

PROCEEDINGS
OF THE
American Society for Psychical
Research

Past Events Seership: A Study in
Psychometry

By
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EDITED BY
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If any survivors of ships sunk in May, 1915, recognize the details narrated on pages 119-121, they will confer a great favor by communicating with Dr. Gustav Pagenstecher, Av. Veracruz 102, Mexico, D. F.



GUSTAV PAGENSTECHER, M.D.

TO THE MEMORY
OF
MY BELOVED MOTHER.

On this page of Honor I willingly pay my debt of gratitude to the Mexican Artist, Mr. Luis F. Velazquez, who presented me with the fine drawing of Pharaoh Khfra's Burial as visualized by the medium.

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PROCEEDINGS
OF THE
AMERICAN SOCIETY
FOR
PSYCHICAL RESEARCH

PAST EVENTS SEERSHIP.

FOREWORD

By WALTER FRANKLIN PRINCE, PH.D.

*Principal Research Officer of the American Society for
Psychical Research.*

The results of Dr. Pagenstecher's experiments with Sra. Maria Reyes de Z. seemed of sufficient importance to warrant printing in the publications of the American Society for Psychical Research (1) An initial sketch together with the report of a Commission of the Medical Society (*Journal*, August, 1920), mostly included in the present volume, (2) a sketch of the results obtained in the presence of the Principal Research Officer of that Society (*Journal*, January, 1922) and (3) a full report of those results (*Proceedings*, Vol. XV, pp. 189-314); the last two following a special journey to Mexico for the purpose of investigating the case. The Society has also officially recognized the present volume by including it in its *Proceedings*, (Vol. XVI), the circulation of which, however, is limited almost entirely to its members, and has been of service by way of editing it for readers of English. The kindness of the author in permitting the initial use of his Manuscript is hereby recognized.

It is fair that readers should know the standing of the principals in the experiments here recorded.

Dr. Gustav Pagenstecher descended from a family prolific in scholars and officials for centuries, and is himself a physician of repute, honored by his colleagues in the capital city where he has resided for thirty years. He was graduated from the University

of Leipzig. A speaker of unusual ability, he has twice been selected on great public occasions to deliver an address in the presence of a President (Diaz and Obregon) and his cabinet. He had been an uncompromising materialist for forty years, when the accidental discovery of Sra. de Z's peculiar powers led to a revolution, based upon what he was convinced were irrefutable facts, in his entire philosophy.

Sra. Maria Reyes de Z. is the daughter of a former divisional General of the Federal army and Governor of the State of Michoacan. Of unusual and, indeed precocious intelligence, she had more than the average education of girls in Mexico. She is not a Spiritualist, but on the contrary, owing to her discovery of fraud during a brief contact with Spiritualism as a girl, has always felt repugnance to it. For many years her attention has been engrossed by the care of a large family. The phenomena which she exhibits, taking place in a state of suspension of normal consciousness in hypnosis, came as a surprise to her equally as to her physician, who began hypnotic treatment solely as a means of overcoming insomnia.

Many more interesting details regarding both experimenter and subject may be found in the introduction to the Report in the *Proceedings* of the A. S. P. R., Vol. XV. The portrait of Dr. Pagenstecher serving as a frontispiece to the present work is introduced on account of my own urgency, as I think that readers are entitled to see for themselves how a person responsible for an important investigation looks, and to draw the inferences, correct or otherwise, that all do, as a matter of fact, draw from the living countenance.

I had seven experimental sittings with Sra. de Z. The results with the objects which I brought were not so striking as in many of the cases which Dr. Pagenstecher reports. It is of interest to observe that, before my arrival, the psychic had made a statement in hypnotic trance which was promptly written down, to the effect that I would bring twelve or fourteen objects, but that they would not be well selected for the tests and that the results with these, taken alone, would not be fully satisfactory to me, and that other tests in my presence would be more satisfactory, all of which statements corresponded with the after facts. I actually brought fourteen objects, though only part were used. If Dr.

Pagenstecher's theory is correct, namely that, generally speaking (for there appear to be exceptions), an object which has been in actual contact with the flesh of a person at the time of undergoing an emotional experience gives the best results, it was easy to see why my objects did not produce a wealth of detail. But hardly any details given were untrue, or at least could be demonstrated untrue, and the "hits" taken together seem quite beyond the reach of chance. The reader must seek the details in the Report.

One of the experiments made by me has peculiar interest. A bow of new satin ribbon was fashioned to closely resemble in color, texture, size, shape, thickness, etc., the bow of satin ribbon taken from the church altar and used in a previous experiment (See p. 19 of this volume). The reader should understand at the outset that, according to the recognized tests, the psychic is supposed to be incapable of getting impressions from her senses, and that in this and many other tests, the object was presented under a covering cloth, and that the ends of the fingers having closed upon the object remain cataleptically rigid without any movement of feeling it over. Nevertheless, every precaution was taken to make the bows indistinguishable by anything short of actual sight, which was denied by the conditions, and a marvellous memory of minute distinguishing details, which was put out of commission, even if it existed, by the same conditions. Furthermore, I brought the bows in two boxes exactly alike, and did not know which I was first presenting. Nevertheless, the same story about Indians dancing before the altar which had been given months previously was again given in connection with the bow actually taken from the altar of a certain Mexican church where that odd ceremony does actually take place, while the other bow only evoked a picture of looms in a French factory.

One more experiment from the former Report may be outlined. A wealthy Mexican ranch owner (*hacendado*), Sr. Ser-rano, had been the victim of a murderous assault. Dr. Pagenstecher, who had some knowledge of the facts, secured undergarments worn by the man at the time. Three experiments with unstained portions brought no results beyond visions of linen manufacture. What was telepathy doing then? At last an experiment was made in which the psychic's fingers closed rigidly in contact with the old bloodstain. The resultant impressions, all

corresponding to the exact facts as afterward given by Sr. Serrano, may be thus summarized.

1. A man wounded.
2. Blood profusely running.
3. The man fallen down.
4. More than one person with him.
5. Wounded in "breast" . . . the middle of the body—don't know exactly (shot in front, in the general region indicated, midway of the trunk).
6. A full-grown man.
7. Thinks he fell on the ground, not inside a building.
8. A recent case ("Recent," with Sra. de Z., means within a few years, as compared with scenes evoked by objects a number of decades or centuries old).
9. Wild screams.
10. The man strongly built.

Dr. Pagenstecher's memory impression as stated to me prior to the reception of Sr. Serrano's letter, was that the wound was inflicted in the "flank." But the fact was that it had been received in front near the navel, according more closely with the trance statement. This hardly looks like telepathy.

Suppose we imagine that the threshold of sensation in the case of the medium rose, after the object was put between her fingers, from complete inhibition to the utmost hyperæsthesia conceivable, and detected from the feeling and odor (of an object never raised to her face, bearing stains four years old) that there was blood on the shirt. Still the particulars (1) a man, (2) full-grown, (3) strongly-built, (4) wounded on the trunk and in front, (5) fallen, (6) out of doors, (7) more than one other person present, (8) and yelling, would not follow from the knowledge that there was blood, or even much blood, and, while any one of the particulars taken alone would be not unlikely, all in combination form a noteworthy result.

In what consists the rare power possessed by Sra. de Z. and certain others, which enables them to declare facts relevant to an unknown object to a degree unexplainable by chance? According to what laws does it operate and what is the hidden mode of its operation? Let us see what Prof. Charles Richet, a learned

savant, who has pondered long and written much upon such problems, says in his *Traité Métapsychique*. After objecting, as well he may, to the name *psychometry*, and proposing *pragmatic cryptesthesia* instead, to which certain others may object as strenuously, as cumbrous and not fully clear in its meaning and special applicability, he goes on to say :

If one gives an object of some kind to a sensitive, the latter is able to furnish many curious details about the persons pertaining to this object : under these conditions there are obtained sometimes beautiful phenomena of cryptesthesic lucidity. The magnetizers from 1820 to 1850 proceeded thus : their sole superiority over Buchanan is that they did not employ the word *psychometry*.

Notwithstanding these fine cases of lucidity so often observed, it is not proven at all that the presence even of the object is indispensable. In the same way that it is not at all certain that the so-called transmission of thought is anything else than the knowledge of a real fact, *known because it is real*, so it is not certain that the contact with an object is indispensable to the metapsychic knowledge of that object. Cryptesthesia—the reality of which as we have seen, is not to be denied,—is exercised almost as well without material contact as with material contact.

Still, it is possible that objects, in spite of their apparent inertia, emit some kind of vibrations (unknown) capable of awakening cryptesthesia. But the inclusion of cryptic vibrations in an object is scarcely a presentable hypothesis, and we are reduced to very pitiful conjectures for the appreciation of the forces that excite the cryptesthesic sense.

The seas are still disturbed by the wake of the vessels of Pompey. But what other ships have disturbed the seas ! Every time that we speak of cryptesthesia, we can only speak of the phenomenon itself. It is a fact ; that is all. It is forbidden to us to assign to it the modalities, the conditions, the limits.

Clairvoyance, says M. Delanne, is a faculty of which the existence is certain. But, said he, to employ it to explain everything, is to go contrary to the logic and rules of scientific method, and, he adds,—*Cryptesthesia is obedient to laws and is produced under determined conditions.*

Certainly, yes, clairvoyance, or cryptesthesia, is obedient to laws ;

but, these laws, we are ignorant of them entirely! They are not at all determined yet, as Delanne so strongly pretends. We know that certain people are better endowed than others, although, possibly, cryptesthesia is not lacking, in a feeble degree, in everyone. We know that there are subjects slightly sensitive; and subjects very sensitive. We know that, under hypnosis, cryptesthesia develops. We know that, among mediums, in spiritistic experiments, it is accentuated still more; so that it becomes, with the great mediums, extremely intense. But that is almost all we can say about it. How was Gallet able to foresee the number of votes that Casimir Perier would obtain four hours later! How was Thoulet able to read the telegram that would be sent to his friend two days later! This is all as difficult to comprehend—no more, no less—than to comprehend how Mrs. Piper knew so perfectly all that concerned George Pelham. When we say lucidity, clairvoyance, premonition, cryptesthesia, we are in the presence of a faculty which is totally unknown to us and of which we are able to see only the results. Its conditions escape us wholly. In London, Mrs. Green sees in a dream her two nieces drowned in Australia and their hats floating on the surface of the water. Mme. R—— makes allusion to the death of the children of Panca, a whole family that the Serbian officers are on the way to assassinate, at the same minute, in Belgrade. We do not comprehend it at all. We do not even see by what mechanism the awakening of cryptesthetic sensibility can be produced.

Nevertheless, the appearances are very strong that the mediums in certain conditions of trance receive the inspirations of a guide, who incarnates himself in them,—I use the language of the Spiritualists without implying any adhesion whatever to their doctrines—and then the phenomena of cryptesthesia become sometimes very intense.

As to what psychometry is, one cannot define precisely what is the true rôle of the object held in the hand by the sensitive, nor what part it plays in the sensation experienced. Mme. Thompson, whose story I have told above, taking in her hand my son's watch said, "*Three generations mixed,*" but this remarkable proof of cryptesthesia does not establish at all that it is by vibrations (anterior) accumulated and contained in this watch that the knowledge of the past has been acquired. M. Dufay has cited the case of Maria B. While Maria was in the state of hypnosis he showed her an object

that had belonged to an assassin. Then she described the assassin. But was the object indispensable! Miss X— has told the S. P. R. (General Meeting, April, 1894, J. S. P. R., VI. 247) that some one showed her papers that seemed to be insignificant; but that she immediately felt an intense sentiment of horror and blood. These papers had been collected on the battlefield of Sedan.

Mrs. Piper on many occasions handling locks of hair or objects that belonged to this or that person, has given precise details concerning the persons to whom they belonged.

I will cite, out of many others, the admirable example of pragmatic cryptesthesia given by Mrs. Piper to Oliver Lodge.

Dr. John Watson sent to Lodge, with a letter, a watch chain that had belonged to his father. "Mrs. Piper read the letter rather well; she saw the words 'I send you some of the hair of Sefton Drive Poole, J. N. W. (Saying Cooke in place of Poole and J. B. W. in place of J. N. W.)' She said also that the watch had belonged to an old man whom she named—James Watson, a preacher away on account of health; and she added a quantity of details known to me and all exact."

E. Bozzano has, as always, studied very well the part possibly played by psychometry in the case of Mrs. Piper and he believes, with some reason, it seems, that neither telepathy nor pragmatic cryptesthesia are able to explain it all. He arrives at the conclusion that the spiritistic hypothesis alone is sufficient. But why go so far! Is it not wiser to say, with me, that cryptesthesia, a faculty of knowledge, not usual, exists! It is imprudent to go beyond that, as to cause and mechanism. A commission of inquiry, of the society of Psychic Sciences at Paris, has examined four psychometrists, of whom M. Phaneg is one. The report, edited by M. Warcollier, says that the results were very poor.

I know of no other methodical studies made of individuals neither mediums nor hypnotizable.

As a result of the studies I have been able to make I find myself in substantial accord with this learned writer. In spite of the clamor for explanation, we are obliged to say that at present we are in entire ignorance in what the power of a psychic to get, in some cases, statements of facts beyond the reach of chance in connection with an unknown object, consists, by what law it oper-

ates or what the inner, as distinguished from the outer and visible, process by which it proceeds, is. One may amuse himself theorizing as to the explanation of psychometry, or whatever he chooses to call it, but unless his theory is broadly inclusive he will find cases which seem to fall without its scope. Names do not help us, and right here the reader of the *Traité Métapsychique* must be on his guard. Professor Richet asserts frequently enough that the term cryptesthesia explains nothing, but at times he uses it in such a way that one can easily get the impression that it is supposed to locate, or limit, or define, or in some way throw light upon, the unknown power. We read "If one gives an object of some kind to a sensitive, the latter is able to furnish many curious details about the persons pertaining to this object; under these conditions there are obtained sometimes beautiful phenomena of cryptesthetic lucidity." One is apt to derive from this sentence an indefinite impression that the "beautiful phenomena of cryptesthetic lucidity" are something different from the "curious details." Yet all that is meant is that a specially-endowed person, in a large percentage of cases, on handling an object unknown and even unseen, is frequently able to state facts in the history of the object, or the person who was earlier associated with it, to a degree beyond chance and by a process unknown, and that some of the cases are very remarkable. All we know is that facts seems to be learned by what appears to be a supernormal but undefined process, and whether we call that unknown process cryptesthesia or x makes little difference.

Professor Richet inquires if the object is really indispensable. One hardly sees how this inquiry could be answered either in the affirmative or the negative. I have known no psychometrist, and know of none, who at some time or other does not get impressions as puzzling to account for as those received in connection with an object, therefore an object was not necessary to *those* impressions. But when an object is handled impressions come on a theme never before or after referred to, so that it is in the highest degree probable that the object was practically indispensable to the production of these impressions.

It is not clear what is meant by a fact being "known because it is real." The so-called faculty of cryptesthesia certainly does not reveal all the facts, either those connected with a telepathic

experiment or with an object, so there must be some other factor than the reality of the facts involved. Nor is it at all evident why a fact should, because it is real, announce itself to a mind without any intermediate process which, if it were known, would furnish an intelligible explanation. If any psychic had the general power of learning facts because they are real, schools and books would be unnecessary to her.

Whether in psychometry there is something which goes after the facts, say to the thought-echoing ether or the cosmic reservoir, or they enter the mind through imagery incomprehensibly aroused from vibrations in the object, or telepathic reverberations are roused by the object in spite of all precautions to break the telepathic connection, or supernal intelligences have a part in the process without intimating the fact, we do not know. Every one of these hypotheses seems improbable or inadequate, considering the varied range of the phenomena. There may be some process of which no one has yet dreamed. The process may not always be the same. Certainly, if in the vision of the doomed ship, the scene of its sinking and of the wreckage is true, something besides vibrations in the paper already enclosed in a bottle and flung into the sea is required to explain it. The only thing we can say as yet is what Professor Richet so emphatically says: "Even admitting that there are some relations between such and such an object and such and such an event, we are not able to know absolutely what is this relation, and the mystery remains as profound and as inaccessible as if this relation did not exist." This does not mean that it must necessarily remain forever inaccessible.

What is now all important is to gather more facts by experimentation, with persons found to have psychometrical power, and to classify the facts. Facts regarding characteristics of the persons, the modalities of their impressions, the exterior processes employed, the general conditions found favorable and unfavorable, the kind of objects as to material, previous history, etc., best adapted, etc. For instance, Mr. Stewart Edward White has lately discovered a lady who seems to possess the psychometrical power, and has made the following tentative observations:

"Broadly speaking—and subject to correction by further experiment—an object belonging to a deceased person has been more

successful than one belonging to a living person: an object connected with some emotional experience more successful than the contrary: an object in a box or wrapping much more difficult than one in contact with the palms of the hands. And I am not yet sure but that the substance of which the thing is made has something to do with the degree of success. It is worth investigating. A thing that is either (a) made of living tissue—like leather, or (b) has been worn next the flesh—like a metal ring, seems more successful than a manufactured or synthetic material. I am not sure about that: not enough data."

