call the dark one leaves me no rest; he seeks rest through me." On the 21st, in the morning—her window being open—gravel was thrown in, which I myself, saw, and picked up; although there was no one seen who could throw it. It was such gravel as lay in front of the house. Other sounds were heard in the room, equally unaccountable; and later, when she was alone, a stool, that stood before the writing-table, was raised up to the ceiling by some invisible power, and then slowly descended. In the evening we being in the garden, and nobody in the house but herself and the maid, they both heard a sound of running overhead, and called me. I hastened up, and could find nothing; but I heard feet treading after me, all through the rooms, and back to the stairs. When I asked her an explanation of these things, in her sleep, she sighed, and said—"It is all the dark spectre, but I will have nothing to say to him." I begged her to send him to me; but she

said—"That is not in my power; I have asked the white spectre to do it, but it must be according to the will of the Lord." When my wife and I were in bed, on the 11th, we were awakened by a soft knocking on the two windows, which were on quite opposite sides of the room. On the 22d, gravel was again flung into the room, and also at the maid, when she was outside the house, but she could see no one near; and my house stands very much exposed. At mid-day, Mrs. H—— having gone into the courtyard, she returned alarmed, and fell into the half-waking state. She said she had been met by a strange animal, as large as a dog, with a long snout and rolling eyes; she cried to it, "Go hence! all good spirits praise the Lord!" whereon it vanished. Afterwards, in her room, this apparition returned, in a form resembling a bear. When asleep, she said—"Now I see how black his soul must be, when he comes in such frightful shapes; but I must see him, because now he cannot go to the other, who is almost in bliss."

On the 23d of April, as we were sitting in the upper story, by candle-light, a white cloudy form, seen by us all, floated past the window, and immediately we heard sounds, as on preceding occasions. At night, at 11, when we were all in bed, Mrs. H——'s sister burst into the room, saying, they had heard a noise of chains at the window; and, on looking that way, had twice seen a dark face looking in. I searched, but found nobody, and shut the shutters. On the 25th, when I and the sister were

in the, room, small ashes were flung, not in at the window, but from a corner; the door of the room was shut, and my wife was looking from an upper window at the moment, and saw nobody.

On the 7th day, as he had fixed, the white spirit returned; and he now said, the kreutzers must be given on that day; I therefore proceeded to deliver them myself. I found the orphans were, on that very day, about to quit the house, which was their property, and in which their parents had lived. They were, consequently, much depressed; but they told me, that both they and their parents had often seen a white form, like a cloud, as well as heard various unaccountable sounds about the house—sighing, groaning, and coughing. Their father believed the house was haunted, but not by an evil spirit.

When next the white spirit came, he expressed his satisfaction that the money had been given. It appeared that some idea of expiation was attached to this act.

The white spirit now returned, in a much brighter form; he said that his name had been Belon, and that now it was Jamua. "I used to write, Bellon," he said; "but my proper name was Belon." He added, that now he could go to his Redeemer, and divest himself of all earthly thoughts.

As I now knew his name, I made every inquiry about him, but could hear of no such person; till at length the Mayor Pfaff, after some researches, found, that in the year 1700, there lived a burgomaster, and guardian of orphans, of that name; and that he

must have died in 1740, as the division of his property took place, in that year. In the register of deaths for 1740, I accordingly found his name, with his age 79 years. We also found a deed, wherein was a complaint against this man, from a family long since extinct. It contained facts regarding his avarice, &c.; and proved that he had lived in the house he had designated.

On the 27th, an animal, like a monstrous scorpion, came out of the corner of the room; she bade it go, in the name of Jesus, and it vanished. Afterwards, when I was sitting with her whilst she slept, there was a sound, as of sand or ashes thrown from a corner; but I could not see them. I called up my people; and when I returned, she—being sleep-waking—said, "Had you remained, and called nobody, you would have heard more."

On the 30th, at the desire of a friend, she shewed the white spectre a paper, on which was written, "If you be a good spirit, tell us how we must live, to escape going into the middle state after death?" He answered, "Yea, through my Mediator and Redeemer, I am now good and happy. Who desires the highest happiness, must trust wholly to the Gospel, and the teaching of Jesus."

At midnight, on the 3d of May, the white spirit suddenly waked Mrs. H——, and bade her look to her sister; for that the dark spirit would come for four nights, and stand beside her bed; and as she would see him, it might frighten her to death. He said, somebody must stay with her. Mrs. H—— lay.

still, and watched; and presently she saw the dark spirit, like a pillar, beside her sister's bed. When he had been there about two minutes, the sister awoke in great terror. Mrs. H—— bade her get up, and call somebody; but the figure being still there, the girl said, she dare not move on any account. Afterwards, when it moved away, she arose; and, coming to us, said, that her sister begged some one would come and stay in the room. We sent the maid, who slept with her; but, during the whole of the night afterwards, there were inexplicable noises in every part of the house, heard by us all. On the following morning, Mrs. H—— told us what had happened, and her sister then first heard an explanation of her own sensations. She said, she had awaked in great horror, and, without knowing why, had found it impossible to get out of bed; but she saw no ghost, nor had thought of any. She complained all day of a pain in that side next which the spectre had stood. At mid-day, there were such noises in the room I was in, that the people from above came clown to inquire the cause.

At night, we wished the maid to sleep in the room again, but she would not; but after the sister was in bed, Mrs. H—— arose in her sleep, and, with closed eyes, put on her dressing-gown, handkerchief, and stockings, and laying herself at the foot of her sister's bed, took hold of her hand, and held it fast. After some time, she awoke, surprised to find herself there; and immediately returned to her own bed. She said,

in the morning, that the white spirit had bade her take care of her sister; and that, while she lay there, fie had knelt beside her, and the black one had stood at a distance. On the following night, we sent the sister to sleep at a friend's house, and we procured another attendant. The next day, when my wife was in the cellar, there was such a knocking on the barrels and vessels, that she called me down, but we could find nothing; and at night, in Mrs. H——'s room, though doors and window-shutters were closed, there was a great deal of throwing, &c. &c. The white spirit was now so thin and vapoury, that she could scarcely see him; he told her he should only come twice more, as it was now more difficult for him to do so. He confided to her many things, which she would not tell us: one was, that there are eight beatitudes. The noises continued daily, On the 17th, being asleep, she said—"Oh! what joy!—what delight! I was never so happy before. Mortal man cannot imagine it. How may pious souls rejoice at what awaits there! Here we think music and flowers beautiful; but what are these to heavenly music and flowers? But what do they suffer who are in the middle-state so long, and cannot reach these delights?" When she awoke, she said, we all looked so thick and heavy, she could not imagine how we could move.

With respect to our pressing her to ask questions of the spirits, in order that we might be convinced they were not the offspring of her own imagination,

she said, it was indifferent to her, whether people believed in them or not; and that the more she questioned them, the more she was brought into relation with them, instead of being delivered from them.

On the night of the 31st, my wife suddenly awoke in great fear, and sat up in bed. Immediately afterwards we heard the sister's voice, calling out of the window from below, to us above, that there was somebody at the house-door that led into the yard. I jumped out of bed, and running to the window, I heard somebody trying to open the door; but could see nothing, although it was moonlight. I called out, but there was no answer; and immediately there was a noise from the roof, as if somebody was throwing down gravel. I then fired out of the window, but all was silent, and nothing stirred.

On the 29th, the white spirit came, accompanied by a bright female figure; they all sang a hymn, which Mrs. H—— certainly did not know before; then he thanked her for her prayers, and they departed through the door. Mrs. H—— said, she longed earnestly to go with them. The white spirit had previously promised her, that the dark one would come to her no more.

In August, there came to me a woman from Lenach, by name L—— S——, desiring to speak to Mrs. H—— on the subject of some extraordinary annoyances with which she had been troubled for several years. She had been told that Mrs. H——

saw apparitions, but had heard no particulars whatever. She said—"In the house I lived in, I heard sounds by night, like rolling of balls, groaning, and weeping; and sometimes a weight seemed to fall upon me; and something unseen would approach me, so near, that I actually felt its breath. All this made me so ill, that I left the house." I asked her, in what house this had happened; and great was my surprise, to hear it was in Bellon's. "When I went home to Lenach," she said, "I heard nothing; but afterwards going to service at Neustadt, I found myself tormented as before; and, in addition, I often saw a white apparition standing by my bedside. I fell ill, and returned home again; and there I was persecuted by a frequent sound of moaning, which my mother heard as well as I, and which troubled us for two years. I often heard things thrown after me, but could never find any thing; and also a sort of imperfect speaking, as if people were trying to speak, and could not. On waking suddenly, I sometimes saw the white apparition standing by my bed." The mother of this woman (who was married, and had children) confirmed all she said; adding, that the sounds were heard by her husband, who had also seen a dark figure.

I arranged that this woman—the daughter—should sleep a night in Mrs. H——'s room, in order to ascertain if she saw the apparitions that came to Mrs. H——. She did not, but she heard them; and the consequence to us was, that the dark spirit, who had

not lately been seen, returned, and troubled us for some time. These circumstances will be alluded to again.

Some time afterwards, I saw this woman on her deathbed, when she assured me, that all she had told us was true; and added, that the dark spirit had, seven days before, informed her and her husband of their approaching death by a sign, which, as she was then dying, she could not explain to me. She and her husband died within a few days of each other.

FIFTH FACT.

On the 6th July 1827, Mrs. H—— went to walk in the avenue, near my house, which leads to the town; but she returned hastily, after a few steps, saying, she could not go any further. I did not learn the reason till the 14th, when she told me, she had seen a man whom she recognized to be a spectre; and that he had visited her frequently by night since, begging her to go to the castle with him, where there was a large and a small cellar, into which she must go; and when she refused, he told her, that he must continue to come to her till she did what he required. She described him as having a good and friendly aspect, and said that he excited no alarm. He looked about seventy years of age—had a long beard, an old-fashioned coat and hat, such as the Tyrolese now wear and half-boots—and his speech was more easy and rapid than that of the other spirits. In answer to her questions, he said he had lived in 1529

—that he was in a state of bliss—but that something prevented his further advance; and he besought her to take resolution, and go with him. She said, that no spirit she had seen was so pleasing to her as this one. On the 21st, she asked him, with what the spirits employed themselves in the place he was in. He said—"I am where the heathens are, and those upright men who had no opportunity of knowing their Saviour; and we are there instructed by the angels, till we are fit for a higher place." He added, that there were eight beatitudes—but, as yet, only seven, as the eighth had not begun; and that that was what was meant by the kingdom of 1000 years. On the 20th, she told him, that she could not go with him to the castle, unless he told her his name. He said, that she must not know till they were there. About this time, another form, less bright than this, appeared sometimes: the dress was military—the age about forty—and his appearance was accompanied with a jingling sound, like that of spurs; and one day, as the Reverend Mr. H—— and I were reading with her, he suddenly stopped, saying, something had touched his foot; and she told me afterwards, that this military apparition had at that time been close to him. It walked up and down the room—looked calmly at her—but said nothing. Mr. H—— was frequently conscious of the neighbourhood of spirits, ever since he had been brought into relation with them by means of those written interrogations. Presently afterwards, as Mrs. H—— on her bed asleep, in her clothes—and with her

boots on, which were fastened on her feet by hooks—I entered the room, and was looking at her, when the boots were taken off her feet by an unseen hand—carried through the air, to where her sister was standing at the window—and set down beside her. Mrs. H—— lay perfectly still the whole time, and knew nothing of it when I awoke her; her Sister wept, and did not like to touch the boots again. When this spectre came, the night-light was always extinguished, and once she saw him extinguish it himself.

