
IN A GLASS DARKLY

v. 1/3

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MARTIN HESSELIUS, THE GERMAN PHYSICIAN.

Though carefully educated in medicine and surgery, I have never practised either. The study of each continues, nevertheless, to interest me profoundly. Neither idleness nor caprice caused my secession from the honourable calling which I had just entered. The cause was a very trifling scratch inflicted by a dissecting knife. This trifle cost me the loss of two fingers, amputated promptly, and the more painful loss of my health, for I have never been quite well since, and have seldom been twelve months together in the same place.

In my wanderings I became acquainted with Dr. Martin Hesselius, a wanderer like myself, like me a physician, and like me an enthusiast in his profession. Unlike me in this, that his wanderings were voluntary, and he a man, if not of fortune, as we estimate fortune in England, at least in what our forefathers used to term "easy circumstances." He was an old man when I first saw him; nearly five-and-thirty years my senior.

In Dr. Martin Hesselius, I found my master. His knowledge was immense, his grasp of a case was an intuition. He was the very man to inspire a young enthusiast, like me, with awe and delight. My admiration has stood the test of time and survived the separation of death. I am sure it was well-founded.

For nearly twenty years I acted as his medical secretary. His immense collection of papers he has left in my care, to be arranged, indexed and bound. His treatment of some of these cases is curious. He writes in two distinct characters. He describes what he saw and heard as an intelligent layman might, and when in this style of narrative he had seen the patient either through his own hall-door, to the light of day, or through the gates of darkness to the caverns of the dead, he returns upon the narrative, and in the terms of his art, and with all the force and originality of genius, proceeds to the work of analysis, diagnosis and illustration.

Here and there a case strikes me as of a kind to amuse or horrify a lay reader with an interest quite different from the peculiar one which it may possess for an expert. With slight modifications, chiefly of language, and of course a change of names, I copy the following. The narrator is Dr. Martin Hesselius. I find it among the voluminous notes of cases which he made during a tour in England about sixty-four years ago.

It is related in a series of letters to his friend Professor Van Loo of Leyden. The professor was not a physician, but a chemist, and a man who read history and metaphysics and medicine, and had, in his day, written a play.

The narrative is therefore, if somewhat less valuable as a medical record, necessarily written in a manner more likely to interest an unlearned reader.

These letters, from a memorandum attached, appear to have been returned on the death of the professor, in 1819, to Dr. Hesselius. They are written, some in English, some in

French, but the greater part in German. I am a faithful, though I am conscious, by no means a graceful translator, and although here and there, I omit some passages, and shorten others and disguise names, I have interpolated nothing.

DR. HESSELIUS RELATES HOW HE MET THE REV. MR. JENNINGS.

The Rev. Mr. Jennings is tall and thin. He is middle-aged, and dresses with a natty, old-fashioned, high-church precision. He is naturally a little stately, but not at all stiff. His features, without being handsome, are well formed, and their expression extremely kind, but also shy.

I met him one evening at Lady Mary Heyduke's. The modesty and benevolence of his countenance are extremely prepossessing. We were but a small party, and he joined agreeably enough in the conversation. He seems to enjoy listening very much more than contributing to the talk; but what he says is always to the purpose and well said. He is a great favourite of Lady Mary's, who it seems, consults him upon many things, and thinks him the most happy and blessed person on earth. Little knows she about him.

The Rev. Mr. Jennings is a bachelor, and has, they say, sixty thousand pounds in the funds. He is a charitable man. He is most anxious to be actively employed in his sacred profession, and yet though always tolerably well elsewhere, when he goes down to his vicarage in Warwickshire, to engage in the actual duties of his sacred calling his health

soon fails him, and in a very strange way. So says Lady Mary.