In part, as will be seen, these tentative conclusions harmonize with the conclusions, likewise tentative, formed by Dr. Pagenstecher.

Professor Richet makes reference to the fragmentary report in the *Journal* of the A. S. P. R. of August, 1920, having at the time of writing seen no further description of Sra. de Z's work. He says:

"Dr. Pagenstecher has entered upon some researches with Maria de Z. who has proven to him apparently a sensorial hyperæsthesia so intense that it became almost cryptesthesia. But it is necessary before giving an opinion, to wait until the experiments by Dr. Pagenstecher are given with more details. For the present, it seems rather that they give a real support to cryptesthesia under hypnosis."

Dr. Pagenstecher has never maintained that hyperæsthesia, in the accepted sense of the word, was the explanation. He tried to account for the visions on the assumption that the object held transmitted vibrations which, mounting to the brain of the psychic evoked the visions by some wholly unknown process, but these vibrations were not supposed to be those associated with the special senses, but to be what might be called "cryptic" ones. Some of the cases reported in the present volume contain factors which—as Dr. Pagenstecher sees clearly—are difficult to understand on the hypothesis that the visions were roused solely by physical vibrations of any kind. The cause, or co-operating cause, may be called cryptesthesia so long as it is kept in mind that this word is simply a name for one department of our ignorance.

PREFACE.

Is this the whole sad story of creation,
Told by its toiling millions o'er and o'er;
One glimpse of day, then black annihilation,
A sunlit passage to a sunless shore?

—OLIVER WENDELL HOLMES.

“Coming to the causes that conspired to produce the various psychic or occult movements of our time and the increased interest they have aroused, let us mention first the least significant cause described by Oliver Wendell Holmes: ‘The boundless excitability of people on all subjects pertaining to medicine and the soul.’”

“Next in succession of causes is the deathless desire for some positive knowledge of the unseen world, of the mystery of birth and death and of personality, knowledge not furnished yet by any one of the established religions.

“Many a modern occult movement owes its origin to the self-same passionate desire, each in its own way purporting to gratify the irrepressible yearning for positive knowledge of the whence and the whither of man.

“In vain did the philosopher affirm that it is foolish to trouble oneself about it; in vain did the scientist say that it is impossible to know; . . . in vain did the materialist maintain that annihilation is the last word of educated thought, inasmuch as man's spiritual nature is to be interpreted only in terms of matter and force. The toiling, struggling, hoping millions refused to accept this verdict, refused to believe that ‘man is dust merely and returns to dust.’ . . . Thousands of thoughtful people found themselves bereaved of the familiar sources of religious comfort and inspiration; robbed of inherited beliefs they had tacitly accepted as true for all time.

“So poor are these human lives of ours, even at their best, that we feel the need of something greater than they, which they may subserve and thus be made worth while; of something infinitely beautiful and holy, a supreme spiritual ideal working itself out in the evolution of the world, one qualified to invigorate us

with a divine patience and courage to save us from cynicism and despair."

The foregoing extract may well serve as the keynote of the ideas to which I have been led. It is from a book of Alfred W. Martin, "Psychic Tendencies of Today," which I have read many times, and which I recommend to all seekers after truth in our days of overwhelming materialism.

It is a scientific maxim that whatever exists continually changes. Therefore, it must not be looked upon as extraordinary if the tide of materialistic philosophy begins to show recession. It is a sign of the ceaseless turning of the wheel when even the high priest of Materialism at the end of his career is obliged to declare that the significance of "Materialism" has undergone in the last hundred years "extraordinary changes."

Prof. L. Buchner, the famous author of "Force and Matter," candidly declares in his last production ("At the Deathbed of the Century," published in the year 1900, p. 111):

"It is not very long since it was thought impossible that *matter* could exist in a gaseous, invisible state. The time is yet very recent when the subtle cosmic or light ether, which permeates the whole universe as well as the finest interstices of the most compact bodies, was absolutely separated from the conception of '*matter*' considered as a necessarily visible object with weight, shape and form."

Modern science indeed has come to the conclusion that the old time atoms and their more diminutive successors, the "ions," considered as the last fraction of matter, no longer could be upheld not even as working theory, but must be supplanted by the conception of whirlpools of energy divided by interstices filled with cosmic ether.

Furthermore, Buchner even declares (p. 109) that:

"Commonly people are accustomed to understand by '*Materialism*' a philosophy or doctrine which tries to explain all phenomena of the world and of existence through the properties or movements of '*matter*' *without the intervention and direction of a reasoning principle*. If such a theory were possible, it would of course be hailed from all parts with utmost satisfaction. But unluckily in this particular case the materialistic conception of the universe is quite as deficient as the spiritualistic one. This riddle

will very likely never be solved by the human mind, subject as it is by nature and experience to time, space and the laws of causation. In order to solve said problem it would be necessary to be outside of the world in which we live."

Deducting from aforesaid confession all the unnecessary verbiage, we have to state that the staunchest of all materialists at the end of his life comes to the following two conclusions of the highest importance:

1st. *Matter is not necessarily visible and solid, but may under circumstances turn out to be invisible and weightless.*

2nd. *A theory which seeks to explain the regulation of the universe simply by the properties and movements of matter is not a possible one; without the intervention and direction of a reasoning principle any conception of the universe is defective.*

Accepting myself, in all their consequences, these two fundamental principles, I ask my readers to consider whether the following pages are not an additional proof of their correctness, being a record of observed facts which in my later maturity have brought me back to the conceptions of my childhood, so that I believe anew in a Spiritual Supreme Being which governs the universe, and with which under certain circumstances a peculiar spiritual contact may occasionally be obtained by our poor human mind when freed from its material envelopes. That means that our human soul is a particle of the Almighty Creator of the Universe, to whom it may occasionally return for converse, like the particles of water which return now and then to vivifying contact with the great ocean from which they originally came, and to which one day they will return definitely, after having passed many times through the process of evaporation and condensation.

Accepting in their fullest meaning the prophetic words of Prof. William Denton (Preface of "The Soul of Things") I say with him in conclusion:

"For the facts I am not responsible, nor am I concerned about their reception; and if any one chooses to do battle with them, he is welcome to the fruits of his victory. When a fact comes, I am prepared to welcome it; and I envy not those who discard a truth because Fashion has not set her seal upon it. This work is, I feel, the merest introduction to one of the widest

and most important fields in which the soul of man ever labored, and I trust that it will have the effect of inducing men of intellect and means to investigate and teach, though they should pull down all the theoretical scaffold that we have created."

PART I.

CHAPTER I.

I. INTRODUCTORY.

Almost a century has elapsed since the revolutionary discovery of Dr. Joseph Rodes Buchanan, professor of Physiology in four Medical Colleges, was published, and still the public at large seems to be utterly unaware of its transcendent importance. It was in the autumn of 1840 that this investigator was led to discover a startling potentiality of the human organism which he styled "Psychometry," i.e., soul measuring, since said psychic capacity enables its possessor to measure not only the human soul and its characteristic features, but practically "to grasp and estimate all things which are within the range of human intelligence." His definition of this gift was: "A divine faculty in man, a demonstration of the old conception of poetry and mystic philosophy as to the Divine exterior of the human soul and the marvellous approximation of man toward Omniscience."

Buchanan himself was so astounded by his discovery that he refrained from giving it publicity for fear of being looked upon as "insane" and "extravagant," and it was only some nine years later (1849) that he gave account of his experiments in his "Journal of Man."

His amazing findings were fully corroborated in 1854 by William F. Denton, professor of geology (*The Soul of Things*), but even this "able and interesting work had not the circulation it deserved, because it is too far in advance of the age, presenting the grandest results of Psychometry to a public not yet acquainted with the science." (Buchanan.)

So it happened that one of the foremost discoveries in the psychical realm passed by almost unnoted by mankind, which is always prone to accept and utilize any discovery provided it promises material benefits. A limited circle of truthseekers and students of occult sciences grasped with eagerness the new tidings—but the public as such did not take to it.

It is not devoid of interest to make a critical study of the definitions accepted by the several opposing parties, as they characterize with unmistakable clearness the different camps.

We have already quoted the definition of Buchanan. Denton takes a similar stand, explaining Psychometry as a "mysterious faculty which belongs to the soul and is not dependent upon the body for its exercise." He furthermore states that "whatever weakens the body and unfits it for ordinary sensation, in the same ratio strengthens these internal powers or gives them an opportunity for exercise." (p. 306-308.)

Swami Panchadasi, the great Indian teacher and Yogi philosopher, who classifies Psychometry as "*clairvoyance in time*," calls it "a faculty of acquiring supernormally—not by reading the minds of persons present—a knowledge of facts such as we normally acquire by the use of our senses. In fact, it is a method of getting *en rapport* with the astral plane by means of a physical object." (The so-called "associated object.")

With my limited experience obtained in over a hundred psychometric experiments during the last three years, I substantially adhere to the aforesaid definitions and explications of this mysterious power.

Thus we see that the men who have devoted years of conscientious study to the matter, and have had the great privilege of experimenting with mediums fit for their purpose, claim peremptorily the "de facto" existence of a spiritual power, while others, who seemingly never had a chance of experimenting, flatly deny or at least put in doubt and belittle said faculty.

The definition of Psychometry published in the "Standard Dictionary" reads as follows:

"An *alleged* occult power said to be possessed by persons of divining by means of physical contact or sometimes by mere proximity the properties or character of a thing or things with which it has been associated, enabling them for instance to diagnose diseases by touch, read one's character by touching his photograph, or tell the history of a fossil or an antiquity by handling it."

Similarly the "Century Dictionary" gives the following definition:

"The power *fancied* to be possessed by some sensitive persons.

of catching impressions from contact which enables them to describe the properties of medicines, the vital forces of any part of the human constitution, the character, physiological condition, etc., of persons whose autographs or photographs are touched, and the scenes associated with any substance investigated."

"*To be or not to be*, that is the question"; and I must leave it to my readers to take sides with whoever has more claim for their support; the experienced investigators, or the learned savants without personal experience.

II. REALITY OF PSYCHOMETRIC PHENOMENA.

One of the most depressing sensations I ever experienced was felt when I opened the extraordinarily interesting book of Prof. William Denton, "*The Soul of Things*," which after long and tedious research I was lucky enough to discover in an old antiquity store in Boston. The copy I secured had been published in 1863 at Boston; its cover was faded and colorless, having been exposed very likely for long months or even years in the show window of a bookseller. Contrasting strongly with the deteriorated cover, the interior of the book was faultless, the pages of a brilliant white, and no sign whatever was to be detected that this valuable book was ever perused.

Will the same oblivion befall the book I am going to publish on the very same theme of Psychometry?

Would it not be more advisable to devote all my energies to some other line of science instead of scrutinizing a problem where such a brilliant forerunner has met with more or less failure?

The more I tried to ascertain the reasons why the transcendental studies and scientific experiments of Buchanan and Denton had been looked upon by the public at large as something little short of lunacy, the more I was convinced that the chief reason for this aversion of the public was the lack of undeniable proofs, not for the honesty of their intentions, but for the genuineness of the psychometric vision of their mediums, who possibly might be suffering from unsuspected hallucinations or delusions.

The surprising description of the life and habits of a prediluvian mastodon and the minute details of Roman life in Cicero's *Tusculum* were interesting and plausible, but it was not

sufficiently demonstrated that the described customs and facts were historical realities.

This lack of proof was undoubtedly, so far as I can judge, the real cause of the practical failure of the standard works of these two giant minds called in life Buchanan and Denton, who aspired to regenerate the world with the reading of their doctrines and turn it from materialism.

Buchanan's *Dawn of a New Civilization*, as he baptized his book, and Denton's *Recognition of the Divine Spirit of the Universe*, passed by without impressing the world at large, and their names became known to and respected only by the few adepts of occult sciences and persons of psychic tendency.

Therefore, my great endeavor was, first to ascertain by experiment whether or not the reports were well grounded, and, secondly, to find the way to convey this same deep conviction acquired by myself to others who had not the privilege at disposal of adequate mediums for psychometric experiments.

Fate or destiny was kind enough to put at my disposal some objects saturated with emanations of happenings for which witnesses could be had; and these experiments shall be the cornerstone of the building of verification of the phenomena observed by Buchanan and Denton, and give to their names the lustre they deserve and to their doctrines the range they call for. If this should be my lot, I would think myself well paid.

CHAPTER II.

FIRST SERIES OF PSYCHOMETRIC EXPERIMENTS.

Visions, the Truthfulness of Which are Substantiated by Testimony of Living Witnesses or by Pictorial Evidences.

"It is not to announce a theory that I write nor to dogmatize in any matter of opinion, but to present facts which I have witnessed and the inference to which they most obviously lead."—BUCHANAN.

The preceding sentence of Buchanan seems at first sight to be incontrovertible, inasmuch as facts do not admit discussion—but the main point Buchanan seems to have overlooked is that the facts he witnessed were facts for him only and not for the public at large. We must never forget the aphorism pronounced by Prof. William James of Harvard in his "The Will to Believe," which is that science is interested in truth only after it has been methodically verified, while truth based exclusively upon assertions is devoid of interest for scientists.

In allegiance to this sound maxim I shall endeavor, in this chapter, to adduce all the proofs necessary to convince the most sceptical reader that in some instances, at least, the psychometrical vision corresponds to proved facts, i. e., *that the psychometric faculty does indeed exist in mankind.*

I. Experiment No. 41 (6th of January, 1920.)

OBJECT: (Unknown to Medium and never before touched by her. The word "unknown" here and elsewhere is used in the most comprehensive sense, to include sight and every other source of information. True in all experiments throughout, hence not repeated.)

The leaf of an artificial flower serving as ornament of the main altar of the Chapel of Tanhuato (Michoacan) where a purported miraculous image of Christ is venerated. The leaf was duly obtained through the courtesy of the local authorities.

VISION:

I am in a small church full of Mexican Indians garbed in their ordinary "peon" dress: white blouses and trousers and leather san-

dals. I am in the midst of them and feel their immediate vicinity. They speak a language different from the Spanish, very likely an Indian dialect (Tarrasco). It is very warm on account of the multitude. I hear the church bells ringing constantly, and I smell the burning incense. I must stand very near to a wall as I sense its proximity. The wall is about twenty meters distant from the altar in front of me. An elderly priest is officiating at the altar, and in front of said altar, with the image of Christ thereon, are some eight or ten Indians dancing, or rather jumping, in a peculiar way, as I see, only now and then, their heads emerging above the multitude which surrounds them, then disappearing again.

PROOFS of the truthfulness of the Vision:

A written testimony, in Spanish, signed by Messrs. Jenaro Serrano and his son Arturo, big landowners (*hacendados*) of the vicinity of Tanhuato, and by the parish priest of said Chapel, chaplain Santiago Campos (see Appendix No. 1) .

Said gentlemen certify above their signatures:

1st. That two artificial leaves (of which one was used) were taken by me from the ornaments of the Altar of the Chapel Parroquis de Tanhuato.

2nd. That the Indians of the locality had the custom, since immemorial times (according to history) of performing dances in front of the altar of the church of Paranguricutiro.

3rd. That said religious custom was also established, ten years since, in the Chapel of Tanhuato, during the mass on the 14th of every month, and particularly in the month of September.

II. Experiment No. 62 (13th of May 1920.)

OBJECT:

(History unknown to me until a later date.)

A string such as soldiers wear around the neck to attach their identification mark, belonging to sergeant Ferdinand Saenger of the first Company of the 221st Hessian Reserve Infantry Regiment.

VISION:

It is intensely cold and the day is foggy.

I hear the sounding of bugles, the shooting of rifles, the toctoc of the machine guns and the roaring of the cannon.

I am on a battlefield; it smells of gunpowder.

In front of me I see a tall man standing, with a big gray over-

coat on, which reaches to his feet. Behind him I see three other men standing likewise. They talk German, or better said, they shout. In front of them and lying on the snow, behind an earthwork, I see a line of soldiers keeping up a continuous rifle fire. Some five meters back of the firing line there are two groups of men plainly to be seen, one consisting of about five to six men, and another one of about twelve to fifteen men.

Quite of a sudden I see coming through the air and moving with great rapidity a big red ball of fire (like a moon) which drops just in the midst of the fifteen men, tearing them to pieces. Arms, legs, heads, pieces of uniforms fly through the air. I hear the dreadful yell of the wounded and the pitiful moaning of the dying. This is a terrible sight.

Here the experiment had to be interrupted on account of the intense excitement of the Medium who started with nervous convulsions. I will add that the Medium is a Mexican lady, married to a German, therefore understands German and speaks it a little.

PROOFS of the truthfulness of the Vision:

A testimony written in German and signed by Mr. Ferdinand Saenger (See Appendix No. 2.)

Said gentleman certifies above his signature:

1st. That the event referred to in the vision took place (a) in winter (middle of February), (b) when intensely cold (c) and snow was on the ground, (d) during a foggy day.

2nd. That a battle was raging; cannon, machine guns and rifles were in action.

3rd. That the language of the soldiers was German.

4th. That the officer in command was tall, and wrapped in a large grey mantle.