On the 22d, this spectre spoke for the first time and told her, in a mocking tone, that he was the huntsman of him who wanted her to go to the castle. Shortly afterwards, when her sister and my daughter were in the room, a screen that lay on the table was flung off it, to the other side of the room. Mrs. H——, who was in bed, had just before seen the huntsman enter by the door. On the 10th, he entered hastily, and flung all the papers from the table to the ground. When she asked him what he wanted, he said, that he wished to prevent the other spirit having rest yet. On the evening of the 24th, this spectre returned, bringing with him a tall, thin, elderly woman, whose form was dark, and countenance disagreeable. She appeared in antiquated fashion, with a high cap, and under it a sort of veil, such as was worn by all the female spectres; her dress was thick, and very full, and her shoes were pointed. They walked backwards and forwards in the room, and looked at Mrs. H——, but said nothing.

When she inquired of the other spirit the cause of these two coming, he told her, it was to prevent her doing what he wished; for that, when alive, this huntsman had hated him, and had taken his hatred with him when he died. The cause of the hatred was, that he had discharged him from his service, &c. &c.

Mrs. H—— had frequently told me, that she had dreamt there was something in our cistern in the kitchen—where she never had been—that should not be there. It being now emptied, a very ancient, long, thick, and rusty knitting-needle was found at the bottom of it. I took it into Mrs. H——'s room, and left it on the table there. After some days, though nobody had touched it, this needle was found in the kitchen, on an upper story. I took it back again to the lower floor, and laid it on the table; shortly afterwards, the huntsman and his companion appeared, and Mrs. H—— saw the needle lifted from the table—which was six paces from her—and carried through the air towards her. She screamed, for some one to come to her aid; and the needle, instead of proceeding as far as where she lay, placed itself in a glass of water, where I found it, when I ran into the room, on hearing her voice.

On the evening of the 29th, Mrs. H—— being alone, and my servant and another person sitting in the adjoining chamber, but close to the door, the huntsman and the woman returned, walking up and down the room as usual, and ever and anon stopping to look at her—though he said nothing but "Yes,

yes, yes!" in a mocking tone, and the woman looked at her with a similar expression; whereupon she was attacked by spasms. At the same time, the two persons in the next room heard the most extraordinary noises—a ringing of spurs, and a sound, as if all the chairs were being flung violently to the ground—and wondering whence this could proceed, knowing Mrs. H—— to be in bed, they rushed into the room; when a stool was thrown at them, from the opposite side of the room to where the bed stood, on which, at the same time, they saw Mrs. H—— lying insensible. When she awoke, she said she had seen the spectres; but knew nothing of the uproar, having been insensible. At night, when asleep, she said, she had heard the noise in her insensible state, because she is then always magnetic; but that awake she knew nothing of it. At night, on the 1st August, the good spirit came to her; but the evil ones came also, and stepped before him, when he disappeared. The huntsman threatened to trouble her continually, but she defied him in the name of God. On the 7th, they came, bringing with them a very dark spirit, of a short thick figure, which alarmed Mrs. H—— very much. These continued to return frequently; and the good spirit now, when he came, brought with him a small sheet of paper, on which she discerned large letters, intermingled with small red ones. He said—"This is what hinders me." As she could not well read it by night, she bade him bring it by day. On the 31st, I gave her a paper, closely folded and sealed, on which was written,

"Jesus bears our sins—tell this joyful word to all;" and I bade her offer it to the first spectre that came, and ask him the contents. She did so; and the huntsman, without touching it, said—"Jesus!—sins! What is all that to me?—I shall never be happy." She said—"Can you ever hope, being so wicked, to see God?" He answered, "Hum!—I never Shall." She then adjured him to go; and in the morning, she returned the paper sealed, as I had given it her.

At night, the huntsman returned alone, and gently, but half jestingly, asked her to tell him how to pray.

"Are you in earnest?—Would you pray?"

"I would."

"Why so?"

"That I may become happier."

"Do you believe that you can become happy through prayer?"

"Yes, I believe it now."

"Then trust in your Redeemer."

He than vanished. When he next returned, she prayed with him again; but she told him that she would not do it any more if he brought that dark spirit with him, who, part of the time, made such a noise that the servant heard it. She told me that it appeared to her, that the prayers and pious words she uttered were diffused over the spirits, and made them brighter; but she felt weakened by them. When the huntsman next came, she asked him why the good spirit came so seldom.

He answered—"It is my fault; he cannot come

when he would; it is much more difficult for him to come than me."

"If I were to go to the castle, as he wishes, can you tell me where the place he speaks of is?"

"I could, but this black spirit will not let me." Immediately the black spectre stood before her.

"It is said, you shall call on your Lord and Saviour, and drive this black spirit from you."

"I will; but tell me how."

"By continually beseeching your Redeemer to pardon your sins." On the 12th, she asked him why he was in the middle-region.

"For my sins. Teach me to pray."

"How are you bound to that good spirit?"

"As by a chain, which has raised an inextinguishable hatred in him. I was his inferior, and I made a present of a chain to his lady. He would not let her wear it—took it and threw it into a vault. He promised to help me to a better situation, but never did it. I and a female servant took a great hatred to him: we robbed him, and did him all the harm we could. I will tell you all about it; but now pray with me—say the Lord's Prayer."

On the night of the 13th, I placed the woman from Lenach, above alluded to, in the room with Mrs. H——, and she told me in the morning she had heard noises, and that then Mrs. H—— awoke and spoke with some unseen person; the first word she heard was—"Why?" Mrs. H—— related the following conversation:—

"I cannot pray a word but what you teach me."

"Why?"

"Because nobody teaches us; we must find it out by ourselves."

"Who calls on the Lord, him will he hear. He will strengthen you, if you ask him," &c. &c. She said the spectre drew in these words as a child does something that excites his interest. He pressed her to say more, but she was exhausted, and could not. On the 16th after various noises, there came a tall dark spirit Mrs. H—— had never seen. On the 17th, I and my wife heard noises close to our chamber, but I could find nobody. On the 21st, the huntsman came, with the female and the short dark spectre; the latter was very restless, as he always was; and the woman mockingly bade the huntsman not mind Mrs. H——, but listen to her. He entreated her to let this woman be brought to speak the name of Jesus. On the 12th, there were noises in our room, and a table was flung down without anybody touching it; and I felt, at the same time, an indescribable sensation on my left arm. On the 23d, the tall dark spirit appeared again for the last time, but said nothing. Mrs. H—— thought he came on account of the woman from Lenach. On the 24th, Mrs. H—— removed into the next house, where presently the huntsman appeared in the next room to that she was in, and beckoned to her. He told her he should find her wherever she was; but that he must not speak to her, as it would injure her health. On the night of her removal, I placed a very good honest girl to sleep in her room, and she related to me that,

in the night, the door had opened, and she had seen a tall dark spectre moving about the room. This is the same girl mentioned in the history of the third apparition. On the 27th, the female spectre came alone, and said, mockingly, she should prevent the huntsman coming. He came, however, and said, when she asked him the reason of this—"Oh! God! it is because, when alive, I was too closely connected with her!" He, however, wished her also to be saved.

Mrs. H—— asked him if he could not take any other form than that he had as a man. He answered—"Had I lived as a brute, I should so appear to you. We cannot take what forms we will: as our dispositions are, so we appear to you." As at that moment she heard a sound of music from a neighbouring house, she asked him if there was music where he was. He said—"No; but sometimes we hear that of the happy spirits, and that pains us."

"Do you hear earthly music?"

"Now, when I am with you, I hear it through you; not otherwise. We have no part in what happens on earth."

As the woman and the short dark spirit still accompanied him, but stood at a distance, she asked him who the latter was. He answered—"He is one of those who can never be happy." On the 1st of October, the dark spirit threatened her, and appeared so terrible, that she became extremely ill; and, on the 2d, the female mockingly invited her to go to the castle with her. These two spectres continued

to threaten and trouble her much; the black one was so heavy, that his steps were audible. The huntsman bade her not listen to them. On the 9th, Mrs. H—— told me that a bright form had appeared to her in white garments, and its head surrounded by a glory of light. What it said she was not permitted to tell me. She confessed that she had been visited by this form once before, when it had said—"I am one of those who are sent to serve such as are to inherit eternal happiness." This spirit did not walk on the ground like the others, but floated; the others, compared to it, seemed as heavy as lead. It was like a light cloud through which the sun shone. At night, when the huntsman came, this spirit returned, and spoke to him consolingly. She said this bright spirit strengthened her as much as the others weakened her. She knew who it had been when on earth, but would not say. This spirit told her that he had also been in the mid-region, but for a short time, and not on so low a degree as the other spectres. I afterwards learned that this bright form was that of the deceased minister, T., of Oberstenfeld, mentioned in the early part of this work, on whose grave she had stood. He was a most worthy excellent man.

The 19th October had now arrived—the period at which, as we have described, she seemed to awake out of her precarious condition, and was found to have lost all recollection of what had occurred for an interval of several months. On this morning she related to me how she had been alarmed in the night

by a spectre in a short frock and boots, who had begged her to comfort him; and, when she asked him what he required of her, he said—"That I have often told you." Then came a bright white form of one she had known when alive; and, on asking it why it came to her, having long been dead, answered—"I come to give you strength; calm yourself." When the spirits visited her now, she remembered none of them. We told her their histories, as she had told them to us. She expressed great surprise at the short dark spirit; and said that, though these seemed like lead compared to the bright form, yet they were very light compared to us. "How heavy we must be!" When the female spectre threatened her, she bade it come to me; and, on the same night, (2d November,) both I and my wife were much disturbed by noises in our room and something was thrown at me. In the morning, I learnt what Mrs. H—— had said to the spirit. On the 9th, when the huntsman and the bright spirit appeared together, the Lowenstein girl, who slept in the room, saw the huntsman, but not the other. Mrs. H—— said it could only be seen with the spiritual eye, which lies within the fleshly one. On the 15th, Mrs. H——'s child, who was then three years old, slept in the ante-room through which the huntsman passed, whereon it began to scream; and, pointing to the door, gave us to understand that it had seen something frightful.

Some time before she awoke, she told us that the good spirit would not return till she was able to go

to the castle; the huntsman had told her so. Now, on the 20th, the bright form said he would come on the following morning—which he did, and told her that, if she could not go to the castle till the 15th of February, he would come again. She described him just as she had done in her former condition. On the 15th, he appeared in company with the huntsman; he told her he should not come again till she was able to go with him; and the huntsman said he was now going to a better place, and should trouble her no more.

She continued too weak to go to the castle, and they never appeared again.

Shortly after the history of this good spirit, who wished Mrs. H—— to go to the castle, became known, a person, engaged in a public office here, came to me—it was on the 9th August, 1827—and related to me the following circumstances:

Ten years ago, when I lived in the Dearest court to this, I was disturbed, day and night, by something invisible opening and shutting the doors, and running up and down the steps; even my children were well acquainted with these sounds, and we were quite accustomed to them; but we never saw anything. As I was appointed to a situation here, I took a small house on the city wall, which lies on the road to the castle. Here we continued to hear the steps; but, in a short time, the hitherto invisible became visible. One night I saw, standing at the foot of my bed, the form of a man, apparently about sixty years

old; he had on a round hat, grey clothes, and boots with spurs, and seemed to be a person of condition, He said to me, speaking with difficulty—'Come me to the castle.' I could not answer him. From that time this spirit went about my house by day and night, and often spoke to me. I learned that he was in trouble about something that he had hidden in a vault, the entrance to which is at the foot of the wall; and that he was in some way bound to somebody by an oath. Once he appeared to me by day, saying—'Come with me to the castle at ten o'clock to-night.' I promised him; and, at the appointed time, I set out. When I reached the small gate, I espied somebody coming towards me from the Round Tower. I took this for a living person; and, afraid of being questioned as to what I was doing there at so late an hour, I turned back. The person turned also towards the prison, and I then perceived it was the spectre, and that he was followed by an ill-formed dark figure, whom he seemed to avoid. He uttered a groan that went to my heart; but I had not resolution to fulfil my first intention. Since then, I have never either heard or seen anything of the sort in my house."

