

I'm very sorry about the delay but it's finally HERE, just in time for the Memorial Day Weekend!!! I hope that you will find the following translation to be well worth the wait. As you'll see, the first two pages are in Michael Bucheröder's own words, but the other four pages are in the words of a real killjoy, who clearly didn't appreciate a good story. I hope that that poltergeist made life miserable for Dr. Hauber and then come back to do the same for the Memorial Day Weekend for all those ambulance chasers! As you'll note, I gave the dates in both Julian and Gregorian Calendars because apparently, unlike their Bavarian and Prussian neighbors, the Duchies of Saxe-Coburg and Saxe-Hildburghausen did not adopt the new calendar until 1700.

This translation was done by Wilbur Hanson Kalb in 2018.

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[Chapter] 312.

The Poltergeist of Schweickershausen.

The then Superintendent of Heldburg, Herr Michael Buchenröder, has described the history of this poltergeist in a pamphlet which he published under the title of **Warnungs-wahren Mund** [*True Warnings From The Mouth*] in the year 1681 in Coburg, and his narrative of which also begins on p. 138 onwards:

"In the year 1666, in the weeks before Easter [15 or 25 April 1666], the wretched demon had begun a miraculous game at Schweickershausen, a village belonging to the local Princely District of Heldburg, by appearing under a bed in the form of a child having a golden crown on the head, in Heinrich Kegel's house, knocked and indicated to the current residents, first of all as an angel, afterwards as a soul of a departed huntsman [*Weidespersion*], who now had the hand in his hand (which had been completely cold). He promised to them a treasure of 9000 ducats. But soon afterwards in this house he began to rumble so terribly that the farmers were afraid of it, came to Heldburg for me, and

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“said that they must run away from the village unless advice and assistance were offered to them and given against such a cruel enemy. Thereupon I went with Herr Johann Hasen, the Pastor of Hellingen, at my side and *remonstrated* to the residents with a sermon, that this money-spirit would not be a good angel, but a bad angel, and that they would have turned from GOD to the Devil with the handover. In the meantime, Satan had been spending weeks with his knocks under a bed in the Kegel house, once shouting in my presence: ‘Give me a child, and I will go away’. *The same* had threatened to break a priest’s neck in this *Inspection*, to throw him to the light in the room, once saying in a mocking manner: ‘I also believe in JESUS Christ’. But the clergymen stopped him, taking turns with prayers and songs, as I myself stayed fourteen times at night in Schweickershausen. Finally, on the Monday night after the Feast of *the Holy Trinity* [11 or 21 June 1666, eight weeks and a day later], since I had been there for the last time, the Kegel house was completely free of Satan’s rumblings.”

I have not yet seen the *Warnungs-wahren Mund* of Herr Buchenröder, but the above story is quoted from the same in a *Dissertation* presented at Coburg under the chairmanship of Herr Dr. Godofredi LUDOVICI [Gottfried Ludwig, 1670 – 1729, Professor of Theology and the Director of the Casimirianum Gymnasium] on the **power and**

the influence of the Devil,¹) which should be an addition and postscript to his [Ludovici's] other writings published about this matter against the so-called *Franciscus de Cordua*, so quoted at the beginning, and the *Respondent*, who, according to the title page, is at the same time the author of the *Dissertation*, adds immediately to this ghost story : ²) **It will be denied by nobody, who, through the righteous judgement of GOD, was blinded by the Devil.**³) With such force, the agents of the power of the Devil seek those who do not recognize it, to *shut* their mouths. We want to hear his reasons. He says, "The time and the place have come. There are excellent witnesses, *the richest of them*; Herr Buchenroeder himself, a credible and godly man, as well as the others who have all seen and heard this story themselves and have neither condoned nor dared to cheat. People, who were themselves respected and famous for their holiness, differed in age