5th. That a line of soldiers was firing from behind an earth-wall.

6th. That back of the fire were two small houses, one where officers were living and another where a machine company was stationed.

7th. That a fire bomb exploded just on the little "barn" where the machine guns were situated, blowing everything to pieces and setting fire to the hut, which was full of straw.

8th. While the medium did not visualize the houses, she did to a degree approximate to the respective number of men in the two

groups, and correctly stated that it was the larger which was blown up by the bomb.

III. Experiment No. 1 (1st October, 1919).

OBJECT:

A lady's watch chain formed by a string of beads made of Niagara limestone, with a little barrel carrying inside a microscopic picture of the Whirlpool Rapids.

VISION:

In the background I see a high mountain covered with big trees and exuberant vegetation. I see what seems to be a very wide river, the shores of which I do not see. The water runs very rapidly forming agitated waves. The sun is glittering on the surface of the water. I hear a tremendous roaring like water falling with great force. A big cataract seems to be very near though I cannot see it.

PROOFS of the truthfulness of the Vision:

I appeal to the testimony of whoever has visited the famous Niagara Falls. There is a place alongside the shore of the river, called Whirlpool Rapids, with the hill and bridge as background, from which the big Horseshoe Fall cannot be seen. The thunder of the cataract is to be heard miles away. This is exactly the place which corresponds to the vision.*

* I received the following reply from a clergyman of Niagara Falls to whom I wrote:

"De Veaux School woods is directly across the Canadian side of the Whirlpool; and the bank rises abruptly. There is a lookout platform there where you look up the rapids but are not able to see the Falls. There is a slight rise which is covered with woods, the trees of which near the bank are small, being larger and larger as you get back from the bank. This may give the appearance of a hill but it is a very slight elevation of from 20 to 30 feet at the most. The river turns so that it is not possible to see the Falls from this point. You can see the lower bridge." Then the river turns again at right angles at the Whirlpool.

All the particulars in the vision correspond to the topographical facts, except that there is not a high mountain or hill opposite the whirlpool. But, as seen by myself, in the tiny picture seen through its accompanying lens, the high bank and the ascending trees did present much the appearance of a high hill. The falls, of which she became conscious, however, is not visible in the picture, nor is it likely that a vision of the whirlpool would be recognized by this Mexican woman as connected with Niagara Falls. One theory would be that in this instance there was telepathy from the mind of Dr. Pagenstecher



Figure 1: Roman Forum.

The three pillars of the Temple of Castor and Pollux, with "roof" in left middle-ground. Pillars of Temple of Saturn, Arch of Severus and Tabularium in right background. (See p. 23ff.)

IV. Experiment No. 26 (20th Nov., 1919.)

OBJECT: (Unknown to Medium and myself and never before touched by her.)

A piece of marble from some temple of the old world brought home by a traveller

1st. VISION:

It is night, about 11 p.m. and the moon is shining. I am on a large open place. In the background I see a large white building with a tower which carries a lantern. I see things which I cannot explain. I do not understand where I am nor what I see. The large building seems to be a church. It seems they are building a town.

Not knowing what questions to address to Medium and not having learned at this date how to direct her attention to the object she sees, I interrupted the session, in order to inquire more about the place the piece of marble came from.

2nd. Experiment of No. 26 (26th. Nov., 1919.)

OBJECT: (The same as in preceding experiment. I knew now that the piece of marble was found at the Forum Romanum.)

2nd. VISION:

It is night and the moon shines brightly. I am on a large open place. Just in front of me I see three columns of white marble, carrying on their top a kind of roof made of large pieces of marble. To the left, but farther back, I see six columns also of marble. On the right I again see columns, three of them round and the fourth one square.

On the ground I see many pieces of marble scattered around,

where the unity of the factors was found. But such a theory would not hold in those cases where the doctor knew nothing about the facts at the time of the experiment.

As in other instances, the case is improved by completer acquaintance with the records. The medium, in addition to her statement in hypnosis, above quoted, made, as often, a post-hypnotic statement which I have seen, written down by herself on the same day with the vision. Translated it is as follows: "I see a mountain (*una Montana*) with big trees and much vegetation. I see much water running, agitated and foamy, and I hear a deafening noise of falling water; it is a near-by cataract. I smell moist earth. I am under the impression of facing one side of a ravine (*barranca*)."¹ I need not remind readers that the whirlpool is in Niagara Gorge, and that a gorge is a ravine.—W. F. P.

some pieces are small, others are quite large. It makes the impression of a town which is being built.

The three columns in front seem to be at a distance of thirty-five meters. On account of its big door and of its tower I believe the large building in the background to be a church.

3rd. Experiment of No. 26 (28th Nov., 1919.)

3rd. VISION:

Now I see everything clearly by the light of the moon. The three columns in front, the six columns in the background to the left, and to the right the four columns forming an arch. The large building in the background has one wide entrance with two small columns on each side, and many small openings, which seem to be as many windows. On the ground scattered around are pieces of broken columns, pieces of marble and broken walls.

PROOFS of the truthfulness of the Vision:

I refer to photographs which I have secured from a description of the city of Rome called "The Old Rome" by E. Peterson, Leipzig, E. A. Seemann, 1898.

Whoever compares the three successive descriptions of the psychometrist with said photographs will at once recognize the extraordinary exactitude with which all the details are described.

In Figure 1 the three columns in front are the remnant of the temple of Castor and Pollux, from which the piece of marble was brought, as I found out later on from the traveller.

The six columns at the left, are the remnants of the temple of Saturn. The four columns at the right represent the triumphal arch of Severus. The large building in the background is the Tabularium (Roman City Hall.)

In order to give more weight to this proof, I had the Medium make a rough sketch of what she had seen in the three visions (see sketch) and after this was done, and not before, I handed her the book of "Old Rome" with the request to pick out pictures of what she had seen. Three pictures, two of which are reproduced, on pages 20 and 22, were picked out without hesitation, and they correspond very closely with her visions.

As the Medium is not an artist in drawing it will be seen that the sketch lacks perspective, everything seeming to be more or less on the same plane. But the idea of what she saw in her trance is so



Figure 2: Roman Forum.

Nearer view of remains of Temple of Saturn on left, Arch of Severus on right, Tabularium in background.
(See p. 23ff.)

plainly developed that there cannot be the least doubt about the truthfulness of her description which fits the facts.

V. Experiment No. 30 (3rd. Dec. 1919).

OBJECT: (Unknown to Medium and to me and never before touched by her.)

Another piece of marble from the Forum Romanum.

VISION:

I am in bright daylight on an open plaza. The sun is in the zenith. Just in front of me I see six large columns of marble and behind each corner column a second one. On my left I see a triumphal arch with three entrances. Farther back, through the space between the six columns and the arch, I see a gigantic column which carries something I cannot distinguish well, on account of its strong reflection in the midday sun; it looks like shining metal.

At my right hand I see the same immense building I have noticed in former visions with many windows and its large entrance with two columns at each side. I see ruins everywhere, pieces of scattered marble and broken columns.

Away down in the background I see people moving around wrapped up in white robes. They wear neither hats nor trousers.

I calculate the distance to be about eighty to one hundred meters.

PROOF of the truthfulness of the Vision:

I refer anew to the photographic view of the Forum Romanum which shows without the least doubt, that again this vision was correct.

As to the garb the people wore according to the description of the Medium, I will say only that the Forum Romanum was destroyed in the eleventh century (about 1080 A.D.) an epoch when the Roman toga was still in use according to historical data easily obtainable.

After the vision had been compared with the print referred to, I found out that the piece of marble psychometrized proceeded from the temple of Saturn.*

* Let us recapitulate the four experiments with pieces of marble from the Roman Forum.

1. *The three with the same piece:*

At the first experiment of this series Dr. Pagenstecher himself did not know whence in the world the fragment came. The medium saw:

(1) A large open place.

VI. Experiment No. 65 (15th June, 1920).

OBJECT: (Unknown to Medium and to me and never before touched by her.)

Piece of leather lining the inside of the military cap of General Carlos Dominguez, worn the night President Carranza met his death at Tlaxcalantongo, Puebla.

VISION:

It is a dark night and it rains heavily. It must be about 3 a.m. as I feel the chilling cold of dawn. I can only see some feet ahead on account of the darkness. In the background I see small shrubs or rocks. I hear yelling and swearing as if a herd of savages had been let loose. I hear the firing of pistols and rifles, commands in Spanish, but no rattling of machine guns or roaring of cannon. It seems to be a night attack of infantry. I see the flashing up of fire arms all around me, before me and behind me.

In front of me, crossing my way, I see a man fall and his contracted face, illuminated by the flashing of fire arms, and his groaning horrify me. He ceases to moan. Over the dead body stumble men running to the right and to the left. I am terrified. It is a horrible sight.

(2) In the background, a large white building with a tower carrying a lantern, which she inferred was a church.

(3) An appearance as though they were "building a town."

Before the second experiment, Dr. Pagenstecher had learned where the fragment of marble had come from. But so much as the medium had already obtained she repeats, without change, still inferring that the building is a church, and that a town is being built. Still the building is in the background of a large open place. And she now fits into this frame three columns just in front of her, with a sort of "roof" on top, made of large pieces of marble; on the left, and farther back, six marble columns; and to the right, four columns, three of them round and one square. She also sees pieces of marble scattered about.

If the medium were standing in the foreground of Figure 1, she would see a square column looking almost as though a part of it. It might be thought that she got a picture in the doctor's mind, but it should be borne in mind that she had told about the large open place and the church-like building in the background with a tower and the appearance as though a town were building before the doctor knew whence the stone was derived. And we must remember that the vision was seen lighted by the moon. The moon causes deep shadows; all the more the square column in front of a round column or arch might seem part of the latter. We must be fair to the facts and admit

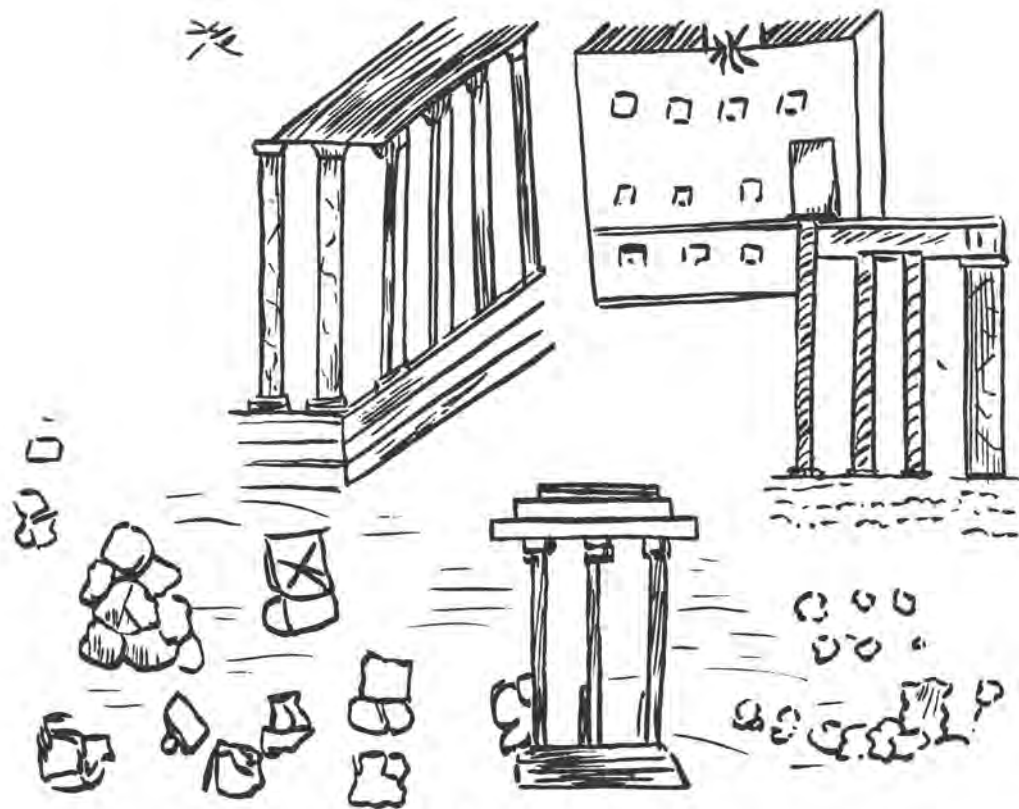


Figure 3A: Post-hypnotic Drawing.

Crude representation of what the medium saw in her first visions of the Roman Forum. (See pp. 24, 27n., and compare with Figures 1 and 2.)

Medium begins to shiver, and to have convulsions, and immediately the experiment is discontinued.

PROOF of the truthfulness of the Vision:

A verbal statement made by General Dominguez (see Appendix No. 3) in which he certifies the following facts:

- 1st. That the attack took place between three and four a.m.
- 2nd. That it was chilly and raining hard, and quite dark.
- 3rd. That shots of pistols and rifles only were to be heard.
- 4th. That there was a yelling and screaming as of wild Indians.

VII. Experiment No. 9 (8th. Oct., 1919).

OBJECT:

A string of teeth of wild animals forming a necklace as worn by savage tribes of South America. This object was in my museum for thirty years, as a gift from a traveller. At the same time he gave me some photographs which I never had looked at since.

VISION:

It is night. I see stars shining and bonfires burning. I see dark brown people dancing, or better said, jumping around, at the sound of a kind of musical instrument. I see five men sitting and holding between their knees what appears to be a piece of wood, about half

this. That is, this error would be more likely to occur if the medium had a true vision as described, with all its attendant conditions, than if she had, for example, looked at cut 3, or than if she had gotten the vision telepathically from one who had looked at it.

The third vision seems to bring out the objects more clearly. She now describes the one wide entrance of the building in the background, flanked by columns ("two small columns on each side" may mean "two columns—on each side"; that is, in colloquial language, one on each side) and with many windows. She also discovers that it is not a scene of building but of ruins.

At this point, before the medium was shown any pictures and before she was given any information, she drew a rough sketch of what she had seen, reproduced as Figure 3a. She is not a skilled artist, and was drawing from memory of the vision, but there is hardly room for doubt that the Roman Forum is indicated, from the side next to the Temple of Castor. The medium did not find room on the paper to include the tower of the Tabularium, so turned the sheet over and sketched the building again, as seen in Figure 3b. The position of the "lantern" is shown by the star-like effect at the base of the tower. Whether there is any such lantern is not yet ascertained. At any rate, the detail is one unlikely to have been inferred from a picture. Not until after the third experiment and after the medium had made her drawing, identifying the point of view as in front of and not far from the Temple of

a meter high, upon which they strike with little sticks [bamboo drum apparently]. Behind them are standing other men with bamboo sticks in their mouth upon which they blow producing shrill sounds [bamboo flutes]. The men dancing have spears in their hands and their hair is combed upwards and tied with strings. Around their necks they wear collars made of the teeth of wild animals and around the ankles also collars of some round black objects [stones]. All of them have quite prominent cheek bones and their lower lip protrudes as if squeezed between something I cannot describe. The breasts of the women are flabby and hanging down to the waist. The nipples seem to be exceedingly long. The children are naked and all of them wear a girdle of grass around their waists. Their bodies are lustrous with the perspiration. It is intensely hot. I calculate the distance I see them from to be about fifty meters. They cannot see me as I am hidden in the grass.

I am stuck to the ground and cannot move.

PROOF of the truthfulness of the Vision:

I refer to the prints annexed which represent women of the Botocudo Indians, a savage tribe living in Brazil and very prone to self inflicted torture, perforating their nostrils, ears and lips and training them to include pieces of wood or stone.

Castor, did the experimenter learn from what part of the ruins the fragment which evoked the visions came. It was actually from the Temple of Castor and Pollux.

II. The fourth experiment of the series, this also being with a piece of marble from the Roman Forum, but another piece, its source not known to Dr. Pagenstecher until afterwards.

This experiment adds greatly to the impressiveness of the group. For:

(1) If we grant to the skeptic that the difference in size and weight (and if she thought it the same one, we should have the greater problem why her vision now was from a different point of view), it could be the most natural guess that after three visions of the Forum, this piece would be from some entirely different place. Whereas, she still saw the Forum.

(2) But the point of view did not correspond with that of any of the pictures which she selected from the book after her third vision of the Forum: or that of her own drawing of what she had seen. It is now most nearly like that of Figure 5, which, however, does not reveal the Tabularium. But if it had been the same, or suggested by that picture, the two columns prominently looming in the immediate foreground ought to have been mentioned (really three columns, one being behind another: see Figure 5). But if her place in the vision were between these columns and the remains of the Temple of

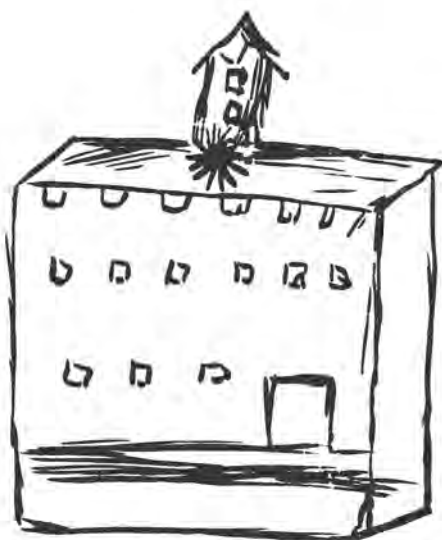


Figure 3B. Post-hypnotic Drawing of Tabularium. (See p. 27n., and compare with Figure 1.)