This is the relation of a very simple honest man; and its connexion with the former story cannot be overlooked. Mrs. H—— had never heard of this man nor of his adventure.

If many things in the above relations appear incredible, what we are now about to mention will

appear much more so; and those who find it impossible to believe what occurred to Mrs. H——, will reject, with still more disgust, the following story. But those who have read in a different spirit, and are prepared to believe in the existence of a world of Spirits amongst, us, will not fail to remark the singular coincidences in those stories, especially with respect to the modes taken by the spirits to draw the attention of mortals, these differing not in kind, but in degree. The persons to whom these circumstances occurred were in perfect health, and had nothing whatever to do with magnetism or sleep-wakers. Councillor Hahn of Ingelfingen, wrote down this account in the Castle of Slawensick, in Silesia—which has since been destroyed by lightning—in the year 1808, being himself an eye-witness to the facts; and he communicated them to me in the year 1828:—

"After the campaign of the Prussians against the French in 1806, the reigning Prince of Hohenlohe gave orders to Councillor Hahn, who was in his service, to proceed to Slawensick, and there to await his return. His Serene Highness advanced from Liegnitz towards his principality, and Hahn also commenced his journey, towards Upper Silesia, on the 19th November. At the same period, Charles Kern, of Kunzelsau, who had fallen into the hands of the French, being released on parole, and arriving at Liegnitz in a helpless condition, he was allowed to spend some time with Hahn, whilst awaiting his

exchange. Hahn and Kern had been friends in their youth, and their destinies having brought them both at this time into the Prussian States, they were lodged together in the same apartment of the castle, which was one on the first floor, forming an angle at the back of the building, one side looking towards the north, and the other to the east. On the right of the door of this room was a glass-door, which led into a chamber divided from those followed by a wainscot partition. The door in this wainscot, which communicated to these adjoining rooms, was entirely closed up, because in them all sorts of household utensils were kept. Neither in this chamber, nor in the sitting-room which preceded it was there an opening whatever which could furnish the means of communication from without; nor was there anybody in the castle besides the two friends, except the Prince's two coachmen, and Hahn's servant. The whole party were fearless people; and, as for Hahn and Kern, they believed in nothing less than ghosts or witches, nor had any previous experience induced them to turn their thoughts in that direction. Hahn, during his collegiate life, had been much given to philosophy—had listened to Fichte, and earnestly studied the writings of Kant. The result of his reflections was a pure materialism; and he looked upon created man, not as an aim, but merely as a means to a yet undeveloped end. These opinions he has since changed, like many others who think very differently in their 40th year to what they did in their

20th. The particulars here given are necessary, in order to obtain credence for the following extraordinary narrative; and to establish the fact, that the phenomena were not merely accepted by ignorant superstition, but coolly and courageously investigated by enlightened minds. During the first days of their residence in the castle, the two friends, living together in solitude, amused their long evenings with the works of Schiller, of whom they were both great admirers; and Hahn usually read aloud. Three days had thus passed quietly away, when, as they were sitting at the table, which stood in the middle of the room, about nine o'clock in the evening, their reading was interrupted by a small shower of lime, which fell around them. They looked at the ceiling, concluding it must have come thence, but could perceive no abraded parts; and, whilst they were yet seeking to ascertain whence the lime had proceeded, there suddenly fell several larger pieces, which were quite cold, and appeared as if they had belonged to the external wall. At length, concluding the lime must have fallen from some part of the wall, and giving up farther inquiry, they went to bed, and slept quietly till morning, when, on awaking, they were somewhat surprised at the quantity which strewed the floor, more especially as they could still discover no part of the walls or ceiling from which it could have fallen. But they thought no more of the matter till evening, when, instead of the lime falling, as before, it was thrown, and several pieces struck Hahn; at the same time, they heard heavy

blows, Sometimes below, and sometimes over their heads, like the sound of distant guns; still, attributing these sounds to natural causes, they went to bed as usual; but the uproar prevented their sleeping, and each accused the other of occasioning it by kicking with his feet against the foot-board of his bed; till, finding that the noise continued when they both got out and stood together in the middle of the room, they were satisfied that this was not the case. On the following evening, a third noise was added, which resembled the faint and distant beating of a drum. Upon this, they requested the governess of the castle to send them the key of the apartments above and below, which was brought them by her son; and, whilst he and Kern went to make their investigations, Hahn remained in their own room. Above, they found an empty room, below, a kitchen. They knocked, but the noise they made was very different to that which Hahn continued all the while to hear around him. When they returned, Hahn said, jestingly, 'The place is haunted!' On this night, when they went to bed with a light burning, they heard what seemed like a person walking about the room with slippers on, and a stick, with which he struck the floor as he moved step by step. Hahn continued to jest, and Kern to laugh, at the oddness of these circumstances for some time, when they both, as usual, fell asleep, neither in the slightest degree disturbed by these events, nor inclined to attribute them to any supernatural cause. But, on the following evening, the affair became more inexplicable:

various articles in the room were thrown about; knives, forks, brushes, caps, slippers, padlocks, funnel, snuffers, soap—every thing, in short, that was moveable; whilst lights darted from corner to corner, and every thing was in confusion; at the same time the lime fell, and the blows continued. Upon this, the two friends called up the servants, Knittel, the castle watch, and whoever else was at hand, to be witnesses of these mysterious operations. In the morning, all was quiet, and generally continued so till about an hour after midnight. One evening, Kern going into the above-mentioned chamber to fetch something, and hearing such an uproar that it almost drove him backwards to the door, Hahn caught up the light, and both rushed into the room, where they found a large piece of wood lying close to the wainscot. But, supposing this to be the cause of the noise, who had set it in motion? for Kern was sure the door was shut, even whilst the noise was making; neither had there been any wood in the room. Frequently, before their eyes, the knives and snuffers rose from the table, and fell, after some minutes, to the ground; and Hahn's large shears were once lifted in this manner between him and one of the Prince's cooks, and, falling to the ground, stuck into the floor. As some nights, however, passed quite quietly, Hahn was determined not to leave the rooms; but when, for three weeks, the disturbance was so constant that they could get no rest, they resolved on removing their beds into the large room above, in hopes of

once more enjoying a little quiet sleep. Their hope, were vain—the thumping continued as before; and not only so, but articles flew about the room which they were quite sure they had left below. 'They may fling as they will' cried Hahn, 'sleep I must;' whilst Kern began to undress, pondering on these matters as he walked up and down the room. Suddenly Hahn saw him stand, as if transfixed, before the looking-glass, on which he had accidentally cast his eyes. He, had so stood for some minutes, when he was seized with a violent trembling, and turned from the mirror with his face as white as death. Hahn, fancying the cold of the uninhabited room had seized him, hastened to throw a cloak over him; when Kern, who was naturally very courageous, recovered himself, and related, though with trembling lips, that, as he had accidentally looked in the glass, he had seen a white female figure looking out of it; she was in front of his own image, which he distinctly saw behind her. At first, he could not believe his eyes; he thought it must be fancy, and for that reason he had stood so long; but when he saw that the eyes of the figure moved, and looked into his, a shudder had seized him, and he had turned away. Hahn, upon this, advanced with firm steps to the front of the mirror, and called upon the apparition to shew itself to him; but he saw nothing although he remained a quarter of an hour before the glass, and frequently repeated his exhortation. Kern then further related, that the features of the apparition were very old, but not

gloomy or morose; the expression, indeed, was rather that of indifference; but the face was very pale, and the head was wrapt in a cloth which left only the features visible.

"By this time, it was four o'clock in the morning—sleep was banished from their eyes—and they resolved to return to the lower room, and have their beds brought back again; but the people who were sent to fetch them returned, declaring they could not open the door, although it did not appear to be fastened. They were sent back again; but a second, and a third time they returned, with the same answer. Then Hahn went himself, and opened it with the greatest ease. The four servants, however, solemnly declared, that all their united strengths could make no impression on it.

"In this way a month had elapsed: the strange events at the castle had got spread abroad; and, amongst others who desired to convince themselves of the facts, were two Bavarian officers of dragoons—namely, Captain Cornet and Lieutenant Magerle, of the regiment of Minuci. Magerle offering to remain in the room alone, the others left him; but scarcely had they passed into the next apartment, when they heard Magerle storming like a man in a passion, and cutting away at the tables and chairs with his sabre; whereupon the Captain thought it advisable to return, in order to rescue the furniture from his rage. They found the door shut, but he opened it on their summons; and related, in great excitement, that as soon as they had quitted the

room, some cursed thing had begun to fling lime, and other matters at him; and having examined every part of the room, without being able to discover the agent of the mischief, he had fallen into a rage, and cut madly about him.

"The party now passed the rest of the evening together in the room; and the two Bavarians closely watched Hahn and Kern, in order to satisfy themselves that the mystery was no trick of theirs. All at once, as they were quietly sitting at the table, the snuffers rose into the air, and fell again to the ground behind Magerle; and a leaden ball flew at Hahn, and hit him upon the breast; and presently afterwards, they heard a noise at the glass-door, as if somebody had struck his fist through it, together with a sound of falling glass. On investigation, they found the door entire, but a broken drinking-glass on the floor. By this time the Bavarians were convinced, and they retired from the room, to seek repose in one more peaceful.

"Amongst other strange circumstances, the following, which occurred to Hahn, is remarkable. One evening, about eight o'clock, being about to shave himself, the implements for the purpose, which were lying on a pyramidal stand in a corner of the room, flew at him, one after the other—the soap-box, the razor, the brush, and the soap—and fell at his feet, although he was standing several paces from the pyramid. He and Kern, who was sitting at the table, laughed; for they were now so accustomed to these events, that they only made them subjects of

diversion, in the meantime, Hahn poured some water, which had been standing on the stove, in a basin, observing, as he dipped his finger into it, that it was of a nice heat for shaving. He seated himself before the table, and strapped his razor; but when he attempted to prepare the lather, the water had clean vanished out of the basin. Another time, Hahn was awakened by the goblins throwing at him a squeezed-up piece of sheet-lead, in which tobacco had been wrapped; and, when he stooped to pick it up, the self-same piece was flung at him again. When this was repeated a third time, Hahn flung a heavy stick at his invisible assailant.

"Dorfel, the book-keeper, was frequently a witness to these strange events. He once laid his cap on the table by the stove; when, being about to depart, he sought for it, it had vanished. Four or five times he examined the table in vain; presently afterwards, he saw it lying exactly where he had placed it when he came in. On the same table, Knittel having once placed his cap, and drawn himself a seat, suddenly—although there was nobody near the table—he saw it flying through the room to his feet, where it fell.

"Hahn now determined to find out the secret himself, and for this purpose, seated himself, with two lights before him, in a position where he could see the whole of the room, and all the windows and doors it contained; but the same things occurred even when Kern was out, the servants in the stables, and nobody in the castle but himself; and the

snuffers were as usual flung about, although the closest observation could not detect by whom.

"The forest-master, Radezensky, spent a night in the room; but although the two friends slept, he could get no rest. He was bombarded without intermission, and in the morning, his bed was found full of all manner of household articles.

"One evening, in spite of all the drumming, and flinging, Hahn was determined to sleep; but a heavy blow on the wall, close to his bed, soon waked him from his slumbers. A second time he went to sleep, and was awaked by a sensation, as if some person had dipped his finger in water, and was sprinkling his face with it. He pretended to sleep again, whilst he watched Kern and Knittel, who were sitting at the table; the sensation of sprinkling recurred, but he could find no water on his face.