There is no doubt that Mr. Jennings' health does break down in, generally a sudden and mysterious way, sometimes in the very act of officiating in his old and pretty church at Kenlis. It may be his heart, it may be his brain. But so it has happened three or four times, or oftener, that after proceeding a certain way in the service, he has on a sudden stopped short, and after a silence, apparently quite unable to resume, he has fallen into solitary, inaudible prayer, his hands and eyes uplifted, and then pale as death, and in the agitation of a strange shame and horror, descended trembling, and got into the vestry-room, leaving his congregation, without explanation, to themselves. This occurred when his curate was absent. When he goes down to Kenlis, now, he always takes care to provide a clergyman to share his duty, and to supply his place on the instant should he become thus suddenly incapacitated.

When Mr. Jennings breaks down quite, and beats a retreat from the vicarage, and returns to London, where, in a dark street off Piccadilly, he inhabits a very narrow house, Lady Mary says that he is always perfectly well. I have my own opinion about that. There are degrees of course. We shall see.

Mr. Jennings is a perfectly gentleman-like man. People, however, remark something odd. There is an impression a little ambiguous. One thing which certainly contributes to it, people I think don't remember; or, perhaps, distinctly remark. But I did, almost immediately. Mr. Jennings has a way of looking sidelong upon the carpet, as if his eye followed the movements of something there. This, of course, is not always.

It occurs only now and then. But often enough to give a certain oddity, as I have said to his manner, and in this glance travelling along the floor there is something both shy and anxious.

A medical philosopher, as you are good enough to call me, elaborating theories by the aid of cases sought out by himself, and by him watched and scrutinised with more time at command, and consequently infinitely more minuteness than the ordinary practitioner can afford, falls insensibly into habits of observation, which accompany him everywhere, and are exercised, as some people would say, impertinently, upon every subject that presents itself with the least likelihood of rewarding inquiry.

There was a promise of this kind in the slight, timid, kindly, but reserved gentleman, whom I met for the first time at this agreeable little evening gathering. I observed, of course, more than I here set down; but I reserve all that borders on the technical for a strictly scientific paper.

I may remark, that when I here speak of medical science, I do so, as I hope some day to see it more generally understood, in a much more comprehensive sense than its generally material treatment would warrant. I believe the entire natural world is but the ultimate expression of that spiritual world from which, and in which alone, it has its life. I believe that the essential man is a spirit, that the spirit is an organised substance, but as different in point of material from what we ordinarily understand by matter, as light or electricity is; that the material body is, in the most literal sense, a vesture, and death consequently no interruption of

the living man's existence, but simply his extrication from the natural body—a process which commences at the moment of what we term death, and the completion of which, at furthest a few days later, is the resurrection "in power."

The person who weighs the consequences of these positions will probably see their practical bearing upon medical science. This is, however, by no means the proper place for displaying the proofs and discussing the consequences of this too generally unrecognised state of facts.

In pursuance of my habit, I was covertly observing Mr. Jennings, with all my caution—I think he perceived it—and I saw plainly that he was as cautiously observing me. Lady Mary happening to address me by my name, as Dr. Hesselius, I saw that he glanced at me more sharply, and then became thoughtful for a few minutes.

After this, as I conversed with a gentleman at the other end of the room, I saw him look at me more steadily, and with an interest which I thought I understood. I then saw him take an opportunity of chatting with Lady Mary, and was, as one always is, perfectly aware of being the subject of a distant inquiry and answer.

This tall clergyman approached me by-and-by: and in a little time we had got into conversation. When two people, who like reading, and know books and places, having travelled, wish to converse, it is very strange if they can't find topics. It was not accident that brought him near me, and led him into conversation. He knew German, and had read my *Essays on Metaphysical Medicine* which suggest more than

they actually say.

This courteous man, gentle, shy, plainly a man of thought and reading, who moving and talking among us, was not altogether of us, and whom I already suspected of leading a life whose transactions and alarms were carefully concealed, with an impenetrable reserve from, not only the world, but his best beloved friends—was cautiously weighing in his own mind the idea of taking a certain step with regard to me.

I penetrated his thoughts without his being aware of it, and was careful to say nothing which could betray to his sensitive vigilance my suspicions respecting his position, or my surmises about his plans respecting myself.