VIII. Experiment No. 53 (14th March, 1920).

OBJECT: (Unknown to Medium and never before touched by her.)

A piece of paper upon which with the left hand a professional friend of mine who was threatened with brain congestion had traced some hurried lines asking doctors to be called immediately to his help.

VISION:

I am in an office, sitting on a desk, in front of a man whose face has a bluish tint, whose eyes are languid and whose mouth is slightly distorted.* He tries to write something with his left hand which apparently contains an order, as an elderly lady who is at his side with two other young women, leaves the room hurriedly and comes back with another woman. In the meantime a young man of about thirty-five years of age, has unfastened the collar of the sick man and gives him some water to drink. At his side stands a young girl of about sixteen or eighteen years who pets him and kisses him very affectionately. After some time a man of vigorous constitution enters the room and receives from the left hand of the sick man a

Saturn with its six-pillared front, her back to the former and her face to the latter, standing catercornered, so to speak, with her left shoulder toward the arch, there would be just the situation she describes. Remembering that in every vision, her feet seemed immovably fixed, but her eyes roamed at will, she could then see the Temple of Saturn "just in front," the triumphal arch on her "left," on her "right hand" a part of the "same immense building that has the large entrance," and before her, "farther back, through the space between the six columns and the arch" would be the isolated "gigantic column" which is shown in the center of Figure 4.

(3) As in the first three visions, the point of view seems to have been not far from and facing the Temple of Castor and Pollux, from which the fragment of marble which prompted it was taken, all unknown to the medium or experimenter, so in the fourth vision the point of view happened (?) to be very near and facing, at an angle, the Temple of Saturn, from which it was afterwards ascertained that the fragment which evoked it was derived.—W. F. P.

*This slight distortion of Dr. X.'s mouth was observed by Dr. Viramontes, who later mentioned to Dr. X. this symptom of the apoplexy which had threatened. Asked why this important detail had been withheld so long, Dr. Viramontes responded: "I did not wish to alarm you unnecessarily, as the symptoms passed off without any lasting effects."

small instrument which had been extracted by him from a pocket instrument case [a small lancet for bleeding].

Aided by the newcomer [the doctor called for] the young man already mentioned lifts up the invalid and carries him out of the room into an adjoining room, while I keep on seated upon the desk, being unable to move.

PROOF of the truthfulness of the Vision:

A certificate signed by myself, by Dr. Viramontes and by the attending nurse, testifying that the events described in the preceding vision correspond in all details to a scene which they witnessed on Nov. 21st, 1919 at the office of Dr. X, who was suddenly taken ill, in consequence of a strong emotion, with a threatening brain congestion, which subsided only after a copious venesection. (See Appendix No. 4.)

This experiment is of great importance as it shows plainly that deep mental affections and intense passionate feelings are seemingly transmitted to whatever comes in contact with the influenced organism.

In order to follow up the whole sequel of exteriorization of human passion, I secured from the same block the first sheet of paper whereupon the sick man wrote with his right hand calling for help (see Experiment No. 54 on next page VIII A.)

Seeing that his condition grew worse, as he was unable to keep on writing with his right hand, which was already becoming paralyzed, he took the pencil with his left hand and wrote upon another sheet of his prescription blank the second urgent call for help. This was the sheet submitted in Experiment No. 53, *supra*.

Also see Experiment No. 55 where an unwritten leaf of the same prescription blank, which was never touched by the patient, was psychometrized, and which bears no traces of emotion.

This experiment seems to indicate that human passion and suffering send forth vibrations which are stored up in objects brought in contact with the human organism affected, possibly for ever.

VIII A. Experiment No. 54 (21st March, 1920.)

OBJECT:

A prescription blank whereupon Dr. X wrote with his right hand a call for assistance, understanding that he was threatened with apoplexy, as he was unable to speak and felt his brain congested.

VISION:

I do not understand what I see. It seems to me that there are *two conflicting visions*, superposed one on top of the other and blending together.

VISION I.

I see, in a large room, small boys, with caps on their heads who push wheel carts filled up with scraps of paper of different colors and also with old rags. I see women who separate the different colors with long forks. The scraps and pieces of rags are thrown into a large boiler.

Then again appears another vision:

VISION II.

I see a very sick man, with bluish face, who tries to speak without results as I see only the movement of his lips and do not hear a word. He takes a pencil with his right hand and writes something on a blank paper. I see three women around him, an elderly one and two younger women. The younger girl caresses him affectionately and kisses him, while the other one stands by with a scornful look, observing as an onlooker what is going on, as if doubting the seriousness of the situation.

IX. Experiment No. 55 (21st. March, 1920.)

OBJECT:

A prescription blank of the same block of paper from which the two other blanks were taken, but which did not come in contact with the hands of Dr. X, being the last one of the block.

VISION:

I am in a large hall. Small boys are wheeling little carts filled with scraps of paper, pieces of old rags and all kinds of linen. Women are separating the material according to colors with long forks. The stuff is thrown into a large boiler with steaming water. I see long tables where men and women are extending what seem to be large sheets of paper. Apparently I am in a paper factory.*

*To recapitulate. The sheet used in Ex. 55 had had no emotional contact and roused only a vision referring to its manufacture; the sheet used in Ex. 54 was that on which Dr. X. wrote at the beginning of his seizure, and, according to the testimony, evoked a vision corresponding in detail to an earlier part of the actual scene; and the sheet used in Ex. 53 was that on which Dr. X. wrote at a later stage of his attack and elicited a vision corresponding

CHAPTER III.

SECOND SERIES OF PSYCHOMETRIC EXPERIMENTS.

Visions, the Truthfulness of Which may be Looked Upon as Fairly
Substantiated by Concurrent Circumstantial Evidences.

X. Experiment No. 2 (Oct. 1st, 1919.)

OBJECT:

Piece of a porcelain elephant made in China.

VISION:

I see something moving around, but I cannot describe what I see on account of being almost in the dark. [After some time.] Now I begin to see better. I see people with sharp pointed straw hats on. Behind their heads I notice something dark, like coiled braided hair. They have the upper part of their bodies uncovered, and wear pants made of drilling. On their feet they have a kind of wooden shoes with two heels, one in front and one at the rear, and which are tied to the feet by crossing leather strings. There must be about one hundred men working. Some of them busy themselves at a long table, others go to and fro between the table and a large furnace, the fire of which is kept up by poking it now and then with large iron bars.

It is night and I see a string of small lamps hanging from the ceiling which give a very dim light.

These men are undoubtedly Chinese.

CIRCUMSTANTIAL PROOF of the Vision:

The piece psychometrized proceeded from a porcelain elephant

accurately to later details of the actual incident. And all this was without possibility of previous knowledge on the part of the medium and with the studious avoidance of leading forms in the questioning, which was conducted according to formulæ rigidly observed.

Note also that while the unused sheet evoked only the vision of a paper mill, and another roused first the vision of a paper mill succeeded by that of the first part of the scene where Dr. X. was stricken with apoplexy, the third brought only the last part of the dramatic scene, as though the greater mental perturbation when Dr. X. was no longer able to use his right hand, had completely obscured the impressions received during the manufacture of the paper.—W. F. P.

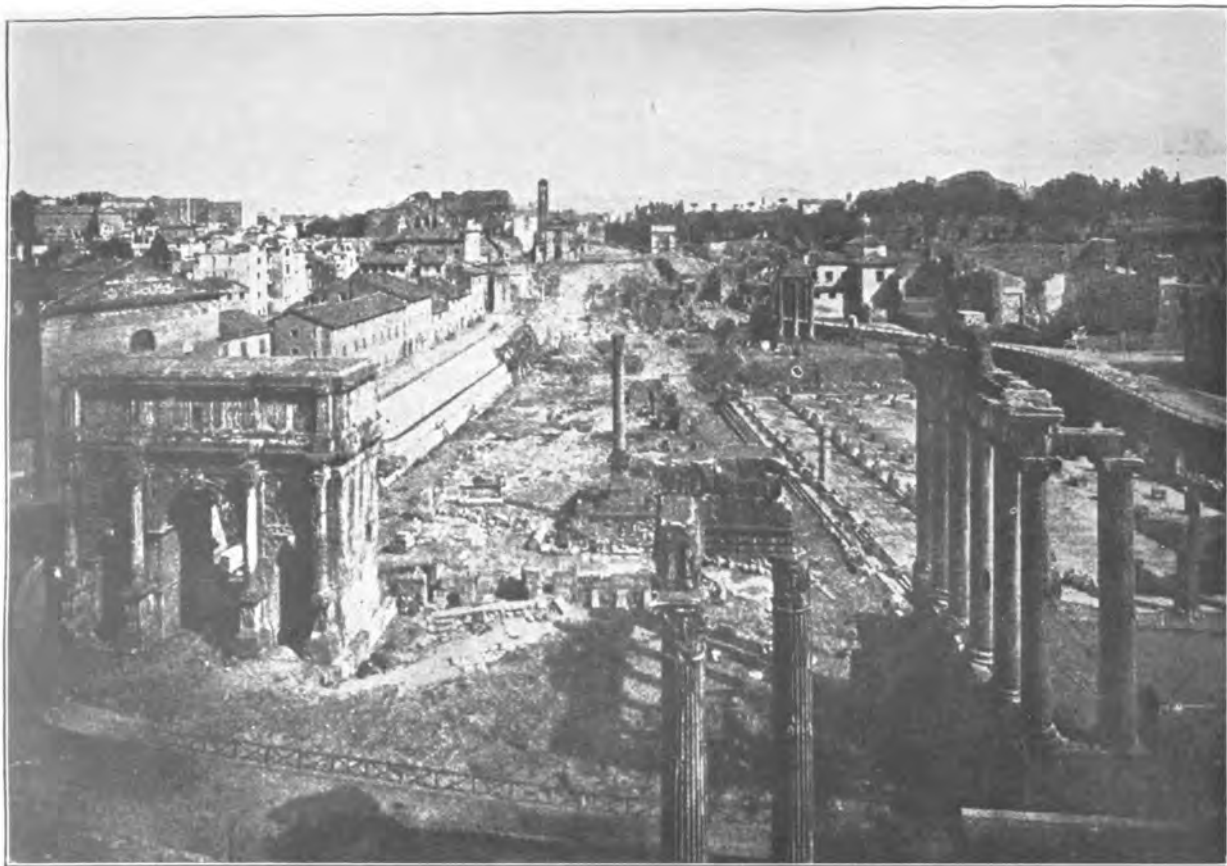


Figure 4: Roman Forum.

Taken from a point in front of the Tabularium and looking in the direction opposite to that of Figures 1-3. Arch of Severus now on the left. Temple of Saturn on the right. (See p. 25.)

composed of several separable segments; this piece of art was a present from the Emperor of China to the late Mexican minister to China, Mr. Rascon (under President Porfirio Diaz). Said Mr. Rascon died in San Luis Potosi and through an auction the elephant came into my possession. The elephant was a product of the famous Imperial Chinese porcelain factories.

XI. Experiment No. 5 (Oct. 4th, 1919.)

OBJECT:

Another piece of the same porcelain elephant.

VISION:

I see a large hall with many men, half naked, wearing short drilling pants and wooden shoes with two heels. Some of them wear their hair braided and hanging down, like a tail; others have their braids coiled on the back of the head. They wear sharp pointed straw hats; some are large, some are small. Some of the men form different objects out of a soft material, some paint said objects while *others carry the painted objects on large trays to a big furnace from whence they emerge with brilliant colors.* The men have oblique eyes and talk in a curious way. *I am in a factory of Chinaware.*

CIRCUMSTANTIAL PROOF of the Vision:

The characteristic details of the interior management of a porcelain factory in China are so evident that it seems useless to waste words about it. One would infer that this particular piece of porcelain submitted to psychometric experiment was produced during the day, while the former was made during the night. It is worthy of attention how clearly the effect of the fire upon the colors was noticeable by their brilliancy; *this fact by itself is sufficient proof for the connoisseur.*

XII. Experiment No. 6 (Oct. 4th, 1919.)

OBJECT:

A breastpin made of Niagara limestone.

VISION:

I am in a factory. I see men and women working with a lathe on different objects such as beads, buttons of all sizes, etc. They are dressed like Europeans. I hear distinctly the noise of a great waterfall.

CIRCUMSTANTIAL PROOF of the Vision:

I leave it to the judgment of whoever has visited the factory of limestone objects at Niagara Falls to gauge the accuracy of the vision produced by this breastpin.*

XIII. Experiment No. 4 (Oct. 4th, 1919.)

OBJECT:

A shell from the Vera Cruz beach which was picked up by my wife during her stay at said port.

VISION:

I am under water and feel a great weight pressing upon my body. I am surrounded by fishes of all kinds, colors, shapes and sizes. I see white and pink coral. I also see different kinds of plants, some of them with large leaves. The water has a dark green transparent color. † I am among the creatures, but they do not seem to notice my presence, as they are not afraid of me in spite of touching me as they pass by.

CIRCUMSTANTIAL PROOF of the Vision:

I refer my readers to the explorations of the Prince of Monaco, who studied the fauna and flora of the deep sea directly through a submerged glass chamber. The vision of my psychometrist made the impression upon me as if she were using the glass ball of the aforesaid scientist for her description.

The next day I submitted to her beautiful paintings of high sea and river fishes, contained in the standard work, "Brockhaus Conversation Lexicon" and it was highly interesting to see how she pointed out, without hesitation, one by one, the different fishes she had seen, *all of them proving* later on upon careful study *to be salt water* fishes, not one of them turning out to be a river fish.

XIV. Experiment No. 16 (Oct. 30th, 1919.)

OBJECT:

A mother of pearl shell.

* The Rev. D. H. Weeks, of Niagara Falls, wrote me as follows: "Mr. George Potter, 417 Nineteenth St., of this city, has a small factory for making all sorts of little buttons and souvenirs of a stone called Niagara spar. It is brought here from England."—W. F. P.

† As is well known, the color of the ocean varies with locality, etc. The water off Vera Cruz is, in fact, very green, as I saw it. I also picked up pieces of coral on the beach at Vera Cruz.—W. F. P.

VISION:

I am under water. I see many fishes of all sizes and of all colors. Some of them have luminous eyes, others have like a string of small electric lamps under their bodies, which alternately light and go out again.. I see corals of white, pink and gray-greenish color. I see open shells with pearls inside of all sizes and colors: white, black, greenish and gray. These shells close up as soon as a fish passes by close to them. I see rare plants unknown to me. On the ground I see starlike animals. I hear the battering of the waves and I have a salty taste in my mouth. The weight upon my back is tremendous. *This is the most beautiful sight I have ever witnessed, it is simply gorgeous.*

CIRCUMSTANTIAL PROOF of the Vision.

I afterward found that the string came from a factory in the State of Puebla. Only the picture of manufacture resulted from the experiment, while in experiment 62 this impression seems erased by the stronger emotion, produced upon Sergeant Saenger by the fire bomb.

XV. Experiment No. 63 (May 15, 1920).

OBJECT: (Unknown to Medium and never before touched by her.)

A white and blue string braided exactly in the same form and shape as in Experiment No. 62.

VISION:

I am in a great hall where numerous looms moved by electricity and with large leather bands are installed. In front of each loom sits a man or a woman. They are dark brown and look like Mexicans. I cannot hear what they say on account of the noise of the machinery. Some looms produce large sheets of linen, others long strings of different colors such as white, blue and green.

XVI. Experiment No. 64 (May 16th, 1920.)

OBJECT:

A piece of "tin" (soldier's identification mark) worn by Sergeant Saenger throughout the great European war and suspended around his neck by a string.

VISION:

I see a blacksmith's shop with a great furnace and an anvil. A

man is battering upon the anvil a large sheet of thin metal. Several other sheets are leaning against the walls of the shop.

CIRCUMSTANTIAL PROOF of the Vision:

Whoever has visited a "tin" sheet factory will be witness for the accuracy of the preceding description. The interesting feature of this experiment is the fact that this identification mark of battered iron retained its first impressions, while the corresponding string dismissed all former impressions to retain only the intense moral one produced by the exploding bomb (see II, 62) upon the soldier.

XVII. Experiments Nos. 10 and 12 (Oct. 9, 1919.)

OBJECTS:

In the right hand a silver coin commemorating the arrival of Emperor Maximilian of Hapsburg in Mexico City; in the left hand a cuff button of metal covered with leather, bearing the initials of the ill-fated prince.

VISION:

I see two conflicting scenes one alternating with the other. Sometimes I see a great multitude lined up alongside a street—then again I see men working in a sort of dark cave. I do not understand what I see.

Upon removing the coin from the right hand the following clear vision was obtained, the fingers of both hands being applied to the cuff-button.