"About this time, Hahn had occasion to make a journey as far as Breslau; and when he returned, he heard the strangest story of all. In order not to be alone in this mysterious chamber, Kern had engaged Hahn's servant—a man of about forty years of age, and of entire singleness of character—to stay with him. One night, as Kern lay in bed, and this man was standing near the glass-door in conversation with him, to his utter amazement, he beheld a jug of beer, which stood on a table in the room at some distance from him, slowly lifted to a height of about three feet, and the contents poured into a glass, that was standing there also, until the latter was

half-full. The jug was then gently replaced, and the glass lifted and emptied, as by some one drinking whilst John, the servant, exclaimed, in terrified surprise, 'Lord Jesus! it swallows.' The glass was quietly replaced, and not a drop of beer was to be found on the floor. Hahn was about to require an oath of John, in confirmation of this fact; but forbore, seeing how ready the man was to take one, and satisfied of the truth of the relation.

"One night Knetsch, an inspector of the works, passed the night with the two friends; and, in spite of the unintermitting flinging they all three went to bed. There were lights in the room; and presently, all three saw two napkins, in the middle of the room, rise slowly up to the ceiling, and having there spread themselves out, flutter down again. The china bowl of a pipe, belonging to Kern, flew about, and was broken. Knives and forks were flung; and at last one of the latter fell on Hahn's head, though fortunately with the handle downwards; and, having now endured this annoyance for two months, it was unanimously resolved to abandon this mysterious chamber, for this night at all events. John and Kern took up one of the beds, and carried it into the opposite room; but they were no sooner gone, than a pitcher for holding chalybeate-water flew to the feet of the two who remained behind, although no door was open, and a brass candlestick was flung to the ground. In the opposite room the night passed quietly, although some sounds still

issued from the forsaken chamber. After this, there was a cessation to these strange proceedings, and nothing more remarkable occurred, with the exception of the following circumstance:—Some weeks after the above-mentioned removal, as Hahn was returning home, and crossing the bridge that leads to the castle gate, he heard the foot of a dog behind him. He looked round, and called repeatedly on the name of a greyhound that was much attached to him, thinking it might be her; but although he still heard the foot, even when he ascended the stairs, as he could see nothing, he concluded it was an illusion. Scarcely, however, had he set his foot within the room, than Kern advanced and took the door out of his hand, at the same time, calling the dog by name; adding, however, immediately, that he thought he had seen the dog, but that he had no sooner called her than she disappeared. Hahn then inquired, if he had really seen the dog. 'Certainly I did,' replied Kern; 'she was close behind you—half within the door—and that was the reason I took it out of your hand, lest, not observing her, you should have shut it suddenly, and crushed her. It was a white dog, and I took it for Flora.' Search was immediately made for the dog, but she was found locked up in the stable, and had not been out of it the whole day. It is certainly remarkable—even supposing Hahn to have been deceived with respect to the footsteps—that Kern should have seen a white dog behind him, before he had heard a word on the subject

from his friend, especially as there was no such animal in the neighbourhood besides, it was not yet dark, and Kern was very sharp-sighted.

"Hahn remained in the castle for half a year after this, without experiencing any thing extraordinary; and even persons who had possession of the mysterious chambers, were not subjected to any annoyance.

"The riddle, however, in spite of all the perquisitions and investigations that were set on foot, remained unsolved—no explanation of these strange events could be found; and even supposing any motive could exist, there was nobody in the neighbourhood clever enough to have carried on such a system of persecution, which lasted so long, that the inhabitants of the chamber became almost indifferent to it."

In conclusion, it is only necessary to add, that Councillor Hahn wrote down this account for his own satisfaction, with the strictest regard to truth. His words are—

"I have described these events exactly as I heard and saw them; from beginning to end, I observed them with the most entire self-possession. I had no fear, nor the slightest tendency to it; yet the whole thing remains to me perfectly inexplicable.

Written the 19th November 1808.

"AUGUSTUS HAHN, Councillor."

Doubtless, many natural explanations of these phenomena will be suggested, by those who consider themselves above the weakness of crediting stories of this description. Some say that Kern was a dextrous who contrived to throw dust in the eyes of his friend Hahn; whilst others affirm, that both Hahn and Kern were intoxicated every evening I did not fail to communicate these objections to Hahn, and here insert his answer.

"After the events alluded to, I resided with Kern for a quarter of a year, in another part of the castle of Slawensick, (which has been since struck by lightning, and burnt,) without finding a solution of the mystery, or experiencing a repetition of the annoyance, which discontinued from the moment we quitted those particular apartments. Those persons must suppose me very weak, who can imagine it possible, that with only one companion, I could have been the subject of his sport for two months, without detecting him. As for Kern himself, he was, from the first, very anxious to leave the rooms; but as I was unwilling to resign the hope of discovering some natural cause for these phenomena, I persisted in remaining; and the thing that at last induced me to yield to his wishes, was his vexation at the loss of his china pipe, which had been flung against the wall and broken. Besides, jugglery requires a juggler, and I was frequently quite alone when these events occurred. It is equally absurd to accuse us of intoxication.

The wine there was too dear, for us to drink it at all; and we confined ourselves wholly to weak beer. All the circumstances that happened are not set down in the narration; but my recollection of the whole is as vivid as if it had occurred yesterday. We had also many witnesses, some of whom have been mentioned. Councillor Klenk also visited me at a later period, with every desire to investigate the mystery; and when, one morning, he had mounted on a table, for the purpose of doing so, and was knocking at the ceiling with a stick, a powder-horn fell upon him, which he had just before left on the table in another room. At that time, Kern had been for some time absent. I neglected no possible means, that could have led to a discovery of the secret; and at least as many people have blamed me, for my unwillingness to believe in a, supernatural cause, as the reverse. Fear is not my failing, as all who are acquainted with me know; and, to avoid the possibility of error, I frequently asked others what they saw, when I was myself present; and their answers always coincided with what I saw myself. From 1809 to 1811, I lived in Jacobswald, very near the castle, where the prince himself was residing. I am aware that some singular circumstances occurred whilst he was there; but, as I did not witness them myself, I cannot speak of them more particularly.

"I am still as unable as ever to account for those events; and I am content to submit to the hasty

remarks of the world, knowing that I have only related the truth, and what many persons now alive witnessed, as well as myself.

"COUNCILLOR HAHN.*

"INGELFINGEN, *24th August 1828.*"

We now return to the apparitions seen by H——.

On the 8th of October 1828, at nine o'clock in the evening—she being in bed, and her mother, sister, and a Mrs. Mensch, (who did not believe in ghosts,) in the anteroom the door of her room suddenly opened, without any apparent cause, and the spectre of a man that she had seen before, but not lately, entered the room. It advanced to her bedside, and stood calmly looking at her. The persons in the ante-room were only made conscious of the spectre's proximity, by a sensation of strange uneasiness; but Mrs. H—— afterwards related, that she saw it walk round them in a half-circle. Immediately afterwards, Mrs. M—— felt a blow under her chair, that seemed to lift it from the ground, whilst she cried aloud for help. The sister of Mrs. H——, although she did not see the spectre with her eyes, saw it, as she described, from within, and was able to describe it. She added, that it appeared to her that the shade had thoughts which were communicated to

* After the destruction of the castle by lightning, when the ruins were removed, there was found the skeleton of a man, without a coffin. His skull had been split, and a sword lay by his side.

her, and which moved her with pity. From the description of this very simple girl, I thus understood how ghost-seers perceive spectres: it is not by means of the ordinary organs of sight, but by inspiration as it were—a magnetic awakening of the spirit within.

Mrs. H—— did not mention the name of this spectre, whom she only recognized by his having, on a former occasion, spoken of his son, with whom she was acquainted. On the following night, the mother and sister of Mrs. H—— dreamt that Mr. N—— had appeared to them, and said something about his son. This was the name of the spectre; and they both dreamed the same dream. When they related their dream on the following morning, Mrs. H—— I for the first time, told them who the spectre was in the ensuing night, Mrs. Mensch, who was resident, in the same house with Mrs. H——, was awakened by a sensation that something was touching her, and she saw beside her bed the figure of a man, with a pocket-handkerchief in his hand, with which he appeared to have touched her. Being alarmed, she sprang out of her own bed into that of her husband, which was close by. When Mrs. M—— described this apparition to Mrs. H——, she recognized it for the same spectre by the pocket-handkerchief, with which he had always appeared. On naming him to Mrs. M——, she learned what she had never had the slightest suspicion of—namely, that he was a near relation of that lady.

On the 8th December, at seven o'clock, being

myself in the anteroom, from which I could enter Mrs. H——'s bedroom, I perceived there a cloud-like form—a sort of pillar of cloud—with a head, but no defined outline. I hastily caught up a candle, and, rushing into the room, found her with her eyes staring on the spot where I had seen the figure; but to me it was no longer visible. This would naturally be the consequence of the bright light. The room was previously but imperfectly lighted, and the white cloud-like form was more perceptible on the dark ground. When I inquired what she was looking at, she replied, that the spectre of N—— had been there, and given her a commission to his son. She expressed her surprise that this spectre had been able to render himself visible to so many persons. This apparition I partly saw; and it is the only one I ever did see.

SEVENTH FACT.

The Reverend Mr. H—— had frequently mentioned to me, the inexplicable noises heard in his house at night, as of knocking, rolling of a ball, breathing close to his bed, &c.; and especially, the footsteps of a man, and the simultaneous opening of the door of his chamber. These steps he had frequently followed, but without ever discovering their cause; and he, moreover, remarked, that these noises were more perceptible immediately before the death of any of his children, of whom he lost many.

Being appointed to another cure, he quitted the

place, without having communicated these circumstances to Mr. R——, the gentleman appointed to succeed him. But no sooner had the latter established himself in the house, than he found himself disturbed in the same manner, whilst his endeavours to discover the cause of them were equally unsuccessful. A female member of the family, however, declared, that she had been met by a dark form, and had been awakened by such an one appearing to her in the night. It is a very remarkable circumstance, that the sister of Mrs. H—— (whom we have mentioned as possessing the faculty of ghost-seeing) having once slept in this house, dreamed that a tall dark form stood before her, and that she had felt herself impelled to cry, "R——sch! away from me!" whereupon she awoke, but saw nothing. On relating this to the Reverend Mr. R—— in the morning, he referred to the church-register, where he found that a person of that name had actually inhabited the house about sixty years before—a circumstance quite unknown, both to him and to Mrs. H——'s sister.

We have frequently mentioned, in these pages, the influence of the presence of spectres on sleepers.

EIGHTH FACT.

Mrs. W—— von H——, a lady of education, and remarkable presence of mind, had been eight days in the house with the Seherin, whilst the latter was visited by spectres, without either seeing or

feeling any thing of them, although she frequently heard them. On the ninth morning, however, she related to me what follows:—"It was eleven o'clock at night, and I was sitting by Mrs. H——'s bedside, who was lying quite still, when I was suddenly seized by a most unaccountable feeling of anxiety and oppression; insomuch, that without saying a word, I hastily undressed myself, and leaving my clothes on the floor, I jumped into bed, and covered my head with the counterpane. Presently collecting myself, however, although the oppression still continued, I sat up, and looked round the room. There was nothing to be seen, but as I lay down again, something invisible drew the pillow from under my head, and laid it on my face. I replaced it, and the same thing occurred; and there was afterwards a continual pulling at the bed-covering. As I saw Mrs. H—— lying quietly the whole time, and apparently asleep, I said nothing to her on the subject; but when, in the morning, I saw my clothes on a chair by my bedside, I could not help expressing my surprise, certain as I was that I had left them on the floor—that Mrs. H—— was not able to put her foot out of bed—and that no person whatever had been in the room. But Mrs. H—— answered me, "When you left your clothes on the floor, there was a dark spirit in the room, and I saw him lift them, and lay them on the chair. He took no notice of me, but occupied himself wholly with you; but I said nothing, lest I should alarm you."