We chatted upon indifferent subjects for a time; but at last he said:

"I was very much interested by some papers of yours, Dr. Hesselius, upon what you term Metaphysical Medicine—I read them in German, ten or twelve years ago—have they been translated?"

"No, I'm sure they have not—I should have heard. They would have asked my leave, I think."

"I asked the publishers here, a few months ago, to get the book for me in the original German; but they tell me it is out of print."

"So it is, and has been for some years; but it flatters me as an author to find that you have not forgotten my little book, although," I added, laughing, "ten or twelve years is a considerable time to have managed without it; but I suppose

you have been turning the subject over again in your mind, or something has happened lately to revive your interest in it."

At this remark, accompanied by a glance of inquiry, a sudden embarrassment disturbed Mr. Jennings, analogous to that which makes a young lady blush and look foolish. He dropped his eyes, and folded his hands together uneasily, and looked oddly, and you would have said, guiltily for a moment.

I helped him out of his awkwardness in the best way, by appearing not to observe it, and going straight on, I said: "Those revivals of interest in a subject happen to me often; one book suggests another, and often sends me back a wild-goose chase over an interval of twenty years. But if you still care to possess a copy, I shall be only too happy to provide you; I have still got two or three by me—and if you allow me to present one I shall be very much honoured."

"You are very good indeed," he said, quite at his ease again, in a moment: "I almost despaired—I don't know how to thank you."

"Pray don't say a word; the thing is really so little worth that I am only ashamed of having offered it, and if you thank me any more I shall throw it into the fire in a fit of modesty."

Mr. Jennings laughed. He inquired where I was staying in London, and after a little more conversation on a variety of subjects, he took his departure.

THE DOCTOR QUESTIONS LADY

MARY, AND SHE ANSWERS.

"I like your vicar so much, Lady Mary," said I, so soon as he was gone. "He has read, travelled, and thought, and having also suffered, he ought to be an accomplished companion."

"So he is, and, better still, he is a really good man," said she. "His advice is invaluable about my schools, and all my little undertakings at Dawlbridge, and he's so painstaking, he takes so much trouble—you have no idea—wherever he thinks he can be of use: he's so good-natured and so sensible."

"It is pleasant to hear so good an account of his neighbourly virtues. I can only testify to his being an agreeable and gentle companion, and in addition to what you have told me, I think I can tell you two or three things about him," said I.

"Really!"

"Yes, to begin with, he's unmarried."

"Yes, that's right,—go on."

"He has been writing, that is he was, but for two or three years perhaps, he has not gone on with his work, and the book was upon some rather abstract subject—perhaps theology."

"Well, he was writing a book, as you say; I'm not quite sure what it was about, but only that it was nothing that I cared for, very likely you are right, and he certainly did

stop—yes."

"And although he only drank a little coffee here to-night, he likes tea, at least, did like it, extravagantly."

"Yes, that's *quite* true."

"He drank green tea, a good deal, didn't he?" I pursued.

"Well, that's very odd! Green tea was a subject on which we used almost to quarrel."

"But he has quite given that up," said I.

"So he has."

"And, now, one more fact. His mother or his father, did you know them?"

"Yes, both; his father is only ten years dead, and their place is near Dawlbridge. We knew them very well," she answered.

"Well, either his mother or his father—I should rather think his father, saw a ghost," said I.

"Well, you really are a conjurer, Dr. Hesselius."

"Conjurer or no, haven't I said right?" I answered merrily.

"You certainly have, and it was his father: he was a silent, whimsical man, and he used to bore my father about his dreams, and at last he told him a story about a ghost he had seen and talked with, and a very odd story it was. I remember it particularly, because I was so afraid of him. This story was long before he died—when I was quite a child—and his ways were so silent and moping, and he used to drop in,

sometimes, in the dusk, when I was alone in the drawing-room, and I used to fancy there were ghosts about him."

I smiled and nodded.

"And now having established my character as a conjurer I think I must say good-night," said I.