VISION A:

I see a great many people lined up along the two side walks of a street. The men are tall and blond. As they are incessantly shouting "Hurray!" I suppose them to be either Germans or Austrians. It begins to get dark and I see lamps which give a very dim light. I am positive that there is no electric light. I see flags of two colors; one dark and the other white. To the center of the street nobody has access as they seem to be waiting for some one to pass: apparently the people are awaiting somebody. Now I see several trumpeters passing on horseback, followed by a body of cavalry. Then come open coaches, in the first one a man with blond hair is waving his bicornous hat adorned with plumes. I cannot see his features as I am standing in the last row of the multitude lined up, and only occasionally I catch a glimpse of the hat and of the blond hair when the head is uncovered. Behind the coaches cavalry fol-

Types d'Indiens Botocudos

BAHIA



BRE SIL

Mac. J. J. J.

Figure 5: Botocudo Indians.
(See pp. 27-28.)

lows again. The dresses of the ladies are quite antiquated: very narrow waists and bell-shaped skirts.

VISION B: (Obtained by similar contact with the coin.)

I am in a dark cave; it seems to be night. Along the walls lamps are hanging; what a funny shape they have! They look like teapots with long spouts. I see men carrying small lights on their heads: they wield heavy hammers in their right hand, and in their left hold heavy iron bars of about fifty centimeters long. The stones which are broken loose from the walls are collected into small baskets by half naked little boys. I hear the dripping of water and the shrieking of pulleys. I believe I am in a mine and amongst miners.

CIRCUMSTANTIAL PROOF of Visions:

The description of a Mexican silver mine cannot be more typical as every connoisseur will readily admit. This vision was obtained by psychometrizing the silver coin *alone*.

The description of the passing of the imperial cortège is so vivid and the amount of concurrent evidence so overwhelming that it takes a decided lack of good will to refuse credit to the truthfulness of Vision A. (See Appendix No. 5.)

XVIII. Experiment No. 61 (May 7th, 1920.)

OBJECT:

A piece of leather from the leather casing of the army revolver worn by Sergeant Saenger during the war.

VISION A:

I am in a tannery evidently. Many skins are hanging on the walls; some of them with hair on while others are without hair and scraped clean. I see two men; one of whom is looking on at the work being done, the other is holding a scraped skin in his hands and dipping it now and then into a flat wooden tub containing a dark brown liquid. It smells of rotten leather.

Blending with this vision I see another, quite different scene, of military character.

VISION B:

It is a cold and foggy winter day. I see a group of uniformed men wearing gray coats. I hear the sound of bugles, the rattling of rifle shot, the roaring of cannon and sharp voices of command. It smells of gunpowder. Undoubtedly a battle is raging.

CIRCUMSTANTIAL PROOF of the Visions:

The leather case was indeed of a dark brown color, and having been worn throughout the war it undoubtedly witnessed battle scenes as the one described.

The importance of this experiment lies in the fact that the stronger consistency and the toughness of the leather may not have permitted impressions of the battlefield to permeate it to such an extent as to blot out the first impressions of the process of cleaning and tanning of the skin: therefore, *both impressions are retained in full*, one vision blending with the other. Contrast the string (II, 62).

XIX. Experiment No. 53 (April 25th, 1920).

OBJECT:

Two disks of a Pathé phonograph: Nos. 9359 and 4233, imported to Mexico by Messrs. P. Areline & A. Delande, recording arias of Rigoletto sung by tenor A. Bossi.

VISION A: (Obtained by putting the tips of the fingers of both hands on the smooth center of said disks—the part void of grooves.)

I see a large hall with about ten large tables lined up. There are about thirty to forty persons working in the following manner: In front of each table sits a man who with his right hand pushes flat sheets made out of a black mass under a circular saw, which moves automatically up and down, each time cutting a circular disk having a diameter of about twenty-five centimeters out of the black sheet.

As soon as the disks are cut out women standing at the left side of the operator take them away and put them on side tables, piling one disk upon the other.

At the end of the large hall I see a large concert piano that somebody is playing. I hear music of piano, orchestra, violin and cornet seemingly coming from inside rooms as I do not see the musicians. I also hear human voices singing.

Near the piano stands an apparatus unknown to me: it looks like an upright cabinet from the top of which emerge a large number of big rubber tubes reaching to the ground and connected with something I do not see. I also hear the constant noise of electric machines.

VISION B: (Obtained by putting the tips of the fingers of

both hands on the multiple grooves running around the smooth center of the disks, i.e. on the impressed part of the disks.)

I hear a tremendous noise as if all kinds of musical instruments were being played at once, each musician playing his piece apart. It reminds me of the impression I had when I attended the studies of a military band where each man played his part undisturbed by his neighbor's doings.

CIRCUMSTANTIAL PROOF of the Visions:

Although I have never visited a disk factory, I personally entertain the expectation that the description of the manufacturing of said disks will be found correct. I here ask my French readers to visit the factory of Pathé Frères where said disks were obtained, obligating myself to give broad publicity to any adverse statement, it being my aim to proclaim the truth, and nothing more than full truth.

Though no circumstantial evidence of this particular vision is at present obtainable, I do not hesitate to publish it in connection with vision A, as it adds special weight to my explanation of the vibrational nature of the psychometric phenomena, which at least as "working theory" I shall submit later on to my readers.*

Besides, this experiment is a proof of the fact that at least in our psychometric visions there is no telepathic transmission from the hypnotizer to the Medium, as will be further demonstrated later on.

*It is evident that the impressions of the medium did not correspond solely to the period when Mr. Bossi was singing, for various voices were heard, and apparently (if I understand the language employed rightly) a cacophony of different instruments performing different pieces, as well as the sound of machines and the vision of men cutting out disks. It is as if the "flat sheets" stored up vibrations received at different times.

I echo the wish that readers shall report any discovered errors in the visions. While the author may be correct that such do not occur, our experience would cause us to suspect that subliminal inferences would sometimes color the visions.—W. F. P.

CHAPTER IV.

THIRD SERIES OF PSYCHOMETRIC EXPERIMENTS.

Visions, the truthfulness of which can neither be substantiated by so-called trustworthy testimony nor by circumstantial evidence, but which are so strongly supported by our scientific and historical conceptions, that they may justly be looked upon as true, considering the veridicity of the preceding visions of the same Medium.

XX. Experiment No. 11 (Oct. 11th, 1919.)

OBJECT:

Pieces of ancient pottery found under the lava bed surrounding the extinct Mexican volcano Xitle, the last eruption of which is supposed to have taken place shortly before the Christian era.

VISION:*

It is early in the morning. I see Mexican Indians, copper brown, with girdles of feathers and grass. Apparently *there is a camp* alongside a lagoon. On large pieces of log there are huts built at the edge of the water. I see many rafts made of pieces of wood tied together by means of interwoven branches, and secured in front of the huts. I see some Indians wearing feathers of different colors on their heads (yellow, blue, red, green and white) and holding bows and arrows in their hands, patrolling the camp. I see besides other warriors who are manoeuvring at the foot of a small hill bordering the lagoon. There are no animals whatever to be seen. The vegetation is very poor, of a typical Mexican high plateau aspect: maguey, palms and nopales (cactus) such as are to be seen around Mexico City.

I also see men and women busy in producing what seem to be *pottery objects* which are placed in holes in the ground, which apparently are ovens, as smoke comes out of some of them. They do their work in a squatting position.

* This vision will be often referred to under the designation of "military camp with pottery workers."

These Indians have long straight hair depending alongside each cheek. Their headgear and girdles are of grass and not of feathers. I am at a considerable distance from the camp and feel unable to move near them, as I feel as if I were stuck to the ground.

In the vicinity of the working men there are other Indians cutting wood with axes made out of a dark gray mass, apparently stone, as they do not shine in the sun.

The points of the lances seem to be made of the same material.

The sentinels, or patrols wear one single feather of bright yellow color; the common warriors wear one bright red feather, and what would seem to be officers wear two or more feathers of a bright color, besides ordinary feathers as headgear.

XXI. Experiment No. 15 (Oct. 22nd, 1919.)

OBJECT:

Ancient amulet collar brought home from Egypt by a traveller.

VISION:

I see people of a brown color. The merry and shrill music of what seem to be flutes is to be heard. Men and women wear short petticoats around their waists, these are white with stripes of different colors. They wear a kind of headgear which I cannot see well on account of the darkness. It is night and I see the stars shining, and besides I see bonfires. I see huts made of straw and others made of shingles. I see a river near by. It is almost motionless and without noise. There comes a procession of many people, three in a line, with torch bearers now and then. Then six men carrying a narrow platform on their shoulders; the platform has something on it which I cannot distinguish on account of the heavy smoke produced by the torches.

It is very hot, almost a tropical heat.

XXII. Experiment No. 16 (23rd Oct., 1919.)

OBJECT:

An ancient Egyptian amulet in the form of a green beetle with hieroglyphics on it, found in the catacombs.

VISION:

I am in a narrow gallery, having a width of about five feet. On both sides I notice three or four stone benches with something on them which look like sarcophagi. This gallery leads to a large

square hall, the roof of which is supported by large round columns. Between the walls and columns I again see a large number of sarcophagi on stone benches.

A dim light comes from above and the interior of the hall is in a half daylight. In front of me I see a very large entrance door, like that of a church, through which people enter and walk out. I do not hear any music, nor do the people seem to be in a merry mood, on the contrary they have a sad look, and they do not talk. Their garments are very similar to what I saw yesterday (in preceding experiment) with headgears which fall down on both their cheeks. *Their petticoats are white with stripes of different soft colors.* They wear necklaces, bracelets around their wrists and sandals on their feet.

Around the waist they wear a wide band having two ends which hang down in front to their feet.

XXIII. Experiment No. 21 (Nov. 13th, 1919.)

OBJECT: (Unknown to Medium and never before touched by her. Origin also unknown to me.)

A very small piece of an old Mexican code, about half an inch wide and one inch long, belonging to Prof. Beyer.

Before starting the experiment the Medium in trance expresses the fear that a failure might result, on account of the impossibility of bringing the tips of all ten fingers in contact with the minute object.

VISION I:

Very far off, at a distance about equal to that from which I saw *the military camp with the pottery workers*, I see plants moving in the air, I also see something reflecting the sun, as if there were water in the neighborhood. I see naked Indians, of a brown color, with straight black hair and wearing grass girdles around their waists. They do not wear feathers on their heads. With their two hands they are working something, but I cannot see clearly enough to describe what it is. I will only say that they seem to be Mexican Indians who might have lived many years before the Spanish conquest.

Here the experiment was interrupted as I could not obtain more details. As soon as I had secured a larger piece of the same ob-

ject whereupon the Medium was able to put the tips of all her ten fingers I proceeded to make a new experiment, in the hope of better results.

VISION II: Experiment 27 (Nov. 29th, 1919.)

The distance from the scene before me seems to be about the same as that of the military camp and pottery workers. At the edge of a lagoon I see a line of reed canes and ferns like palms. Some eight or ten Indians are working at that place, in a squatting position. Three of them take out of the water what seem to be rotten plants and after having shaken out the water they hand them over to other men who spread them out on flat earthen tubs where with fish bones they comb out the fleshy pulp. The fibres which are left are now put on benches of stone and arranged so as to form sheets or leaves, of about five to eight inches, or even of a larger size. These sheets are pressed between two flat stones and finally hung up on the trees. Their swinging in the air gave me the impression, in the first experiment, of plants moving in the wind.

XXIV. Experiment No. 24 (Nov. 17th, 1919.)

OBJECT:

Piece of ancient Mexican pottery with carved figures, belonging to Prof. Beyer of the Archaeologic Institute.

VISION:

I see Mexican Indians on the shore of a lagoon. There are several small huts on the edge of the water. Their hair is black and hangs in long strands on either side of their faces. They work, in a squatting position, with some material. Some of them make pots, others make flat dishes and others are making idols. Some of the men have sharp pointed instruments in their hands, which look like the sharp points of the maguey leaves (*puas*) and with these they scratch different designs in the fresh clay. The pottery is then placed in holes in the ground which apparently serve as furnaces.

The distance from this scene is a little less than that *from the military camp with the potters.*

The Indians wear girdles of grass and of feathers of natural colors. They wear no feathers on their head. They wear necklaces of beads apparently made out of hardened clay. The body is naked.

XXV. Experiment No. 38 (2nd January, 1920.)

OBJECT:

Ancient Mexican idol belonging to Prof. Noak.

VISION:

I am at a distance similar to that of the military camp.

I see Mexican Indians, almost naked and wearing grass girdles, working the clay in the vicinity of a lagoon. The vegetation is parched, magueys, palms and nopales (cactus).

They make small idols and different kinds of pots, pans and casseroles, and put them in holes in the ground from which I see smoke emerging at intervals.

When the different objects are taken out of these furnaces they have different colors: some look quite black, while others are more grayish red. They evidently work with two kinds of clay, one reddish and the other dark. (See Appendix No. 6.)

XXVI. Experiment No. 42 (January 6th, 1920.)

OBJECT:

A clay spoon from an old Mexican tomb and corresponding to the Tarrasco Indians of Michoacan.

VISION:

I am in a horrid dark place. I am smothering, I cannot see anything. I feel in immediate contact with my body something disagreeable, cold and chilly which frightens me, as it brings back to my memory the ice-cold body of my darling little dead baby. I am frightened—it is horrible.

Here the Medium begins to tremble, *she starts with convulsions and tears roll out of her eyes.*

The experiment is immediately interrupted by taking the object out of her hand, and hypnotic order is given to forget her vision.

When fully awakened she does not remember the vision, but she asks to be given the reason for her nervous excitement and her tears; besides she says that she cannot get rid of the remembrance of her dead baby. (See Appendix No. 7.)

Some eight months later, when reading my data on Psychometry, she realized the reasons for her excitement upon being told that according to Indian custom the objects mostly used by the dead were entombed with the body so as to be handy for eventual use in future life.



Figure 6. (See pp. 48-50.)

XXVII. Experiment No. 32 (Dec. 7th, 1919.)

OBJECT:

Piece of an aerolite found in Mexico belonging to Prof. Wittich.

VISION:

I feel as if floating high in the air. I see hundreds and thousands of light, small and large. Those very far distant seem to be motionless; others, nearer by, have the appearance of bonfires which suddenly flash up when fuel is thrown into them. All around me the horizon seems to be aflame. I feel a suffocating heat and now and then flames seem to creep up to my face impeding my breathing. What is that? *I see the sun immensely large*, an incandescent mass of the size of my bedroom (seven to eight meters in diameter). Now I begin to feel a lateral balancing movement, then comes a whirling around sensation which increases gradually to such an extent that my head turns. At the same time I feel as if I were falling. This rotary movement increases until it reaches a terrific speed combined with the horrid sensation of falling from an immense height, into a bottomless abyss. I have to close my eyes and my whole body shrinks as I have to pass through icy cold regions in my fall.

Here the aerolite was hurriedly taken out of her hand as *she started with convulsions of terror*. (See Appendix No. 8.)

XXVIII. Experiment No. 44 (Jan. 11th, 1920.)

OBJECT:

An aerolite belonging to Mr. Fuillebin and found in the northern part of Mexico.

VISION:

I am floating high in the air. I see around me many lights which suddenly flash up and then subside again. *I see the sun* very near, *immensely large*, like a house (20 meters in diameter) I have to close my eyes as the intensity of the light blinds me; my eyes hurt me from the glare. I feel suffocated. Now I feel as if an earthquake were coming on.

(Here the Medium begins to execute lateral movements which at every moment increase in rapidity until they produce a general *fit of convulsions*.) I am now being torn loose from where I stand; I begin to whirl, whirl, more and more rapidly, now I fall into an abyss. I close my eyes while I pass alternately through ice cold and hot regions. I am horrified. My God!

The aerolite was hurriedly removed from her hands.

XXIX. Experiment No. 50 (15th Feb., 1920.)

OBJECT:

An arrow point of obsidian found in the vicinity of the famous Teotihuacan pyramid.

VISION:

I stand with my left side touching a stone wall about one and a half meters high, covered with carved stone designs.

I see with the corner of my left eye a wide staircase which leads up to some superior story of the building, while the wall itself continues for some three meters, forming a corner at its end.

Beyond the corner and just in front of me I see two lines of men, apparently soldiers, as they have spears and bows and arrows. They must number about two hundred. In front of them stand about eight officers who wear highly colored feathers on their heads. At a voice of command six men at the extreme left of the line march up and *start shooting their arrows at a dummy* distant from them some one hundred meters. Once this maneuver has been executed, these six men march to the extreme right of the line, and from the extreme left other six men come out and shoot, and so on, until all of the men have passed.

At my right side I see a large open space with some Indian huts around, and a large stone idol in front of the center.

After the soldiers have finished their exercise they form four in a rank and march away, but not in the way our soldiers do; it is more a kind of trotting or hopping without rhythm.

I am at a distance of about seventy meters from the shooting men.

XXX. Experiment No. 51 (7th. May, 1920.)

OBJECT:

A piece of the head of a stone idol picked up by myself at the foot of the Teotihuacan Pyramid called "La Ciudadela."

VISION:

It must be about sunset, according to the violet tints of the atmosphere.