NINTH FACT.

In August 1828, two spirits frequented Mrs. H——, of whose appearance she made a secret. She said, she was forbidden to tell their names, and I should have remained in ignorance of them, but for the following circumstances:—On entering her room, on the 11th August, she came to me in great agitation and when I pressed her to tell me the cause, she confessed that one of these—one who had died here—had just appeared to her, and had desired her (Here followed a revelation, to be made to one still on earth.) The spectre appeared to her in a greatcoat, boots, and cap, but without a neckcloth; and although she had never seen him, she described him exactly, as she did also his companion, who had been his friend when alive. They afterwards appeared in white robes, looking like thin clouds, through which the blue sky was shining.

She told me that no spectres had moved her so much as these. They were weighed down by no crime, but they had doubted, and been infirm of faith; and at last, when conviction had come, in their dying moments, they had despaired of pardon. Of all this I should have learned nothing, had it not been necessary that I should fulfil the commission; which I did.

At my request, she afterwards made the following inquiry of one of these spirits:—"In your present state, do you still pursue your researches into nature?"

He answered, "Yes; but in a different inexpressibly higher manner than I did on earth."

When I had performed the commission, he who had given it appeared in a brighter shape, and told her it was for the last time. As she said nothing of his companion, I concluded he had also left her; but after her apparent waking, I was surprised to hear her say, on the 23d September, that a spectre—whom, by her description, I recognized to be the friend—had appeared to her, reproaching her with not having done what he desired, and bidding her compensate this neglect by a special prayer. From what she told me, at a later period, I recognized this spirit to be that of a relation of my own, whom I had only once, (and that in my childhood,) and she never, seen. The commission was to me; and she had forborne, from timidity, to communicate it. I then directed her to inquire his name, and to learn the periods of his birth and death; and, as we have related, in a former part of this volume, our investigations confirmed the information she obtained.

On the night of the 15th of October, this spirit appeared to her for the last time; he said, he was now in a happy place, and vanished, saying, "Die in the faith of your loving Father, Redeemer, and Mediator, (to which he added something she could not remember) and cast away all that may impede you.

TENTH FACT.

On the night of the 8th October 1828, the girl from Lowenstein, who had the faculty of seeing spectres, slept in Mrs. H——'s antechamber; and in the morning, she related to me, that, between twelve and one, the door had opened and shut, and a man had entered with a black coat on, and a sandy-grey face. He looked sadly, and passed quietly through to Mrs. H——'s room. Presently came another, shorter and thicker; and then a third, also in a black coat. They did not stay long with Mrs. H——, but shortly returned. She sat up in bed, to look at them, but could not speak; and the door opened and closed, each time one passed through.

Mrs. H—— had seen them, but merely as cloudy forms, and without black coats. They came to inquire the way to salvation, but she had bade them address themselves to their Redeemer.

On the night of the 9th, the girl saw another spectre enter Mrs. H——'s room, whom the latter informed us was an inhabitant of this place, and not long deceased; on which account, for the sake of his friends, she did not name him. From this spirit she learned, that in the middle-state, those of a similar disposition associate with each other; and also that they are not able to see all persons, but only one here and there—and then, only in the dark hues in which they see every thing.

ELEVENTH FACT.

Extract from a letter addressed to me by Mr. Pfleiderer:—

"In the month of June 1827, I was requested by my principal, Mr. Schmiedgall of Lowenstein, to remain some days with his niece at Weinsberg, who was then extremely ill, for the purpose of superintending the application of his prescriptions, which he was then unable to do himself. I slept on a sofa in the sitting-room, and Mrs. H—— in a smaller room adjoining; and, from the very first night I lay there, I was awakened regularly, between the hours of one and two, by an indescribable feeling of fear and oppression—a circumstance which had never occurred to me before. On the sixth day, I was called home, and there the same thing continued; but, on the first night I returned to Weinsberg, I was awakened, not only by oppression, but by a sensation of being shaken."

[I must here interrupt the narrative of Mr. P. for the purpose of mentioning, that, at this time, Mrs. H—— had secretly told me, begging me not to speak of it to Mr. P., that nightly, between the hours of one and two, she observed, through the open door, a male figure approach and hung over Mr. P., who thereon awoke, whilst the spectre made strange signs to him with its finger. As this awakening was increasing, and Mr. P. had consulted me on the subject, I referred him to Mrs. H——, and recommended her to tell him what she had seen.]

"As this awakening was becoming more and more annoying, and I had complained of it, Mrs. H—— told me, that nightly, between eleven and twelve, she saw a tall dark form, in a frock and boots, who approached within some paces of my bed, and pointed to me with his fore-finger; then he drew nearer, and hung over me, and, when I awakened, seemed to beckon me with his finger. In order to prove the truth of this intelligence, I resolved to watch one night; and, having provided myself with a companion, I requested Mrs. H—— to call to me when she saw the spectre.

"At the usual hour, being awake, and in conversation with my friend, I felt the above-mentioned oppression, and, at the same time, was sensible of an unaccustomed air blowing upon me. I had not said a syllable on the subject, but was just on the point of asking Mrs. H—— if the spirit was there, when she called to me that he was. Then I addressed the spectre, bidding him, in the name of God, tell me who he was, and what I could do to serve him. I had no sooner uttered these words, however, than the oppression ceased; and I heard Mrs. H—— say—'I forbid you to advance a step further.' She told me that, when I spoke, the spirit had left me and gone towards her; and that she had heard him say, as he disappeared—'This was one of my scholars.'

"By Mrs. H——'s farther description, I ascertained this to have been an old teacher of mine, whose character and history I cannot further disclose.

Mrs. H—— had never heard of the existence of this man.

"For a quarter of a year after this, wherever I might be, the same feelings recurred at the same hour; and, if I was asleep, I was inevitably awakened by it.

"W. D. PFLEIDERER.

"HEILBRONN, *20th October 1838.*"

TWELFTH FACT.

A man, for whom Mrs. H—— had prescribed in a case of delirium tremens, having died, he appeared to her, as long as he lay in his house, in his coffin, making revelations which he desired should be imparted to his wife. I was present at his death, and observed how anxious he was to make some communications after the power of speech had left him. I pass over the revelations, only remarking that Mrs. H—— told us that he expressed great anxiety about one of his daughters. Four weeks afterwards, a tile fell on her and fractured her skull; and she underwent a painful operation with such astonishing firmness, and recovered so fast, that we might almost imagine a protecting spirit was at hand supporting her.

THIRTEENTH FACT.

On Christmas night, 1828, four spectres appeared to Mrs. H——, three men and a woman, who appeared

to be dancing. She said to them—"Are ye really devils, that ye so profane this night?" whereupon they all vanished. On the 5th of February, they appeared again at midnight, demeaning themselves as before, when she commanded them, in the name of Jesus, to cease; upon which they stood motionless, and looked fixedly at her. Then she cried to them—"Are you so well off that you dance on this holy day?—and is it thus you shew your gratitude to your Redeemer?" At this they moaned as if in pain, and begged her to abstain from them. She asked them if they had no desire to elevate themselves and become happy; but they said their sins forbade them; whereon she desired them to leave her. They came again on the 13th, stood at the door, and looked inquiringly at her; and, when she said—"Praised be the name of Him who died on the cross!" they cried—"Yea," and vanished.

These spectres frequented her for a considerable time, and she often prayed with them. Latterly, they were accompanied by a brighter form, and they themselves appeared in the robes that signified an amendment in their condition, though they were yet dark. At length they took leave of her, saying they were now able to assist themselves, with the aid of happy spirits.

FOURTEENTH FACT.

On the 10th November 1827, Mrs. H—— told me that, since her awakening, (she did not know

whether she had seen him before,) she was visited by the spectre of a young man, who said he had died in the neighbourhood, and wished her to make some revelation to his parents and sisters. She bade him do it himself; but he answered that he could not, and persevered in his entreaties. On the 21st, he appeared, and begged that, on the following night, she would read to him a certain hymn. When he came for that purpose, he was accompanied by an aged female spectre, from whom shone so bright a light, that, although it was quite dark, she could see to read the hymn, which she otherwise did not know. She said she believed that this light, in which good spirits shone, was hidden in all good men, but not yet developed. I should not have heard of this spectre, had I not chanced to mention to Mrs. H—— that, some years before, a youth had died in the house she was then inhabiting. This alarmed her, and led her to mention the apparition; but, by her description, I perceived it was not him, but one who really died in the neighbourhood, as he did. A few weeks afterwards, a circumstance occurred in his family, which fully justified his anxiety and explained the signification of the hymn he had selected.

FIFTEENTH FACT.

On the 20th November 1829, at eleven in the morning, Mrs. H—— deceased brother, Henry, appeared to her, saying only—"Think of our mother!" She was seized with convulsions; and, when she recovered,

she related what had happened, and expressed fears for her mother's safety. At this time, neither she, nor any of us, knew that her mother was on the way to visit her daughter; but two hours afterwards she arrived, in extreme terror, saying that she had escaped a great danger, the horses having run away on a steep mountain. I ascertained from the driver that the accident had occurred precisely at eleven o'clock.

SIXTEENTH FACT.

For five weeks, unknown to me, Mrs. H—— was visited by my lately deceased friend P., who had taken great interest in her, and who had frequently visited her to obtain information with respect to the middle-state, in which he was a firm believer. He did not appear sad, but rather comforted by the certainty of attaining happiness. She begged him to make himself visible, or audible, to me, and he promised the latter. On the same night that she had made this request, I was suddenly seized by a strange sensation, and, at the same time, heard some inexplicable sounds in our quiet bed-chamber. I knew nothing of this request, nor she of my sensations, till she afterwards told me of P.'s Visits, and that he had given her a commission for his son. She observed that she had never seen the hair of the unblessed spirits, but that that of the happy ones was visible.

SEVENTEENTH FACT.

Amongst other spirits, Mrs. H—— was visited, in February 1828, by two youths, one of whom, by, her description, I recognized for a person not long dead, but whom she had never seen. They requested her prayers; and one of them said that he was always near his mother, whom he could not leave. This person—the mother—knew nothing whatever of Mrs. H——, nor of this apparition; yet she often told me that she felt her son was always near her, and that she had frequently seen him; and one day she added that she had seen him in a dream, looking brighter and happier, and that he had taken leave of her. I mentioned this to nobody whatever, and Mrs. H—— had assuredly no means of hearing of this dream; I was, therefore, greatly surprised the next day, when, happening to call at a moment that this woman was passing the house, I heard Mrs. H——'s mother say—"If that woman only knew what happened last night!" I inquired what it was, when she mentioned that the youth had appeared brighter than before, and said that he could no longer remain near his mother. Mrs. H—— had asked him if he should visit his mother no more, he answered—"Oh yes; but now I must leave her."

EIGHTEENTH FACT.

On the 23d December 1828, at seven o'clock in the evening, I was alone with Mrs. H——, when

the door suddenly opened as if a person had entered. I went to look who he was, but could see nobody either in the room or out of it. Mrs. H—— had, however, seen a female enter in an antique costume, who immediately departed. When next she came, she walked silently about the room, and then slowly rose, and departed through the open window. On another occasion, I being present, the door opened and shut visibly, when she entered. At length this spectre also requested her prayers and instructions; and, after about four months, she became brighter, ceased to disappear by the window, and finally discontinued her visits.