"But how *did* you find it out?"

"By the planets of course, as the gipsies do," I answered, and so, gaily, we said good-night.

Next morning I sent the little book he had been inquiring after, and a note to Mr. Jennings, and on returning late that evening, I found that he had called, at my lodgings, and left his card. He asked whether I was at home, and asked at what hour he would be most likely to find me.

Does he intend opening his case, and consulting me "professionally," as they say? I hope so. I have already conceived a theory about him. It is supported by Lady Mary's answers to my parting questions. I should like much to ascertain from his own lips. But what can I do consistently with good breeding to invite a confession? Nothing. I rather think he meditates one. At all events, my dear Van L., I shan't make myself difficult of access; I mean to return his visit to-morrow. It will be only civil in return for his politeness, to ask to see him. Perhaps something may come of it. Whether much, little, or nothing, my dear Van L., you shall hear.

DR. HESSELIUS PICKS UP SOMETHING IN LATIN BOOKS.

Well, I have called at Blank-street.

On inquiring at the door, the servant told me that Mr. Jennings was engaged very particularly with a gentleman, a clergyman from Kenlis, his parish in the country. Intending to reserve my privilege and to call again, I merely intimated that I should try another time, and had turned to go, when the servant begged my pardon, and asked me, looking at me a little more attentively than well-bred persons of his order usually do, whether I was Dr. Hesselius; and, on learning that I was, he said, "Perhaps then, sir, you would allow me to mention it to Mr. Jennings, for I am sure he wishes to see you."

The servant returned in a moment, with a message from Mr. Jennings, asking me to go into his study, which was in effect his back drawing-room, promising to be with me in a very few minutes.

This was really a study—almost a library. The room was lofty, with two tall slender windows, and rich dark curtains. It was much larger than I had expected, and stored with books on every side, from the floor to the ceiling. The upper carpet—for to my tread it felt that there were two or three—was a Turkey carpet. My steps fell noiselessly. The book-cases standing out, placed the windows, particularly narrow ones, in deep recesses. The effect of the room was, although extremely comfortable, and even luxurious,

decidedly gloomy, and aided by the silence, almost oppressive. Perhaps, however, I ought to have allowed something for association. My mind had connected peculiar ideas with Mr. Jennings. I stepped into this perfectly silent room, of a very silent house, with a peculiar foreboding; and its darkness, and solemn clothing of books, for except where two narrow looking-glasses were set in the wall, they were everywhere, helped this sombre feeling.

While awaiting Mr. Jennings' arrival, I amused myself by looking into some of the books with which his shelves were laden. Not among these, but immediately under them, with their backs upward, on the floor, I lighted upon a complete set of Swedenborg's *Arcana Cælestia*, in the original Latin, a very fine folio set, bound in the natty livery which theology affects, pure vellum, namely, gold letters, and carmine edges. There were paper markers in several of these volumes, I raised and placed them, one after the other, upon the table, and opening where these papers were placed, I read in the solemn Latin phraseology, a series of sentences indicated by a pencilled line at the margin. Of these I copy here a few, translating them into English.

"When man's interior sight is opened, which is that of his spirit, then there appear the things of another life, which cannot possibly be made visible to the bodily sight."...

"By the internal sight it has been granted me to see the things that are in the other life, more clearly than I see those that are in the world. From these considerations, it is evident that external vision exists from interior vision, and this from a vision still more interior, and so on."...

"There are with every man at least two evil spirits."...

"With wicked genii there is also a fluent speech, but harsh and grating. There is also among them a speech which is not fluent, wherein the dissent of the thoughts is perceived as something secretly creeping along within it."...

"The evil spirits associated with man are, indeed, from the hells, but when with man they are not then in hell, but are taken out thence. The place where they then are is in the midst between heaven and hell, and is called the world of spirits—when the evil spirits who are with man, are in that world, they are not in any infernal torment, but in every thought and affection of the man, and so, in all that the man himself enjoys. But when they are remitted into their hell, they return to their former state."...