I am very far off from the scenery, about some 250 to 300 meters, (as we found out by description and measuring) much more distant than in the vision of the military camp and potters.

I am surrounded by Indian huts, trees and plants of the torrid zone; maguey, palms and "organos." Just in front of me, on a socket of stone about one meter high, stands an idol figuring a coiled snake with an immense head. On both sides of this big idol stand some four smaller idols lined up. Behind the idol I see a large stair case, divided in two halves, leading to an upper story; at the side of the stair case the walls seem to be painted with very soft colors. On account of the great distance I cannot positively make out whether the walls are covered with paintings or with low reliefs obliquely stricken by the setting sun, and so producing the impression of colors.

I also hear the splashing of water, such as would be produced by one fishing or washing.

XXXI. Experiment No. 13 (Oct. 19th, 1919.)

OBJECT:

A piece of lava, taken from the lava bed called "Pedregal de San Angel" which is supposed to have been produced by the eruption of the volcano Xitle some two thousand years ago.

VISION:

I see vegetation typical of the Mexican high plateau. I stand on the slope of a foot hill in front of which a large lagoon extends. I see some three or four small rafts on the water and some Indian huts along the edge of the lagoon. The distance from where I view this scene is about the same as that of *the military camp with potters.*

I see people running about who appear to be very much excited. They are Mexican Indians, half naked and with feathers on their heads. They seem to be alarmed. I heard a tremendous noise, like the rolling of subterraneous thunder. The earth is quaking. The quake increases at every moment. I hear detonations. I smell sulphur and something else I cannot define. Stones begin to fall from heaven—now I see flames shooting out from the summit of the mountain—then again heavy smoke—then comes fire again. My heavens! the liquid fire runs down the slope of the mountain, sweeping away huts and people. Some of them try to escape by jumping on the raft or even into the lagoon, but the majority of the people, about eighty to one hundred, are buried under the mass of liquid

fire. The heat is extreme. I am terrified by the yelling of the dying men.

On account of the intense excitement of the Medium, the lava was at once taken from her, and after a complete awakening she explained *how terrified she was in finding herself in the midst of a river of fire, hearing the yelling of dying people, feeling the intense heat of the flames around her and being unable to make any movement on account of being "stuck to the ground."*

Upon my telling her that she ought not to be so afraid of a mere vision, which *she knew* was not real, only fictitious, she answered peremptorily:

"My dear Doctor, *for me there is no vision at all!* For me all is real—the terrible truth of being in the immediate vicinity of the eruption of a volcano, enveloped in a burning mass of liquid lava and unable to make any movement to escape, on account of being paralyzed and immobile.

XXXII. Experiments Nos. 39 and 40 (4th and 6th Jan., 1920.)

OBJECT:

Piece of an obsidian dagger found in excavations made in the "Negreto" Hacienda, State of Michoacan, where the "Tarrasco" tribe of Indians used to live—on both sides of the river Lerma—at the time of the Spanish Conquest.

VISION:

It is plain daylight, about 9 a.m. The scenery is typically Mexican. I see a large open place extending itself on the slope of a mountain.

At my right side there sits, immobile, upon a chair made of stones, an Indian chief with energetic features, and without any beard. His shoulders are covered with a gorgeous mantle made of brilliant multicolored feathers and tied with a clasp on his left shoulder. Around his head he wears a yellow metal band (undoubtedly gold) which glitters in the sun, and is ornamented with many feathers of brilliant colors. On both sides of the seat stand about twenty Indian chiefs equally covered with mantles of feathers, but of less brilliancy and without a tiara around their heads. Just in front of me, at a distance of some 60 meters, I see four great idols supported by columns of stones, and some meters in front of the idols



Figure 7. The Miniature from Egypt.
(See p. 50.)

I notice a large round stone, about one meter in height. From behind the idols there now emerge some one hundred warriors carrying lances, bows and arrows, and shields, wearing feathers on their heads, and while passing before their supreme chief they incline their heads as a sign of respect, but he does not acknowledge their salute. After having performed some military exercises, they line themselves up in front of the chief. (Emperor.)

Another group of soldiers now execute identical movements, salutes and exercises, again without a corresponding salute from the Emperor. This second group lines itself up in front of the soldiers, turning their backs towards me.

Now from behind the four idols appear three men who approach the Emperor apparently with some message, in consequence of which he stands up from his seat and leisurely moves along toward the idols, surrounded by his suite of chiefs, holding in his left hand what appears to be a black stick.

Now from the background a superbly tall Indian appears; he is covered with a gorgeous mantle of bright multicolored feathers, and also wears a golden tiara around his head. He is evidently some high dignitary [High Priest].

He and the emperor exchange a courteous salute, inclining their heads and bowing one to the other, after which both take their stand in front of the round stone [evidently the stone of sacrifice].

A group of soldiers drag four men along, begin to tie their feet with ropes, also their hands behind their backs, and fling the first victim on the stone. At the same moment the High Priest rapidly throws his mantle over his right shoulder with a brisk movement, thus uncovering both his hands, the left one holding something which I cannot see and his right hand gripping a large black dagger. He lifts up the deadly weapon held in his right hand, ready to strike the terror-stricken victim

At this instant the obsidian dagger is withdrawn from the Medium's hands in order to save her from the horrible spectacle of a human sacrifice, which once before brought her to the verge of a nervous collapse before I could avoid it. (See next Experiment.)

XXXIII. Experiment No. 14 (19th Oct., 1919.)

OBJECT:

An obsidian knife of sacrifice obtained through the courtesy of Dr. Wittich from a local museum. (See Appendix 9.)

VISION:

I see a large group of Mexican Indians who run about in great excitement; there are at least a hundred of them. Some feast apparently is going on. Four Indians drag a man along who is resisting desperately, so much so that finally they have to lift him up in order to move him towards a certain place.

Now I see a large greyish-black round stone of about one meter in diameter, and one meter high. They throw the victim upon the round stone, and to his side steps a tall, robust Indian chief.

[At this very moment I inadvertently caused my Medium to divert her attention from the scene connected with the stone of sacrifice by asking her whether she is able to see any one who could be supposed to be the High Priest. In order to answer this question she takes her sight away from the stone and describes the following:]

I see coming a very proud looking Indian wearing a gorgeous mantle of feathers and a golden tiara on his head. He is fierce looking, has a pointed chin beard and is exceedingly haughty. He walks measuredly towards the round stone. Now he reaches it. *Heavens! What is that? He has killed him! I see the red blood running in streams out of the grooves of that dreadful stone.* The first tall Indian I had seen lifts up his left hand and holds something high in the air from which the blood drips. *Oh, Lord! It is the heart of the man he just killed.*

Immediately the obsidian knife was withdrawn, and *the Medium goes into convulsions of terror.*

This experiment was quite a shock to me, and from that day on I refrained from letting her experience any exciting scene so far as I could foresee it. Unluckily I did not always succeed, as for instance in the experiments with the aerolites, the piece of lava and the clay spoon, *as it is not always possible to foretell what kind of a vision the Psychometrist is going to have.*

XXXIV. Experiments Nos. 17, 18, 19 and 23. (Nov. 2, 6, 7 and 17, 1919.)

OBJECT:

A mosaic miniature portrait of an Egyptian woman, brought from Egypt by a traveller. (See Appendix 10.)

VISION: (*As obtained in four successive sessions held in order*

to observe the most minute details. It should especially be noted that with the exception of a little filling out with details, the whole story was obtained in the very first session.)

It is plain day, about midday, and the heat is excessive. My mouth and tongue are feeling dry on account of the heat and dust, and the rays of the burning sun reflected by the hot sand hurt my eyes. I am standing on the edge of a large river of a blue-greenish color which runs silently and without waves towards where I stand. There are many cocoanut trees and date palms on both sides of the river. No canoe or ship is to be detected on the water. Far away I notice queer trunks of trees lying near the river. What is that? The logs begin to move! Lord, they are animals, great crocodiles which are taking a sun bath. Some of them move lazily towards the river—others lie motionless on the sand—others now and then open their large mouths, keep them open some time and then close them suddenly with a clapping noise and then jump back into the river.

I see two pyramids: one immensely big, near me, and a second one further away, and in front of the large pyramid near the river I see, through the crowns of the surrounding palms, the left side and back of the world-famed [the Medium's exact expression was "*tan conocido*," literally equivalent to *well-known*] great Sphinx.

Now a large procession shows up and moves slowly towards the second pyramid. In front I see twelve women clad in white, with their gowns torn to pieces, their hair loose and floating in the air, shrieking and howling and jumping around [official mourners].

Behind them, keeping at a certain distance, twenty-two men clad in white, three rows of four in line and two rows of five, their big gowns fastened around the waist by large bands or sashes the ends of which hang down in front. Around their heads they wear white linen caps flowing down on both cheeks and fastened by golden bands. All of them have large beards [Priests of Isis].

Now come six men who carry on their shoulders a large box which is covered with cloth showing different colors disposed in alternate lines; this cloth is shimmering in the sun and I suppose it to be of silk. On top of the box I see something glittering like a piece of metal [golden royal crown].

Immediately behind the coffin I see an arrogant ["arrogante"]

—proud, haughty woman], clad in white, with a golden crown on her head, accompanied by two boys, one at each side, who also have small gold bands around their heads. Behind them I see two women with two young children marching. At the sides of the royal family march five negroes with large fans which they constantly move.

At a certain distance from the royal family follows a group of high dignitaries, four lines of five each, richly garbed and holding in their right hands what seem to be small golden sticks. At their side negro fanners also march. All wear short white skirts.

Then comes a large group, apparently noblemen with their servants, carrying living animals, such as fowls, sheep, goats and all kinds of gifts. Their garments seem to be of silk and show all kinds of soft colors in stripes. This group is also fanned by half naked negroes. Their colored skirts are short too.

This official procession is followed by a group of thirty seven richly arrayed camels, each carrying on its back a litter covered with a small dome. The first five camels bear howdahs protected with crimson curtains [for the five members of the royal family]. The rest have no curtains. Each camel is led by its driver.

Behind the camels marches a large crowd of people pell-mell and in promiscuous order.

Now the procession reaches the second pyramid and all participants begin to climb the stair case. First enter the group of mourners, then the priests, then the pall-bearers, then the royal family followed by the high dignitaries and the noblemen with servants carrying animals and gifts, while the escorting soldiers stay outside, one soldier on each step, as guards.

The negro fanners and the crowd wait outside until the funeral service is over. The camels lie down on the ground in front of the pyramid with their respective drivers near them.

After a certain length of time the multitude which had been quietly waiting outside of the pyramid begins to move, to shout and to lift up both hands; out of the pyramid through its large entrance walks first the royal family, then part of the priests and the high dignitaries of the court and nobles of the empire.

The drivers make the camels stand up after which the royal family, the priests and the court dignitaries occupy the seats in their howdahs and the procession moves on. [*Very likely to Thebes, the*



Figure 8: A Royal Egyptian Funeral
As Drawn by the Mexican artist, Luis F. Velazquez, from the medium's description. (See pp. 51-53.)

capital of the Empire, whence the body of the late King Khafra of Chephren of the fourth dynasty was laid to rest in his tomb some six thousand years ago.]

The multitude dispersed slowly and thus ended the pompous funeral ceremony of the dead Pharaoh. (See Appendix 10.)

CHAPTER V.

FOURTH SERIES OF PSYCHOMETRIC EXPERIMENTS.

Visions, the Truth of Which is Supported by a Commission of Scientific Witnesses.

Facts are the real criterion of our judgments, the argument without contest.—ALLAN KARDEC.

XXXV.

I. Statement of Certain Experiments, Beginning Jan. 1, 1920.

While experimenting in Psychometry with my medium it happened on a certain occasion that, on account of the distance from which the scene in question was viewed, her description lacked details which seemed to me of importance. At that time, I was still under the influence of the occult teachings supporting the possibility of the so-called "astral" body leaving the physical body and traveling back into past centuries unraveling events and mysteries of remote ages. Consequently, I gave my medium the order to compel her astral body to leave her physical body so as to enable it to come in the immediate vicinity of the events viewed, in order to enable her to give me full details desired by me. Her answer was startling. "I cannot move as I am stuck to the ground. The only thing I can move is my eyes."

Knowing that nothing is more dangerous than to try to oblige, by stern command, a medium in a state of trance, to perform things considered as impossible, I tried to coax her by saying that with my aid she undoubtedly could be able to move near the place I wanted her to go to, and thus speaking, I tried to lift her from the chair and to make her walk some steps so as to induce her to command her astral body to move on as desired. To my utmost stupefaction, I found the medium entirely rigid, *i. e.*, in an absolutely cataleptic state, which was quite unexpected (spontaneous catalepsy). The logical conclusion flashed into my mind. There existed only two explanations of the psychometric phenomenon—

1. Either it is the astral body that leaves the cataleptic physical body in order to move on to distant scenes, and returns again to our physical body with the description of said scenes; or,

2. There is some intermediate mechanism which brings the distant scene to our body which is "stuck to the ground."

Upon considering the emphatic assurance of the medium that it was impossible for her to move on or even to send her mind in quest of distant scenes, it struck me that possibly the second supposition might give the clue to elucidate the mystery. This reflection brought to me my first inkling of the *theory of vibrations*, and the more I studied the question, the more it seemed to me probable that the only scientific explanation of the puzzling mystery of Psychometry lay in the physical basis of vibration perceived by the hypersensitive senses of a medium.

Now we know that vibration of air is the instrumentality which brings to our ears the sound of music previously past, when artificially reproduced as by the ingenious mechanism of the phonograph. We also know that vibration of ether is the cause which enables us to perceive the twinkling of stars possibly extinct hundreds of years ago. Why could it not be possible, in analogy to the light waves emanating from the heavenly bodies, that terrestrial bodies are equally able to emit luminous waves centuries after these had been condensed into them? If vibration of solid matter transmitted to the surrounding ether was really the cause of psychometric phenomena, then it was to be concluded that these phenomena could be produced at will by well-conducted experiments. I therefore selected, among the different classes of vibrations, the one more easily at my disposal—I not having a psychical laboratory to resort to—sound vibrations. It occurred to me to enclose a piece of broken earthenware (a fragment of Mexican pottery) for fifteen days in the case of a wall clock striking the hours and half hours, after which time it was given to the medium in trance with the following result:

"I hear a *rhythmic noise*, very far off, like drops of rain falling upon glass at equal intervals; besides, I hear, now and then, a *melodious noise* as if the wind were sighing through the woods."

The control was obtained by handing over to the medium a sister fragment of pottery which had *not* been enclosed in the clock. The result was absolutely negative, as to the perception of any sound, either musical or rhythmical.

The conclusion to be drawn from this first experiment was, that *artificially and intentionally psychometric phenomena could be pro-*

voked by submitting certain substances to the influence of sound vibrations.

The second step was to put back the same piece of pottery in the case of the clock for seven more days, (total, 21 days). *Result:* "I hear the rhythmic steps of soldiers marching, and besides I perceive now and then the sound of a musical band playing far away."

For the third experiment, the fragment was put during 21 more days (total, 42 days) into the clock. *Result:*

"I hear clearly the tick-tock of a clock and the harmonious striking of the clock bell,—one, one, two, three, four, etc.—" *

The mystery was solved, and the vibration theory was proven by methodical experiments at will.

My next endeavor was to select a material which was less refractory to the condensation of vibrations in its interior than fired earthenware with its glassy surface, and, as such, I selected the porous substance of pumice stone, in the hope that it would receive in its hollow spaces, very easily and readily, all kinds of vibrations, suspected and unsuspected ones, and in order to cover the whole ground of our five senses, I prepared five specimens of pumice stone—one in its natural state for control—this was kept aside—the other four were treated during fifteen days in the following way:

No. 1 was submerged in a solution of asafetida and gentiana—*vibrations of smell and taste.*

No. 2 was enclosed in the clock—*vibration of sounds.*

No. 3 was submerged in an ice-cold solution of sugar—*vibrations of taste and cold.*

No. 4 was exposed to the flames of burning sulphur—*vibrations of smell and heat.*

Following the experiment of January 1st (afterwards confirmed by others by myself, as already stated) I reflected that if my results should be obtained by another and impartial experimenter, then another scientific conclusion would be added to wit:

* The reader will not fail to note that what, after the first subjection of the pumice stone to the influences of the clock, was discerned as the regular pattering of drops of rain, become, after the second, the rhythmic steps of marching soldiers, and after the third, the recognized ticking of a clock. In like manner, what at first sounded like the sighing of wind through the trees become the distant tones of a musical band, and, at the third stage, the recognized chiming of a clock bell.

ALL OUR SENSORIAL PERCEPTIONS ARE BASED UPON MOLECULAR MOVEMENTS OR VIBRATIONS TRANSMITTED TO OUR PERCEPTIVE BRAIN CENTERS.

This crucial test was entrusted to Dr. Viramontes, physician to the General Hospital of Mexico City, and First Secretary of the Medical Society of "Pedro Escobedo," whose report I have the honor to attach with his signature affixed thereto.