NINETEENTH FACT.

On the night of the 23d December 1828, at two o'clock, I was awakened by an extraordinary and indescribable sensation, as if I were in a wholly different atmosphere. It lasted, however, but a short time, and I fell asleep again. When I called on Mrs. H—— in the morning, she immediately inquired whether, at two o'clock, I had been visited by a spirit. I told her what I had felt; whereon she said, with timidity—"You are always asking for proofs of the reality of these apparitions. Last night, a dark spirit came to me, and I said nothing to him except, 'I command you to go directly to my physician,' he answered, 'I will,' and disappeared."

TWENTIETH FACT.

On the 9th December 1828, eight months after the death of Mrs. H——'s father, her waiting-maid Who slept in the anteroom, awakened at midnight, and heard the door of the room open. She looked up, and saw the father of Mrs. H—— as he lived, pass through the room with a friendly aspect, saying—"So, you are there." She saw him as far as the door of Mrs. H——'s room, when he disappeared. He was not visible to Mrs. H——, who slept calmly; but related in the morning a dream she had had of her father. It is remarkable that, on the same night, he appeared to her brother and sister, each living far from her, and front each other. The latter called to her husband, who was asleep, to awake and look at her father.

TWENTY-FIRST FACT.

At one time, for a whole week, as well by night as day, Mrs. H—— frequently saw a dark male figure near her maid-servant; but she said nothing on the subject, neither did the girl. On the night of the 13th January 1829, this spectre came and bent over the young woman's bed, whereon she sat up and looked about her. Mrs. H—— observed, but said nothing; and the girl silently lay down again. In the morning, she related that she had seen a greyish figure by her bedside, whose face was brighter than the rest of the person. Mrs. H——

never mentioned to any body but me that She saw the apparition.

TWENTY-SECOND FACT.

On Friday, March 20th, at nine o'clock at night, Mrs. H—— being awake, there suddenly appeared to her a female form in an ancient costume, holding a human heart in her hand. She was extremely frightened, and turned away her face till she felt the figure had disappeared. This apparition made so great an impression on her, that, in the morning, she made a drawing of it. This drawing was lithographed at the desire of Eschenmayer. Four nights afterwards, she was awakened by a sound like the running down of a church clock, and looking up she saw the Same figure with the heart in her hand, whilst with the other she pointed to it and said—"This was the larum." As Mrs. H—— never spoke with this spectre, it is uncertain whether the following circumstance is connected with her appearance. On the same 20th March, the persons living in houses adjoining the cathedral at Oberstenfeld, were alarmed by a loud noise, that seemed to proceed from under the church. Investigations were immediately made, but no cause for it discovered; and they found it impossible to open the vaults, though they had the key, and the lock was generally easy enough. On the following day, however, they did not find the same difficulty; and they found, on the place that the spectre-knight had pointed out to Mrs.

H——, several rolls of parchment, containing genealogical tables of the ancient canonesses, on one of which appeared the name of that knight's wife. I refer to the first fact at Oberstenfeld. Mrs. H—— often said that an unhappy female spirit was much more terrific to her than a male. And it is not to be denied, that the wickedness of an ill-disposed woman is more inventive and dangerous than the more open and direct mischief of an ill-disposed man.

We have frequently mentioned that Mrs. H—— had the power of exorcising spirits by means of written words used as amulets; and, however incredible these assertions may appear, they are substantiated by the following facts. Let those who doubt inquire of those to whom these things occurred; but people pronounce upon them by their fire-sides, without ever giving themselves the trouble.

FIRST FACT.

In Kleingartach there was an elderly woman called Fritzlen, who was disturbed in an extraordinary manner for twenty-four years. She was lying awake when she first heard a cracking in her room, which was followed by a blue light, and the appearance of a creature something like a frog, which approached her bed and then vanished. Another night she felt the hand of a child in hers, and, on forcing her own away, she was oppressed as by a

great weight. From that time she was nightly disturbed, generally first by the light, and afterwards the appearance of some strange living form, as owl, a cat, a frightful horse, &c. &c., till she was reduced almost to despair.

As this woman referred me to her neighbours for a confirmation of this story, I requested an acquaintance of mine at Kleintgartach to inquire into it; and he informed me that a very respectable honest man, called Frederick Molle, as well as the husband of Fritzlen, assured him of the truth of it.

Fritzlen, said Molle, having often lamented this persecution, he agreed to let her pass a night in his house, and that he would take her place. He did so, and, about twelve o'clock, he saw a four-cornered piece of paper rise and float over the bed, and then descending, take the form of a little man about the fourth of a foot high, who approached the bed. He snatched at the figure, but could feel nothing; and the husband of Fritzlen struck at it repeatedly with a sabre, but to no purpose. It remained upwards of two hours, seeming to provoke them all the time, and then vanished. Molle was determined to try another night; and then, about the same hour, there appeared a creature like a frog, sitting on the pole of the bed, its appearance being preceded by a crackling noise and a bluish light. It repeatedly pulled at the bed-covering; and Fritzlen's husband prayed and cursed, but it remained for two hours, and then appeared to Fritzlen herself, in Molle's house.

Respecting this last fact, we refer to Molle's wife, who said that, about two o'clock, she heard several strange noises, and the door of the room opened. Fritzlen, at the same time, appearing very uneasy, and breathing very hard, she nudged her in the side to wake her, supposing she was suffering from a dream; but she (Fritzlen) said she was not asleep, but that it was her persecutor, who was appearing in the form of a huntsman, and pointing his gun at her.

After this, Molle's wife would consent to no more experiments, lest they should bring this unpleasant visiter to their own house.

Fritzlen knew nothing of Mrs. H——; and it was by a mere accident that I was informed of her misfortune. I sent her to Mrs. H——, who gave her an amulet, containing a word in the characters that expressed her inner language. Some weeks afterwards, my acquaintance from Kleingartach wrote me that the woman could not be sufficiently grateful to God and to us for her relief. From that time the evil ceased; and twelve months afterwards her daughter came to me, and requested only to see the house whence her mother had derived a blessing which she had vainly sought for so many years.

SECOND FACT.

In the month of March of the present year 1829, there came to me an elderly man from Diembach, accompanied by a boy about twelve years of age, who related to me that, some months since, being in

the forest of Diembach with another boy, they had climbed into an oak; presently there arose a sort of whirlwind, which was, however, confined to that spot, as no tree stirred but that they were on. The wind soon fell, and then they saw beneath the tree a woman clothed in white, who beckoned them to go with her. They descended and followed her, though reluctantly but, at a certain spot, she suddenly disappeared. We stood still," said the boy, "and looked at each other."

I should have paid no attention to the relation of this very simple child, but for the following circumstance:—On the 19th of May, there came to me the wife of a poor day-labourer, called Kummerlin, from Ellhofen, complaining that, for several years, her husband had been subject to a strange sort of anxiety and oppression, which would attack him repeatedly in the course of the day, and gave him a feeling as if something invisible were near him; at the same time the doors of her cottage opened and shut without any visible cause; there was an unaccountable sound of feet, and things were flung at her by an unseen hand. The husband confirmed all the wife said; adding, that he was often awakened in the night by something touching him, and pulling the bed-clothes. I sent him to Mrs. H——, and, whilst he was speaking to her, he suddenly exclaimed—"There now, it's coming on me again!" and, at the same moment, she saw standing beside him the spectre of a woman in an antique but distinguished attire. She turned her head from the spectre, and,

when she looked again, it was gone. Upon this inquired of the man if he had ever seen a ghost; to which he answered, never but in his fifteenth year, as he was passing with an old man through the forest of Diembach, "there we saw a lady standing beside a thing like a chest, near a young oak; we both saw her distinctly beckon to us, but, whilst we were silently advancing towards her, she disappeared, and, at the same time, we heard a noise like a heavy blow on the chest." This man had not the slightest acquaintance with the boy, who, at an interval of several years, had apparently seen the same figure.

THIRD FACT.

In February 1829, a robust, active, cheerful-looking woman, from Grossgartach, by name Herlinger, wife to the host of the Eagle Inn, came to request the advice of Mrs. H——, saying, that one night in the year 1818, being in bed, suffering neither from sorrow nor sickness, and thinking of nothing less than spectres, she was suddenly awakened by a feeling of oppression, and saw a male figure, without a head, leaning over her, and, at the same time, distinctly heard the words—"Love! love! release me!" She exclaimed with horror—"No, no, that I cannot," and leapt out of the bed, awakening her husband; but, before she could shew him the spectre, it had vanished. Having mentioned the circumstance to her father in the morning, he reproved her for not having complied with the spectre's request; and, to

satisfy him, he promised that, if it appeared again, she would declare herself ready to do what was required. A few nights afterwards it reappeared saying—"Love now fulfil your promise!" But her fear being augmented by perceiving that the apparition was aware of the promise, she again refused.

From this time the spectre persecuted her in various ways, being visible only to herself, but audible to others, till, her health being affected, they were induced to quit their residence and seek another; but the change brought them no relief. Once, as if in a dream, the spectre had bidden her dig in a particular spot in her stable, and that she would there find a token of the truth; she did so, and found, some feet below the surface, a hollow iron ball, which seemed to have been split with gunpowder. Her father had often entreated her to converse with the spectre, but, in spite of her resolutions to comply, she had never been able to do it. To appreciate the candour and simplicity with which this story was related, it should be heard from the lips of the woman herself—which, indeed, those who desire it may yet do.

Mrs. H—— gave her a written amulet, with directions how to use it; and, from that time to this, (1830,) nothing has been seen by her, nor heard by others, of the apparition. It seemed probable that the iron ball may have been connected with the headless state of the spectre. The individual may have lost his head by a bombshell, or grenade, in the disturbances or peasant wars in which Grossgartach

was concerned, and been suddenly translated to the world of spirits, burdened by some earthly care.

FOURTH FACT.

The following circumstance occurred two years after the death of Mrs. H——:—At Ammertsweiler, five hours from Weinsberg, lives a citizen called Leonard Sammet, a man of forty-three years of age, in robust health, neither a somnambule nor a hypocrite—rather, indeed, of an austere nature than otherwise, and totally unacquainted with me or the Seherin of Prevorst.

On the 11th October 1828, he lost his wife; and, although he may have felt some regret, it appears that he did not very eagerly wish her back again, and his tears were soon dried. The High Bailiff, Von Wolf, of this place received the following history from his own lips, in the presence of several witnesses.

"On the 1st September 1829, a year after the death of my wife, my little boy, aged seven years, happening to step out of bed between eleven and twelve o'clock, he saw a white figure, whom he recognized as his mother. The child said nothing, but leapt into bed to me, and hid his head under the clothes. I saw the spectre at the same moment, but I said nothing to the child, nor did I speak of it till the following morning, when I asked him the cause of his alarm, and he told me what he had seen. From that period the apparition visits us every

night, and is not only visible to my boy, but also to my youngest child, who, although it cannot yet speak, makes known by gesture, what it sees. I perfectly recognize the spectre to be that of my wife the face emits a light that illuminates every thing in the room, but the rest of the figure appears only as a pillar of grey vapour. She walks about the room, bends over me and the children, often remaining till morning; but she is silent, and makes no sign whatever. By the advice of the minister, I once asked her what I could do to give her rest, but she looked at me without making any answer. If I were not strong and fearless, I should have never been able to support these six weeks of distress and sleeplessness." The witnesses described the man as a very healthy, industrious, temperate, honest man.

Through the recommendation of the High Bailiff, this person afterwards came to me for advice. I could not discover the slightest traces of indisposition about him; on the contrary, he appeared to me to be perfectly sound, both in body and mind.