¹ *Sensuum experimentum, divinis eloquiis probatum, collustratumque viciniore spectri Schwickershusani memoria, de existentia, potentia & operationibus Diabolorum, quam — nonnullieque FRANCISCI de CORDUA paralogismis opposuit Autor — Respondens Augustus Bernard Frommann, Neusensis d. XVI Dec. Anno MDCCXXIX* [*An experiment of the senses, in which divine words were tested, illuminating the memories of the spectre of Schweikershausen closer to the existence, power & operation of the Devil, in which — several people who oppose the paralogism of the Author FRANCISCUS de CORDUA — Reply From August Bernard Frommann (1695 – after 1760, Conrector in Coburg) of Neuss (bei Düsseldorf), on 26 December of the Year 1720*]. [Edited by Gotfried Ludwig and] Printed in Coburg by [the Widow and Heirs of Moritz] Hagen in 8 [parts].

² [*Ibid.*,] p. 3.

³ *Quam videlicet nemo negabit, nisi justo Dei judicio occoecatur a Diabolo* [How, that is to say, no one will deny this, but the just judgment of God is extinguished by the devil?], *ibid.*

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“age, sex, profession, and status. There are no children in this story, which terrifies them in every other case because of their weakness; not timid women, but handsome and steady men. Not the inexperienced rabble, but learned rational men, who have not left the house of the Kegels, where the Devil used to live, out of fear, but have kept a constant watch in it for two months long, so that all the suspicions of deceit played thereby fell away. Even the Roman Catholics are reluctant to confirm the truth of this story by not showing their falseness, which they undoubtedly would have done if they could.”

The author of this *Dissertation*, if he is still alive, may now think differently of the Schweickershausen ghost than he did in his gymnasium years. It was really a bad demon who had to fear these farmers who feared him, and not once had been allowed to come here under the bed. Other spirits have presented themselves much more artificially. There is no question about the honesty of Herr Buchenroeder, and the other witnesses mentioned above, who considered this spirit to be an angel and tried to drive him away with songs and prayers. But it is a ghost story to judge

judge and, discovering a deception, not enough to name an honest man. It is even more important, but especially so, that one does not believe in advance that such a given ghost is the Devil, and that there is no deception in it. And whoever presupposes in such a narrative, a) that everything is true, in what was said by the people, who pretend to see such a ghost, b) that the same is of the Devil, who is not worthy of all his honesty and piety to give a good testimony of such a story. It is not the question of whether these witnesses have wanted to deceive — of that they are absolutely and not at fault — but of whether they cannot have been deceived? And that is certainly the easier in this case, for they have set the truth of the narrative in advance. But then what did they testify? What did they see? Nothing. Neither does Herr Superintendent Buchenröder himself tell nor do the others say that they have seen anything of the spirit, and what else can one see of a spirit that does not come out of the bed? He only reports that he himself had heard what the spirit cried: “If a child is given to me, I will go away”. Now there is no doubt that Herr Buchenröder heard a voice that pronounced the above-mentioned words, but, by what means, how he was convinced, how could he prove or cite such an example that such a voice is from the spirit,

spirit, of which the Devil has been called, and not from a bad man hidden behind or under the bed? The district officer would have been able to cast off this spirit much better than the superintendent, and when a couple among a few sober men had sought under the bed and done such a thing, the spirit might have been discovered and expelled. And I did not doubt that the farmers would have despised even this simple mind if he had not told them about ninety thousand ducats. I wish that the **Warnungs-wahren Mund** also would have stated what did a man of the *Priesthood* do to the Poltergeist of Schweickershausen, who wanted to break his neck, and why had he been so angry against only this pastor?

So now here is the story, to which one can pretend in the public and in which there is nothing for anyone to object or deny, even he is blinded by the Devil. Incidentally, it appears from the introduction of this story in the above-mentioned *Dissertation* that from 1666 to 1681, and from there to 1718, and thus for over half a *Century*, in the Duchy of Coburg, and in those regions, not a single story has appeared or at least been known about the Devil, with more or less so much truthfulness than this present one. 330.