DR. PAGENSTECHER.*

Control Experiments Conducted by Dr. Viramontes on January 11th of 1920 in Order to Verify the Results † Obtained by Dr. Pagenstecher on His First Experiment of January 1, 1920, and also to Make Tests with Other Prepared Objects.

XXXVI.

To begin with, the weight was taken of both operator and medium, on a standard medical scale, paying attention to insulate them from the platform of said scale by means of a thick glass plate covered with a rubber pad. The result obtained was:

Weight of Dr. Pagenstecher, 87 kilos, 900 gr.

Weight of Mrs. Z., the medium, 87 kilos, 900 gr.

Then the investigator proceeded to ascertain whether the medium was in hypnotic trance, and consequently with every sensation abolished with the exception of that of hearing the voice of the hypnotist *en rapport* with her.

A bottle containing liquid ammonia was put under her nostrils without any effect upon her. A strongly ticking watch brought into the immediate vicinity of her ears could not be perceived by her. Sugar and salt deposited on her tongue did not elicit any sensation of taste. Finally, the skin was severely pinched in different parts of her body without any sensation of pain.

Her eyeballs were found to be turned upwards during the experiment; thereupon the investigator took at haphazard one of the four fragments of pumice stone (later found to be No. 3), and put it in the hands of the hypnotic medium *without Dr. Pagenstecher seeing what number it carried.*

* Statement made to the American Society for Psychical Research.

† That is, the results obtained by Object 2. The other objects had been prepared but not tested before their presentation by Dr. Viramontes.

Result: "I see water and fishes about 15-17 inches in length—their color is dark gray. I do not hear any splashing of waves. I smell a foul odor as of stagnant water. The water is muddy and turbid. I have a sweet taste in my mouth. Besides I feel a sensation of coolness, or rather of intense cold, in the tips of my fingers."

Fragment No. 3 was replaced by fragment No. 2, again without Dr. Pagenstecher knowing the number of the label.

Result: As the change was not effected quickly, the communication was probably interrupted and had to be re-established again. After some minutes, the medium said:

"I see again the same muddy water and the fishes. Besides I hear something which is irrelevant to what I see." (Evidently she thought herself to be under water.) "I hear distinctly the tick-tock of a watch. There seems to be a church in the vicinity as I hear the sound of bells;—one—two, etc. I expect I am mistaken."

Fragment No. 2 was quickly replaced by No. 4, and this time the medium said that she had not ceased to see the water, the fishes, etc. (This means that the conduction to the brain was not interrupted, due to the rapidity of the change.) She also said:

"Besides I strongly smell sulphur and I feel an intense heat at the tips of my fingers."

No. 4 was speedily replaced by No. 1. *Result:*

"I keep on seeing the same water and fishes; besides I notice a most disagreeable odor unknown to me, and I have an intensely bitter taste in my mouth."

Before awakening the medium, the weights were taken anew:

Dr. Pagenstecher, 87 kilos, 740 gr; apparent loss, 160 gr.

Mrs. Z., 87 kilos, 800 gr; apparent loss, 100 gr.

Half an hour later:

Dr. Pagenstecher, 87 kilos, 700 gr.; apparent loss, 200 gr.

Mrs. Z., 87 kilos, 820 gr.; apparent loss, 80 gr.

L. S. VIRAMONTES.

CONCLUSIONS.

The result of this crucial test surpassed my most sanguine hopes entertained since January 1st, *i. e.*, the hope that by the scientific control experiment made under rigid conditions, *the theory of our sensations being the result of different rates of vibrations would be fully corroborated.*

During my long professional career I naturally have had many so-called triumphs, but I must sincerely confess that I never felt so great a satisfaction as on that memorable day of January 11, 1920.

The visions—properly called—of the Medium did correspond—as it was to be expected—in all their details to the luminous vibrations condensed in all four fragments of pumice stone—all of them having been cut from one piece, which was an “eye witness” of the same scenery.

Therefore, the Medium saw and described in all four experiments exactly the same scenery: water, fishes, etc.

As to the other sensations she experienced, they were different in all four pieces, each one corresponding to the particular treatment it had been subjected to.

No. 1, which had received the impacts of Tincture of Gentiana and Asafetida, produced the sensations of smell and taste, besides the vision.

No. 2, which had been enclosed in the wall clock, produced the sounds condensed in the “associated object” besides the vision.

No. 3, which had been soaked with saccharine and sugar in an ice box, produced the sensation of cold and a sweet taste, besides the vision.

No. 4, which had been over the flames of burning sulphur provoked the sensation of heat and the smell of sulphur besides the vision.

Practically the sensations corresponding to our five senses were experimentally reproduced at will by the process of subjecting the associated objects, during a certain length of time, to vibrations originally not belonging to them, blending these new vibrations of smell, taste, hearing and temperature with the luminous ones already contained in same, i. e. the vibrations of sight.

CONTROL TEST.

Conducted by the Scientific Commission named by the Medical Society “Pedro Escobedo.”*

At the meeting of the Medical Society Pedro Escobedo, Dec 5, 1919, as shown by the minutes of that Society, Dr. Pagen-

* The remainder of this chapter, as far as the section headed “Comments,” was arranged from documents furnished him, by Dr. Walter Franklin Prince,

stecher declared that in order to have sensations of hearing, vision, smell and taste it is not absolutely necessary to have ears, eyes, nose and tongue, as demonstrated by his experiments in hypnotic trance. He expressed the opinion that, in these circumstances the sensations were initiated with the skin, the original sensitive organ in biological history, the special senses being later differentiations from the same; also, that the impressions are transmitted "by direct conduction from the sensitive nerves of the exterior integument through the posterior cords of the spine." In a tone of polite remonstrance the president of the society, Dr. Irueste, inquired if the doctor was unduly joking or speaking in earnest, and was told that not only was the latter in earnest, but that he demanded that his words should be entered in the minutes and also that they should be tested by a representative of the society. Accordingly, the president appointed Dr. J. E. Monjarás, the man who had been selected by the government as its representative in nearly every scientific Congress for twenty years.*

Not only did Dr. Monjarás fulfill his official duty, but there were also present as witnesses of the experiments on Jan. 25, 1920, Dr. Luis Irueste (acting president of the Medical Society), Dr. Rafael Lopez (its treasurer), and Dr. Luis Viramontes (a former secretary).

A. Description of the Objects to be Experimented with. All of them of a Porous Consistency: Pumice Stone.

Considering the great importance of the judgment to be rendered by the commission of scientists named to witness my experiments of Psychometry, and to draw the practical and logical conclusions to be derived from the observed facts, I decided to make the coming test even more rigid than that by Dr. Viramontes, who observed only the

who printed an account of these experiments in the *Journal* of the A. S. P. R. for August, 1920. Hence the following notes attached are his, and also the comments wherein I am referred to in the third person.

* He was Hon. President of the first Scientific Pan-American Congress at Chile, Hon. Vice-President of the American Association of Hygiene, President of the Section of Hygiene of the International Congress of Medicine at Rome, Hon. President of the first Latin American Congress at Chile, Hon. President of the second Latin American Congress at Buenos Ayres, etc. He had also been the General Inspector of Public Health of the Republic of Mexico.

four experiments corresponding to the "prepared" four pieces of pumice stone.

I therefore bought in four different stores four other different pieces of pumice stone which were left in their natural state, without "preparation" of any kind, taking only the greatest care to cut each new fragment exactly the same shape and size as the "prepared" ones.

It being the characteristic feature of every experiment for which the claim is made to have been scientifically conducted, the condition *sine qua non* (according to Prof. Grasset's definition) that "*It must yield always identical results, known beforehand, when conducted under exactly identical circumstances,*" I submitted the four new fragments to a previous psychometrical test with the following results:

XXXVII. Experiment No. 46 (14th January, 1920).

OBJECT:

A fragment of pumice stone labelled "O" bought of Parker Pray Co., New York, many years ago.

VISION: Now and then I hear a subterranean noise. I am in a canyon situated way up; the vegetation is exuberant. A great quantity of small birds are flying about and I hear their screams.

In the bottom of the ravine runs a small stream of clear water. Over my head an intensely blue sky extends itself. I perceive a faint odor of sulphur.

XXXVIII. Experiment No. 47 (Jan. 14th, 1920.)

OBJECT:

A fragment of pumice stone labelled "OO" bought of Sanborn's Drug Co., Mexico City.

VISION:

I am standing at the foot of a big volcano covered with snow down to the middle of its slope. The peak is not very pronounced. I constantly hear subterraneous rumblings and the earth is quaking violently. From the peak of the volcano black smoke is continuously rising; stones ejected from the crater fall down and burning lava runs down the slope in different streams. The vegetation is arid, and the sky has a gray color. It smells strongly of sulphur.

XXXIX. Experiment No. 48 (Jan. 14th, 1920.)

OBJECT:

A fragment of pumice stone labelled "OOO" bought of the Felix Drug Co., Mexico City, and imported from Italy.

VISION:

I am far away at the foot of a volcano which has a very sharp-pointed peak; the cone is covered with very little snow. No earthquake and no smell of sulphur. Every now and then some light smoke rising from the crater is to be seen. The vegetation is exuberant; the sky intensely blue. I see men and women working in a quarry of whitish gray stone with black streaks. The men break the stones loose with sharp pointed picks and the women carry the pieces away in baskets put on wheel carts. All of them are brunettes, having big black eyes and very black hair. The men wear straw hats and the women white linen caps and short skirts.

XI. Experiment No. 49 (19th January, 1920.)

OBJECT:

Fragment of pumice stone labelled "OOOO" bought at the Labadie Drug Store, Mexico City, and coming from Guadalajara, Mexico.

VISION:

I am in a large room. I see a stout young man with white skin and blue eyes standing in front of a large table covered with a quantity of apparatus apparently used in chemistry. He wears a white apron and a white cap. With a hammer he breaks stones of a grayish color into small pieces. Alongside the wall I see many bottles and flasks, having different labels, on superposed shelves. *I must be in a chemical laboratory.**

In addition, I proposed to submit four fragments of pumice stone, labelled 1, 2, 3 and 4, brought from the stagnant water of Lake Texcoco, being the same which had been employed by Dr. Viramontes in the experiments of Jan. 14th, already rehearsed. No. 2 having been also used by me in the narrated experiment of Jan. 1st.

*I shall try later to explain why and by what process the first volcanic impression was blotted out in the laboratory.

Each particular piece has been submitted to a particular treatment during a period of from three to five weeks, viz. :—

- No. 1—Was submerged in a solution of Tincture of Gentiana and Asafetida.
- No. 2—Was enclosed in the case of a large wall clock striking the hours and half-hours.
- No. 3—Was submerged in a solution of sugar, and exposed during many days to refrigeration.
- No. 4—Was exposed several times to the flames and vapors of burning sulphur.*

On January 25th, 1920, the scientific commission presented itself at my office, and the special arrangements agreed upon as to the ways of conducting the experiments were the following:

1st. The hypnotist, Dr. Pagenstecher, will place at the disposal of the commission eight fragments of pumice stone, duly labelled, four of which have been prepared according to previous statements while the other four are in their natural state; all of them of equal size, form and shape.

2nd. Out of these eight fragments the commission will pick six, for six experiments: *i. e.*, the four prepared ones and two additional ones out of the four non-prepared pieces.

3rd. As an extra test two more experiments will be made with a specimen picked by the commission at will out of the collection Dr. Pagenstecher has displayed on the table.

4th. The results obtained by Dr. Pagenstecher and also those obtained by Dr. Viramontes will be placed at the disposal of the commission after the conclusion of the Control Experiment, so as to compare the results obtained by the different investigators, in order to testify whether, "*they really yielded identical results, known beforehand, having been conducted under identical circumstances.*"

* All the pieces of pumice stone employed in the experiments on the three dates were cut so as to be as nearly as possible of the same size and shape, with smooth surfaces. Consequently, they were almost exactly of the same weight. They were afterward submitted to the inspection of the Principal Research Officer of the A. S. P. R. It seems inconceivable that the medium, even had her sense of feeling been retained intact, could, considering that there is no manipulation of objects, but the fingers remain as they are placed, have distinguished them by memory.

5th. Following was the program agreed upon for the session:

B. The Program of the Session.

1. Weigh both the hypnotist and his medium on an insulated scale.
2. Examine the sensorial functions of the different organs of the medium (with ammonia, sugar, alcohol, sounding of a gong, and a needle).
3. Experiment with the different objects prepared by the experimenter, and note down results obtained by the Commission.
4. Weigh anew both persons, on the same scale.
5. Awake the medium.
6. In order to avoid the possibility of an involuntary suggestion of the hypnotizer to the Medium in the way of formulating the different questions which might elicit a corresponding answer, the following uniform and uncompromising questionnaire was agreed upon:

C. Set form of Questionnaire.

- 1.—Do you see, hear, smell or taste anything?
- 2.—What do you see, hear, smell, taste or feel?
- 3.—Tell us all you see, hear, smell, taste or feel.
- 4.—Is that all you see, hear, smell, taste or feel?
- 5.—Can you tell more precisely what you see, hear, smell, taste or feel?
- 6.—Do you feel cold, warm, in your fingertips, or what do you feel in them?
- 7.—Are you tired and nervous, or am I authorized to go on experimenting?

D. Final Comparison.

Compare the results obtained by the Medical Commission with those obtained by Dr. Pagenstecher, (Experiments 36, 46, 47 and 49), and also with observations made by Dr. L. Viramontes, in the session of January 11th, 1920.

Secretary's Minutes of the Experiments of Jan. 25th.

Dr. Viramontes was made secretary to record the progress of the experiments, and his minutes, approved by the official delegate, are here given aside from the formal introduction:

Dr. Irueste began by weighing both the experimenter and his medium, with the following result: Dr. Pagenstecher (experimenter), 87 Kilos, 550 gr.; Sra. M. R. de Z. (medium), 86 Kilos, 150 gr.

Using the Braid method of hypnotizing, aided by so-called "passes," Dr. Pagenstecher, within a few minutes, succeeded in placing the medium in a state of deep trance. The witnesses then proceeded to test the reactions of the sensorial organs of the medium by holding liquid ammonia under her nose, applying salt and sugar to her tongue, sounding a gong near her ears and pricking her skin several times with a sharp needle. No reaction whatsoever was obtained, and the medium, upon being questioned, stated that she had experienced no sensations whatever.

Dr. J. Irueste was chosen to select the articles, from the specimens displayed, to be placed in the hands of the medium (*vide* Program of the Session).

The article selected for the first experiment was a piece of pumice stone, labelled *No. 2*, which was placed in the hands of the medium, who expressed the sensations perceived as follows:—

"I see at my right a mountain and at my left the huts of Indians. I see in front of me turbid water in which are fishes of from twelve to sixteen inches in length. I hear the splash of waves, and, likewise, the tick-tock of a clock, and a far-off sound as of church bells."

The next piece selected was labelled "000," with result as follows:

"I see a mountain of volcanic aspect; men and women are cutting stones which are collected in baskets. Tropical vegetation abounds. The men wear straw hats and the women a white apron and a black waist. It resembles the costume of Tyrolians."

The third piece to be examined was labelled *No. 4*. The result was as follows:

"I smell the pungent odor of sulphur and I feel the tips of my fingers warm, or, rather, burning hot."

The fourth piece to be examined was labelled *No. 7* (a piece of lava proceeding from a neighboring extinct volcano). This experiment was not included in the series to be held according to the program submitted to Dr. Monjarás. The result was as follows:—

"I feel earthquakes and am short of breath. I must be very high."

The fifth experiment was made with an object labelled "0000," with result as follows:—

"I see a big room with a large table, with many books, bottles, glasses, flasks on it. It looks like a laboratory. A man is breaking stones on a large table."

Next came *No. 1*, with the following result:—

"I smell a very nasty odor, which I cannot describe, (*asafetida*), and also have a very bitter taste in my mouth." (*Gentiana*.)

Finally came *No. 3*. The result was as follows:—

"I have a sweet taste in my mouth, and have an icy-cold sensation in my finger tips."

Before awakening the medium, Dr. Irueste proceeded, at the request of Dr. Pagenstecher, to weigh anew both with the following result: Dr. Pagenstecher . . 87 Kilos, 400 gr. Diminution; 150 gr.

Sra. Z. 86 Kilos, 040 gr. " 110 gr.

It is to be noted that the various objects put into contact with the medium were voluntarily selected by Dr. Irueste, without any interference on the part of Dr. Pagenstecher, who did not even see what was about to be experimented with. It is equally to be noted that Sra. Z. had the *same identical vision while holding the Nos. 1, 2, 3, 4* (water, fishes, mountain and huts).

The experiment made with *No. 7* (lava from an extinct volcano) provoked a great nervous excitation and was hurriedly removed from her for fear of nervous shock.

It is further to be noted that at each experiment the medium automatically went into a state of catalepsy, which subsided automatically a short time after the object was withdrawn from her fingers. We noted also that while holding the different objects the medium *always managed to put the tips of all her fingers in contact with the specimen*.

After the experimentation had been concluded, the facts as recorded in these minutes were compared with the results obtained in preceding experiments by Messrs. Pagenstecher and Viramontes, and proved to be identical.