He told me, in addition to the above particulars, that he and his wife had lived peaceably enough together, although she was extremely passionate. She was frequently indisposed, and would then tell him to "Look to it, for she should soon die." To which he, more in jest than earnest, would answer, "What matter? there are plenty of wives to be had with a hundred florins;" which was the dower she had brought him.

"This used to make her very angry;" continued

he, "and I am very sorry now that I ever said it; and sometimes she told me, that if I married again, unless it was with one of her own sisters, that she would go to the devil if she did not haunt me. But not believing in the possibility of such an apparition, I had never thought of this threat till after she had appeared to me, and I began to question myself as to what could disturb her—then I remembered it; and it is true that I have lately entertained thoughts of marriage, and it is not with one of my sisters-in-law."

I gave him an amulet, that the Seherin had used on a similar occasion—according to some holy persons, "a devilish amulet, with an impious word in it, which the sinful Seeress had prescribed in her delirium." He left me, not believing in its efficacy; and as I heard nothing of him for several weeks, I wrote to the mayor of the place he inhabited, to inquire how he was going on. From him I received the following, answer:—

"The first three nights that Sammett wore the amulet, his wife appeared to him; then she discontinued her visits for three more. He then went to confession. After that, she appeared once to him and the children; and from that time she has been seen no more. He is extremely pleased, and very thankful to you.

"OELHAF OF MEINHARDT, *Mayor.*"

SOME FACTS RELATING TO WEINSBERG.

There is a house at Weinsberg, that, some thirty years ago, was inhabited by a vine-dresser, named Bayer; it had formerly been used as a wine-press, but no traces of this purpose now exist. For a space of forty or fifty years, there has been heard nightly in this house, between the months of December and February, sounds, like those made by coopers and wine-pressers; and they were not only audible to the inhabitants of the house, but to the whole neighbourhood. And what is most remarkable, is, that the louder these sounds are, the finer does the vintage prove; insomuch, that a neighbour of the vine-dresser's—the late common-councilman Muff—founded his speculations on this conviction, and thereby made his fortune. Bayer, who had married a daughter of the last possessor of the house, was bent on discovering the cause of the noise; and frequently went, armed with a hatchet, through all the places whence it seemed to proceed, but he could never find any means of accounting for it; and his father-in-law was wont to say to him, "Leave it alone; it has been longer here than we have."

Frequently, too, the door opened, somebody appeared to enter, and there was a sound of shuffling feet in the room. This, however, has only happened once to the present inhabitant, when he was

sleeping in the upper Storey. His door opened—shuffling feet approached him, and then retired—but he saw nothing. So, if one sits up in bed, the better to observe—or the neighbours rush out—or a person passes the door, the noises cease; but only to recommence the moment afterwards. This is a fact, to which numerous witnesses can be produced.

That those noises should be persisted in for forty years, by the various persons who have dwelt in this house, nobody can believe; besides, they are poor vine-dressers, who carry on no trade in wine, and could have no interest in doing it. If any one imagines that the thing was contrived by Councillor Muff, for his own particular ends—a Suggestion that no one on the spot would entertain for a moment—it must be remembered that the noises were heard long before he resided in that part of the country; and are still heard, now that he is dead. Besides, all his neighbours were aware, how, during those months, he used to watch whole nights at the window, for the purpose of regulating his speculations. He made no secret of the thing; others might have followed his example, if they would; but they only laughed at him, whilst he grew rich.

He died; but the wealth which he had accumulated, by the aid of the inhabitants of the mid-region, could not defend him from becoming one of them himself. He was one of those who came from the land of shadows, to entreat Mrs. H——'s prayers. She was never acquainted with him.

In the winter months of 1830 and 1831, these

noises were little heard, as I at the time informed several of my friends; and accordingly, the vintages of those years were very indifferent.

In the council-house at Weinsberg there is a chamber, which is used as a prison, in which men, who have been confined at different periods, of various characters, and altogether unknown to each other, affirm, that unaccountable things are heard and felt. Some have been so affected, as to become ill; whilst others, on the contrary, have perceived nothing extraordinary. The council-house is uninhabited, and disjoined from any other building. Several of the prisoners, after being released, have made known these disturbances to the officials—especially a stout healthy tradesman, who had certainly never heard a word on the subject. The same thing occurred in regard to a gamekeeper, who had previously been a soldier, and who had little faith in such matters. The particulars he related, in the substance of which they all agree, are as follows:—

"The first night I slept there, I was suddenly awakened as the clock struck one, and I heard what appeared to be the footsteps of a men close to my bed. They were not overhead, but on the same floor. (As we have observed no one resides in the house.) The feet shuffled, as if the shoes were loose. However, though surprised at the occurrence, I went to sleep again, and was no more disturbed. On the following night I was awakened, at the same hour,

by a feeling of oppression and annoyance; but heard nothing, and went to sleep again. On the third night, I was again awakened at one o'clock—and, what was incomprehensible to me, although the night was wet, it was quite light—and being wide awake, I distinctly saw a tall shade bending over me, and felt it breathe on me three times. At the same time, the bed-quilt was pulled half off, so that I caught at it to keep it fast; and there was a report, as if my bedstead were cracking asunder, whilst I felt a shock from beneath, that positively shook me. I jumped up, and examined the bedstead; but it was quite uninjured, and I could discover nothing."

In consequence of a scarcity of room in the other prisons, a very courageous fellow from Mergentheim—a place at a considerable distance from this—was, in the month of June 1829, lodged in this apartment. Most assuredly, he knew nothing of what had been reported about the place; but having spent some weeks there, he related what follows:—

"Whilst inhabiting this chamber, I was frequently awakened at one o'clock, by a weight falling on me like a sack, so that I could scarcely breathe. Once my bedstead was lifted up and shaken, perceptibly both to my ears and sensations. But in the morning, when I examined it, I could not discover any signs of its having been moved. The quilt was frequently dragged quite to a distance from the bed; and sometimes I saw the figure of a man going about the room, with a bright star upon his breast, about as large as my hand. It was like a shadow. These

things did not happen every night; sometimes I passed three or four without any disturbance."

This man requested to be removed to another prison, even though he were placed in much closer confinement. His wish was complied with, and another was put in his place, who was equally a stranger to the circumstances. Three nights he passed without any disturbance; but on the next, being quite awake, he felt all at once a weight upon his breast, like a sack, and some one seemed to blow in his ear. The same thing frequently occurred afterwards. The quilt was also often drawn off the bed, and when he attempted to catch at it, he found himself unable to move his arms.

George Widemann relates a story concerning Weinsberg, in his Calendar, which Cousins repeats in his Swabian Chronicle:—

"Several years before the castle of Weinsberg was destroyed, in the peasant war of 1825, a governor of that place had murdered his servant. One Sunday evening, as he was praying in the chapel of the castle, he fancied he saw an animal creep out of the wainscot, and hide itself in a hole in the ground; but, on examination, he could find no hole in which it could possibly have taken refuge. He was surprised, but resumed his prayers. Then he felt a warm breath blowing on him, and alarmed, he fled from the chapel. He felt the breath again as he went, and perceived it proceeded from a dark spectre; whereupon he fell ill. In the meantime, the spirit

continued to make itself manifest, by throwing, knocking, &c., creating, great alarm amongst the people; whilst in the town the thing was laughed at, and looked upon as a fable. But when the governor appointed watchmen to watch the castle by night, they were disturbed by the spirit in the same manner; and at length the annoyance extended to the guards on the town-wall. Then the people of Weinsberg held a fast, and walked barefoot to the church of St. Mary at Heilbronn, in hopes of appeasing this unhappy spirit; but they were unsuccessful—not till the governor died did it find repose. After that event, it was never seen nor heard again,"

A FACT EXTRACTED FROM THE JOURNAL OF THE SEERESS.

Mrs. H—— kept a journal for some weeks whilst she was in Weinsberg, which she reserved entirely for herself, and allowed nobody to see. As she grew weaker, she was unable to continue it; and I got possession of the papers unknown to her. In order to exhibit the state of her mind, and to prove that the desire to return to her home and husband was her ruling feeling—a point on which she has been much misunderstood—as well as to shew her entire conviction of the reality of the apparitions, I will extract the following passage, which she never intended should meet any eye but her own:—

"*26th December 1827.*—Speechless paper! to thee I fly for refuge! How gladly I would impart my experiences, and the feelings of my soul, to a friend to whom I could open my heart, and disclose my innermost thoughts—one whose soul was in harmony with mine, and who could afford me comfort and consolation under my sufferings! Is it my fault that I have no such friend? Is it that I am too timid, or that I place too little confidence in the friends I have? I do not think this is natural to me; but I am repelled, by finding that I am so seldom understood, and so often misinterpreted. But it is my joy to feel that there is *one* who sees me, and knows me; his I am, and will remain—thine, Father in heaven!

"*27th December.*—To-day my conviction is again confirmed that we live in a transitory, imperfect world; and that we can rely on nothing that *lives* and *weaves* in it; but must put our trust only in that which we do not see—namely, the Word, the truth, and eternal life. By holding fast to this, one is enabled to support the abandonment in which I find myself, and the separation from all I love; and the soul is ever more and more drawn to the spirit. The body indeed becomes weaker—especially mine, which is already so weak. Such a friend were indeed a comfort!—one whom I could call the friend of my soul, and to whom I could communicate all my feelings.

"To-day I had a visit from a very disquieting apparition,

which concerns K——; for it is that of a relation of his. This spirit, who was a mother, (I knew her when alive,) wishes me, through K—— to warn her children that there is a future life; and that if they do not turn to their Redeemer, they will taste, even more than she does, the bitterness of death. So says this spirit. What shall I do? God assist rue to do right!

"28th.—Last night the spectre came again, to remind me what I should do.

"29th.—To-day I seemed very cheerful, but towards evening I was seized with a fearful homesickness. If this continue, my health will become worse. I must seek comfort in myself, for nobody can help me. When people speak to me as they do in the world, I only grow sadder. Would I could always cling to my Redeemer, but I am timid and sinful.

"The spirit came again at eleven o'clock to-day, and said, with a threatening aspect, 'Will you not do what I desire?' I answered, 'I cannot; go to K—— yourself.' As I said this, it disappeared. I am perplexed what to do—people will not believe. In the name of God they may, for I am convinced it is true; but this spirit-seeing costs me much pain. (Mrs. H—— here alluded to my frequent reproaches, and arguments against the validity of the spectres.)

"1st January, 1828.—I passed this day alone with my old waiting woman, mostly in reflection; and the following ideas occurred to me:—
'Man, set

thy house in order, for thou must die.' Whereon it struck me, that we should do this daily, keeping the image of death ever before us. At half-past eleven, that spirit came, and said, 'How long will you withhold me from my rest?' I appeased it by saying, I would obey it; but when, heaven knows. I hope it will come no more.

"*2d January.*—Last night, the spirit returned with its usual request. I promised to do its bidding the next day; and it left, me cheerfully. But in the morning, my heart failed me; I was sad, and wished myself home. He who alone knows me, and my sufferings, grant this!

"*5th January.*—I have not slept, from bodily weakness and affliction. I wept nearly all night. How should I recover my health? At one o'clock came that bright form that has often appeared to me before, like a consoling angel; it said, 'Be calm; by to-morrow evening things will be better with you. Help approaches.' It said other things too, which I treasure in my heart.

"*6th.*—I have been better to-day, with the exception of my homesickness. Just when that was at the worst, in came my husband, and my heart grew light at once. I thought of the assurance of the bright form, that the evening would bring me comfort.

"*7th.*—This has been a tolerably comfortable day, God be thanked! for my husband remained with me, and shared the burden of my pains and afflictions.

"*8th.*—I have not slept all night for spasms,

thinking of my husband's approaching departure. At mid-day he left me, and I am again alone. Father in heaven! witness my tears, and give me strength to support my troubles. Grant me patience to bear the burden thou hast laid upon me, for thou alone knowest me! Mankind will not understand me."

With regard to the request of the spectre above mentioned, which occasioned Mrs. H—— so much anxiety, it is a remarkable fact, that shortly afterwards a circumstance occurred to one of the children of this spirit, which evinced his want of trust in God; whilst, at the same time, there was so incomprehensible an instance of the preservation of life, that it could hardly fail to produce belief in the existence of a superintending Providence.

CONCLUSION TO THESE FACTS.

And thus, dear reader, I have given you these facts, without any addition, as I received them; and partly shared the experience of them—I believe, not in vain, as regards myself—and I trust they may serve to awaken others who yet sleep. By different people, they may be differently viewed. I dispute nobody's views on the subject; I only require that they do not malign me, and those who accept them as I do. That we are immortal, and that there is

a future state, none but a fool can doubt; and what has all the wisdom of the world hitherto discovered in regard to it In my father's house there are many mansions and innumerable facts testify, that amongst these, some are so near us, that their inhabitants are diffused amongst us. Let people inquire. But the news is unwelcome; and the multitude—especially the strong-minded—(les esprits forts)—are too glad to set it all aside as a delusion of the senses. And this world of spirits, too, is least of all what the wise world would figure it, but rather what the, simplicity of the simple has long portrayed it; and let reason banish these ideas as it will, the still midnight hour, and the silent chamber of death, yet bear witness to their truth. Oh! if mankind would be honest in this respect, and put away worldly wisdom and worldly shame, how many opponents of these humble pages would become their supporters and defenders!

Finally, what we have seen, heard, felt, and by proof established, no reasoning shall overthrow; and although we are discreet enough to press our belief on no man—and, least of all, to adventure it in the shape of medical science—the moral and christian tendency of this narration we must boldly contend for. We believe in the inner-life of the soul, and in an intuitive faculty of ghost-seeing; both of which, in our ordinary condition, are suppressed or shut up; but which, in extraordinary cases, are revealed for a short time, to be again long concealed. With respect to the apparitions themselves, the public may

that we were as entire disbelievers as they could be in their existence; but opinion must yield to proof. We had, perhaps, less difficulty in altering our views, from the conviction, that there are many arguments in favour of the existence of a world of spirits; especially that drawn from the extreme difference between the moral and physical laws—a difference that cannot appear in its full force till after death. When we cast off our bones and flesh, and all sensible forms—and with them their physical properties—the indestructible moral law remains in the spirit and soul, and their incorporeal forms; and what will be the consequences of such a condition? Let us imagine a man who, instead of exercising his spirit in the truths and mandates of religion and morality, has given up his soul to corrupt inclinations, erroneous principles, and mistaken projects, the delusive fabrics of his intellect—who, by means of his wishes, desires for honour, fame, and profit, is attached to the earth by a thousand roots—what, according to the moral law, will be the character of his soul after death? Clearly that which he has himself made it. It will be a creature attached to the world, and destitute of religion and truth; who now, for the first time, freed from his corporeal form, and his connexions with nature, perceives in himself the insignificance and nullity of all his former thinking, feeling, willing, and doing. The transition of such a creature, from the corporeal to the incorporeal form, is no great step, since he is still chained to the earth by all the propensities of his soul.

Let us add to this, some residuary influence from the teaching of the life, or nerve-spirit—which fashioned during existence the immaterial form of that beautiful life between body and soul, and remains identified with the latter after death—and the probability of a physical connexion between creatures of this low grade and the earth, becomes very great; although they dwell in a sphere which is only perceptible to persons under such abnormal conditions of body, soul, and spirit, as we see exhibited in the case of the Seherin. Let us add to this again the force of fact—the indisputable evidence of eyes and ears—the highest that history is capable of adducing—and the cry raised by the so-called heroes of enlightenment becomes utterly without meaning or signification.

He who is incapable of feeling the difference between the moral and physical laws, will also be unable to enlarge his views, so as to comprehend how these will appear after death. Such an one stands in the flesh before a thick curtain, which he cannot blow aside; and, like all empirics, concludes, that what is unseen and unheard is also non-existent; although the closest deductions shew, that the insensible forms are as real as the sensible.

Could we, whilst on earth, behold the naked soul, freed from its fleshly husk—and so obtain a view of its interior condition—we should be as much disposed to laugh at the absurdities it would present, as to shudder at the horrors. But by a most merciful law, these inconsistent souls are hidden from each other

by the husk or mantle which nature has bestowed upon each; whereby we may all easily and freely associate, and carry on life together.

But it is otherwise after death when this mantle falls off; for then do moral inconsistencies become symbolized, and that in a mode adapted to the condition of the soul; and it is seen at once of what manner of spirit this creature is the offspring. The contrast makes itself principally manifest between beauty and light, on the one hand, and deformity and darkness on the other; whilst the nerve-spirit imitates, after death, the plastic type that existed during life,

During the first week of Mrs. H——'s residence at Lowenstein, (whether she had returned,) she was sensible of another revolution in her sun-spheres, whereby the freedom of her soul was again lost and destroyed, and she fell into a condition that resembled that of a dying person. Her respiratory organs were unequal to encounter the sharp mountain air, so different from that she had been lately accustomed to, and to this was added the prejudicial effect of the smoke and vapours from the workshops and vitriol manufactories in the neighbourhood. Vainly she wished herself back in the valley she had quitted; she was now too much debilitated to support the journey. She had a consuming and unremitting fever; her difficulty of swallowing was so great, that she scarcely ate anything, and she was frequently obliged to cool her burning thirst by bathing her tongue with water. All this might have been foreseen. Vainly I had opposed the change, but it was persisted in, in spite of my representations. She had herself foretold her fate in her magnetic dream on the 2d of May, of which dream it is to be remarked, contrary to all preceding instances, she had no recollection—a merciful exception, since in it she learnt that she was soon to wake no more. Yet, she had some presentiment, for she frequently said, when

awake—"It is hard to know the moment of one's own death."

Three weeks before her decease, she had three times a second-sight, which also indicated the approaching catastrophe. There appeared to her a benign female figure, taller than herself, enveloped in black; she saw only the bust; the rest of the form was also wrapt in black, and stood in an open coffin, beside it was a white cross. The apparition beckoned to her, and she felt its cold breath. She said it was not a spirit, but a portentous second-sight; and well she knew what it foreboded. I, however, interpreted the vision differently, for I believed her death yet distant, having so often seen her revive from the very verge of extinction.

Three days before she died, she raised three of her fingers as if taking an oath, and swore that her life would scarcely endure three days longer. She wished to die, but, like most people, dreaded the anguish that she expected would attend the last struggle. Many a time she had been in that mortal agony; and inexpressible was the suffering of this poor creature from thus continually dying, and yet not being able to die.

Contrary to my expectations, her magnetic condition continued, and even increased, as her fever augmented. She told me that two spectres having shortly before been with her, they had answered her inquiry of why they came, by saying—"You are already of us;" and she felt herself that she was more than ever in relation with the spiritual world.

In one of her last days she told me, that, during her fever, she Often saw Visions; all Sorts of forms passed before her eyes, but it was impossible to express how entirely different these ocular illusions were to the real discerning of spirits; and she only wished other people were in a condition to compare these two kinds of perception with one another, both of which were equally distinct from our ordinary perception, and also from that of the second-sight.

Another circumstance that convinced me of the truth of her revelations was, that, at my last visit, when she was fully aware of her approaching end, she told me, in confidence, that her deceased father had lately been with her; and that, having asked him why, since he had been dead a year, she had not seen him before, he answered that it had not been in his power to reveal himself to her earlier. It will be remembered that, eight months after his death, he had appeared to her sister and the attendant, whilst she had only seen him in a dream. When I then expressed my surprise at her not seeing him, she seemed hurt at my expecting it, apparently because her filial affection led her to believe him in a higher state; and now that he did come, it was evidently contrary to her wishes and expectations.

At a later period, when she was incapable of any connected discourse, she was very desirous of communicating some revelations of her father respecting the world of spirits, as well as of speaking farther of her sun-sphere and her inner reckoning, but she was unequal to it.

On the 5th of August 1829, she became delirious, though she had still magnetic and lucid intervals. She was, in a very pious state of mind, and requested them to sing hymns to her. She often called loudly for me, though I was absent at the time; and once, when she appeared dead, some one having uttered my name, she started into life again, and seemed unable to die—the magnetic relation between us being not yet broken. She was, indeed, susceptible to magnetic influences to the last; for, when she was already cold, and her jaws stiff, her mother having made three passes over her face, she lifted her eyelids and moved her lips. At ten o'clock, her sister saw a tall bright form enter the chamber, and, at the same instant, the dying woman uttered a loud cry of joy; her spirit seemed then to be set free. After a short interval, her soul also departed, leaving behind it a totally irrecognizable husk—not a single trace of her former features remaining. During her life, her countenance was of that sort that is borrowed wholly from the spirit within; for which reason, though many attempts were made, no artist succeeded in transmitting her features to the canvass. It is, therefore, not surprising that, when the spirit had departed, the face should no longer be the same.

In the night succeeding her death—of which I had not the least idea—I saw her in a dream, with two other female forms, and apparently perfectly recovered.

On the 7th, the post mortem examination took

place, conducted by Dr. Off, of Lowenstein. The body was found wasted to a skeleton; there was considerable in duration of the mesenteric glands, the liver was diseased, and there was a large stone in the gall-bladder—a thin" Mrs. H—— had often averred during life. There was inflammation of the heart and its vessels, and also of the respiratory organs, probably in consequence of her removal to the mountain air, which these delicate tissues were no longer able to encounter. Dr. Off found the skull remarkably well formed, and the brain, in all its parts so sound and healthy, that he declared that he had never, in all his experience, met with one more perfect; neither in the spinal marrow—every process of which was examined—nor in the nerves of the breast, or abdominal region, was the slightest trace of disease discovered.

On the 8th, the remains of this poor sufferer were deposited in the romantic churchyard of Lowenstein, where the bodies of her grandfather, the worthy Schmidgall, and of his wife, whom she had recognized as her protecting spirit, had already found their rest.

It is a fact, that, after her death, Mrs. H—— appeared seven times to her eldest sister—a very truthful and upright person—under such peculiar circumstances, as well warranted the interference of a friendly spirit; but, as this remarkable history is connected with family affairs, the time is not yet arrived when the particulars can with propriety be disclosed.

APPENDIX.

APPENDIX.

We Here subjoin a specimen of the Seherin's verses, which, although not poetical in the original, we freely admit are still less so in our translation.

Oh! Father, thou only knowest my heart.
And whether I deceive
Whether the secrets I impart
Are truths, or lies I weave.

Alas! although from thee I hold
The dreadful power to unfold
The secrets of the grave;
Gladly would I that gift resign,
And close this inner-eye of mine—
But not my will be done, but thine.

LINES COMPOSED IMMEDIATELY BEFORE HER DEATH.

Farewell! dear friends! farewell!
Thanks for your love and tending
Of the weary life now ending—
Farewell! farewell!

And shall I call ye friends,
Sent for the wisest ends,
To aggravate my woes?
Yes, friends no less than those—
Farewell! farewell!

Farewell to all I love!
Whilst my spirit floats above.
My body 'll here remain
To witness my life of pain*
Farewell! farewell!

Grieve not that I'm at rest
Farewell all I love best!
Soon we shall meet again
Where dwells no grief nor pain—
Farewell! farewell!

* The Seherin here refers to a wish she had expressed that her body should be opened.