These minutes are signed as proof of the veracity of above stated facts, by the special representative, Dr. Jesus E. Monjarás, and by Dr. Viramontes, Secretary.

VIRAMONTES.

J. E. MONJARAS.

The individual report of the eminent Dr. Monjarás, rendered to the Medical Society of which he was the delegate to pass upon the experiments, is here appended:

Report of Dr. Monjarás to the Medical Society.

On January 25th of this year I presented myself at the office of Dr. Pagenstecher, in my official capacity of Delegate of the Medical Society, "Pedro Escobedo," commissioned to witness the experiments referred to by said Doctor in the Medical session of December 5th, 1919, and to testify to the veracity of the related facts. Doctors J. Irueste, Rafael Lopez and L. Viramontes* were also present, all of whom are members of said Medical Society, previous permission having been obtained from Sra. Maria Reyes de Z., who was to act as unprofessional medium.

The program for the experiments, as well as the questionnaire to which the medium was to be subjected (identical in every case), was submitted to my approval, copies of which are attached to this report under No 1.

*Happening to have the honor of acquaintance with the Hon. José Castellot, of Mexico, a member of the Society visiting New York, it occurred to me that he might know one or more of the physicians who appear in the documents herein presented. Though their official standing was already beyond question, still the opinion of Sr. Castellot, former Governor of the State of Campeche, Federal Senator for fourteen years and President of the Senate four times, ex-Special Ambassador to the Court of Norway, etc., would be worth having.

He thus replied to a letter addressed to him:

377 Broadway, New York, March 11, 1920.

AMERICAN SOCIETY FOR PSYCHICAL RESEARCH.

DEAR SIR:

Complying with your request, I am pleased to state that I have a high opinion of the social standing and good reputation of Messrs. the Doctors J. E. Monjarás and G. Pagenstecher, having known them for many years in private and social life.

I also beg to inform you that I have obtained, through reliable friends of mine, very good reports about the good standing and reputation of the Doctors José Irueste, Rafael Lopez and Luis Viramontes, whom I had not the pleasure of knowing personally, while in Mexico.

With my best regards, believe me,

Cordially yours,

JOSE CASTELLOT.

By general consent, Dr. Luis Viramontes was elected acting secretary in charge of recording the minutes of the facts observed during the séance.

Dr. Pagenstecher used a combination method of hypnotizing Sra. Z. (Braid's method, with so-called "passes"), without suggestion of any kind, *either verbal or physical*. After five minutes, the medium was in a state of profound trance, *with all her senses in suspense*, which was duly ascertained by testing each—*sight, hearing, smell, taste, and the sensibility of the skin*.

After the corroboration of this fundamental fact, the experiment was commenced by putting the tips of the fingers of Sra. Z. into contact with the various pieces of pumice stone, each duly labelled. Some of these pieces, (1, 2, 3, 4) had previously been subjected to certain preparations, while the Nos. 0, 00, 000, 0000 were in their natural state. Nos. 1, 2, 3, 4 were *fragments of the same piece of pumice stone*, while the others were bought at different stores.

RESULTS OF THE EXPERIMENTS.

1. *Organ of Sight:*

In every one of the six experiments performed, vision was obtained; in the experiment 1, 2, 3, 4, corresponding to the fragments of the same stone, the vision was identical, while Nos. 000 and 0000 produced altogether different images.

2. *Organ of Smell:*

While holding Nos. 1, 2, 3, 4 (*procured from the vicinity of the stagnant lake, Texcoco*) the medium perceived a foul smell in every one of them. In addition, she perceived with No. 1 (*treated with tinct. of asafetida*) a very disagreeable odor, unknown to her, and in No. 4, the pungent odor of sulphur (*pieces subjected to flames and vapor of burning sulphur*).

3. *Organ of Hearing:*

Out of the six pieces submitted to the experiment, *only one* gave positive results, No. 2 (*piece enclosed in the case of a wall clock for three weeks*).

4. *Organ of Taste:*

Out of six pieces, *four* gave a *distinct sensation of foul taste* (Nos. 1, 2, 3, 4, *from the stagnant lake*); In addition, No. 1 gave an

exceedingly bitter taste (*piece treated with tinct. gentiana*) and No. 3 gave a sweet taste (*piece submitted to a solution of sugar and saccharin*).

5. *Organ of Touch* (Thermic Organ):

Only the pieces labelled 3 and 4 (*pieces subjected to the flames of sulphur or to refrigeration*) provoked the sensation of burning heat or icy cold at the tips of the fingers.

RESUMÉ.

It is a fact, duly established, that Sra. Z., while in deep trance, and while *all her senses were blocked*, was, nevertheless, able to perceive *sensations of vision, smell, taste, hearing and temperature*, corresponding in each instance to the potential result, according to the label and former experiments.

I affirm that upon every occasion when an object was handed to the medium, she automatically lapsed into a state of catalepsy, which disappeared, also automatically, when the object was removed from her fingers.

The *weight*, both of the experimenter and the medium, varied during the séance to the extent of 15 grams in the former, and 110 grams in the latter (Fairbanks's scales for medical use).

In addition to the six pieces of pumice stone prepared for the experiments, there chanced to be on the table another specimen (*labelled No. 7 and originating from the lava bed of an extinct volcano near Mexico City*) which specimen was not intended to be included in the experiment; Dr. Irueste conceived the idea to make a counter experiment, and without warning placed said piece in the hands of the medium. She thereupon *became very agitated*, exclaiming that she *felt the earth quake*, and experienced shortness of breath.* The object was immediately withdrawn, and upon comparison with former experiments of Dr. Pagenstecher, it developed that identical sensation of earthquake, shortness of breath and nervous excitation had been observed.

In conclusion, I will state that during the entire experiment, Dr. Pagenstecher, (the experimenter) was unable to observe which par-

*In the weeks previous to this experiment everybody has been greatly alarmed by frequent earthquakes, and Sra. Z. was in particular dread of them.

ticular article was handed the medium, on account of having his back turned at the moment of change of pieces; besides, the hands of the medium were kept covered with a large towel.

As a witness of the above stated facts, I hereby affix my signature, this nineteenth day of February, in the year nineteen hundred and twenty, A. D., at Mexico City.

(Sgd.) J. E. MONJARAS, M.D.

At the meeting of the Medical Society Pedro Escobedo on March 5, 1920, Dr. Pagenstecher read the paper to be found in *Journal* of the A. S. P. R. for August of that year, pages 409-417, and a discussion followed, the minutes of which, together with the paper itself, appeared in the organ of the Medical Society, *El Observador Medico*, bearing the formal date February 15, 1920.

The minutes of the discussion are entered here for two reasons: First, they exhibit the reactions made upon the minds of prominent physicians in one of the great world capitals, which contains more of scientific and general culture than many too provincial Americans suppose. They were convinced of the facts, although they sought to account for them by a theory of physical origin which is not without its prodigious difficulties. Secondly, the discussion enlarges the proof that Dr. Pagenstecher enjoys a high reputation among his colleagues in the city where he has lived for more than thirty years, for ability and probity of character.

At 7:25 P. M. the President declared the meeting open and the Minutes of the two previous sessions were read. . . . [The remainder of this section is omitted as irrelevant here.]

The President in turn yielded the floor to our fellow member, Dr. Pagenstecher, who made a detailed exposition of the facts discovered in his experiments with hypnotism, he being warmly congratulated by his associates who spoke. Dr. Ramirez referred to a case of telepathy which occurred to a celebrated French preacher, who was engaged in a sacred cathedral, when he was interrupted in his sermon and had to ask the worshippers to lift up their prayers for a high official of the Church, who was dying at that moment in a distant country. The President eulogized the work of the speaker and urged him to continue his work, as it was in complete harmony with the purposes of the Society, by reason of its being carried on scientific

cally. He added that those facts of sensorial impressions perceived by that person, although in a cataleptic state, might be referred to the phenomena of atavism in all respects as species of inferior animals perceive vibrations, luminous, olfactory, sonorous, as irritations of their general sensory system. And just so in the case of superior species, in whom the sensory irritations have special organs of perception (eyes, nose, ears), their general sensory system may, nevertheless, in distinct individuals, perceive and transmit to the brain those special excitations which ordinarily it (the general sensorium) ignores or attaches no value to, so to speak, because such individual possesses apparatus better fitted for receiving and transmitting the sensations, simply because this apparatus has been eliminated, as in the case referred to in which the person under experiment was in the hypnotic condition.

On account of an urgent personal matter, the President left the chair and called Dr. Soberon to occupy it, having previously resolved, with the approval of his associates, to authorize Dr. Pagenstecher to publish his paper on hypnotism which he had presented before the Society "*Pedro Escobedo*." Dr. Monjarás said: I also take pleasure in congratulating Dr. Pagenstecher on his interesting paper. I hope that the author will not strive, as many learned men do, to ascribe to the interpretation a metaphysical or occult character, which they ascribe to the phenomena which Dr. Pagenstecher's experiments gave the Commission of this Society an opportunity to observe. For me they are in no respect separated from the physical, the generating medium to which modern physicists have attributed the capacity to engender the diverse modes of energy of inert matter, the diverse static properties, forces of gravity, atomic, molecular, magneto-electric forces, radiations, etc., which observation and experience have revealed; this generating medium is now offered to us as possessing the grounds for the potentiality of the phenomena of consciousness. It is sufficient that these phenomena manifest themselves when the circumstances become favorable. The situation is such that, useful here in the attainment of results apart from the primary products of matter, given a certain movement, a certain velocity and a certain form of that [the generating medium] we could produce heat, light, electricity, ultra-violet phenomena, the infra-red, the Hertzian waves, etc., and in future we might be able to produce with the same elements of matter, but under conditions

that yet escape our grasp, thought, affections and all the mysterious complex that today we call consciousness. We know how matter in its evolution passes from atoms to ions, to electrons to the *turbillon*, that is to say to the not-matter.

The secretary said that he was fascinated with the study of that speculative question which Dr. Pagenstecher is studying with such brilliant success. He congratulated him for his work and asked that he would kindly honor him by permitting his concurrence with his tests, which were of high scientific value. Afterward he asked the conferee [Dr. P.] what means he employed to withdraw the hypnotized subject from under his suggestive influence and the circumstances connected with same, since, according to specialists in the matter, the hypnotizer subjected the hypnotized subject to his own influence, keeping her within his control during the trance. In regard to the variations in weight of the hypnotizer and the medium, he observed that they ought to be rectified, by taking the weight without clothing and with the parties standing on the very same spot on the scales where the first weights were taken, because in their work with children, he had observed the ease with which the weight varied, through causes little thought of. The speaker, Dr. Pagenstecher, explained the means that he considers necessary to avoid the influence of the hypnotizer and promised to duly correct the figures relating to the weight.

The president *pro tempore*, Dr. Soberon, said: In view of the great interest shown by the discussions in the work of Dr. Pagenstecher, I think that he should throw aside every scruple respecting his address just delivered before this Society, because it is now perfectly clear that it is a study which illustrates the physiology of the nervous system on the one hand, and on the other hand (I say it without reference to the Salpêtrière and Charcot) that hypnotism and suggestion are applicable in the treatment of mental infirmities. Certainly it is a very delicate matter to handle, since it is capable of abuse and of doing harm in the hands of unskilled persons. Just here, we may recall how that noted medium, Mlle. Roux, who traveled throughout the country as a notable hypnotist, showed bodily indications which we proved to be derangement of the nerves of speech, abnormal perspiration, pallor, etc., during the hypnotic sleep induced, who later on, as is known, had to be confined in the asylum at Paris. And thus it may be explained why the Catholic religion

and every organization to which is commended the moralization of society handle these questions with tongs and do not discuss them in the sources of information designed for the *ignorant public*. On the other hand I have just come from a scientific conference conducted by Gustave Heredia, a Jesuit savant, who in speaking of this matter, emphatically commended the works of Grasset, who is a great Catholic. As for myself, I know that when in society at some salon where these matters are taken in jest and experiments with hypnotism are undertaken, without competent medical advice and only for diversion, I uniformly retire, not wishing to endorse this abuse by my presence, nor to permit myself to be involved in a possible accident that might be culpable.

The experiments of Dr. Pagenstecher are of a different nature. They have for their object the study of phenomena until now very incompletely known and studied, and he, personally, is a guaranty by his competence as a physician and his honor as a gentleman. Finally, the study of hypnotism is ancient in Mexico. I remember that some 25 years ago, the learned Prof. William Parra held brilliant conferences and we arrived at conclusive proofs, among others, by the suggestion to a patient of the Hospital of St. Paul that a simple cane was going to be transformed into a serpent; and we saw in the hypnotized subject evidences of horror, about which there could be no mistake, for it would have required a comedian superior to any of the notable ones I have known [to enact the scene]. I have a notion that in that period there was performed an operation for hemorrhoids without any anesthetic, with only hypnotic suggestion. I also recall that later on in conjunction with my deceased friend Dr. Otero, I was treating a very interesting case of hysteria, to whom it was possible to suggest that in an intervening waking state, within 24 hours, in some different place, she would take the emotional attitudes that she had taken before, for the purpose of obtaining photographs to illustrate a scientific work, and she obeyed to the letter, that is to say, the suggestion operated at a distance both in time and place.

Dr. Pagenstecher said: I give most sincere thanks to Drs. Irueste, Monjarás, Soberon, Salazar and Ramirez for the kind attention they have given to this humble work, and further, for the unanimously favorable opinion they have been pleased to express, affirming that works of this character, far from being considered outside the domain of the Society, really are in full harmony with the purposes of

the "Pedro Escobedo," in so far as this class of investigations is calculated to open up new horizons.

In view of the kind reception that has been given to my studies in this cultured Society, I feel impelled to make a confession, which is this: that I profess to be pursuing my investigations, accompanied at this time by a competent physical scientist, who, perhaps, may be able to assist in clearing up and possibly explaining the astonishing phenomena, but which may be demonstrated clearly as regards the following points: 1st. The change of weight of the medium and of the hypnotizer. 2nd. The patent existence of an emanation, so to speak, from the hypnotizer toward the medium. 3rd. The fact of the increase in intensity of the aforesaid emanations by reason of their passage through a red linen cloth. 4th. Certain telepathic phenomena, consisting in the transmission of sensory impressions, perceived by the hypnotizer, to the medium in a cataleptic state without the use of her senses.

There being no further business, the session adjourned at 9:10 P. M., and as a measure to establish the facts, we have subscribed to the above statements in the City of Mexico on the 12th of March, 1920.

DR. JOSE GUILLERMO SALAZAR, *Secretary*.

DR. JOSE IRUESTE, *President*.

COMMENTS.

The results obtained by the Commission named by the Medical Society "Pedro Escobedo" are so clear and convincing that it seems superfluous to waste words about their far reaching consequences.

But there are some minor points to be insisted upon, and which are worth discussion.

I. First, there is one important fact which I have observed in all my experiments, *i. e.*, a *loss of weight* of both Experimenter and the Medium.

As already explained, it was the Medium who called my attention to a peculiar sensation she experienced as soon as she was in complete trance: the sensation of levity, as if "she were floating in the air."

Once my attention was attracted I proceeded to investigate in

a correct scientific manner said phenomenon, and my observations made on five different occasions gave the following data:

June 8, 1919	Medium lost	120 gr.	Hypnotizer:	not recorded.
June 13, 1919	" "	140 "	"	100 grs.
June 15, 1919	" "	140 "	"	200 "
Jan. 11, 1920	" "	100 "	"	160 "
Jan. 25, 1920	" "	110 "	"	150 "

II. Another fact which must not be overlooked is the phenomenon recorded by Dr. Viramontes in his report (page 2). It always takes about two minutes before the vibrations condensed in the "associated object" reach the Medium's brain by means of the impacts produced on the finger tips; once the communication is established it is easily kept up, *provided the change of an "associated object" is effected quickly*, that is to say, provided the vibrations contained in the next object are able to "catch up" with the foregoing ones—but if too much time is allowed to pass, the first vibrations die out, and it again takes another two or three minutes before the newly started impacts can reach the brain. It is approximately the same physical phenomenon which we observe by whirling, for instance, a piece of burning charcoal in a circle; the result of this is that we receive the impression of an uninterrupted burning circle, as the next luminous ray corresponding to a certain point of the circle strikes the retina anew before the sensation of light produced by the preceding ray has had time to die out.

III. But far the most interesting detail to be observed in the experiments conducted with the fragments of pumice stone, is the following one:

Fragments Nos. 1, 2, 3 and 4 show a blending of three different impressions received at different times.

- 1—The impression of a mountain on the slopes of which stones and ashes could be seen. This impression of a *volcano* is presumably the never-effaced original one received by the pumice stone when it was ejected through a volcanic eruption, which probably occurred thousands of years ago, as history does not record the eruption—which certainly took place—of the extinct volcano "El Penon" situated in the valley of Mexico.

- 2—The second impression of water, fishes, waves, etc. corresponds to the years that particular piece of pumice stone had been sleeping on the shore of the Texcoco lagoon bordering the Penon volcano.
- 3—The third impression registered by this pumice stone was *artificially produced, and at will*, upon the different fragments—each impression corresponding to the different process employed when “preparing” the fragments for test.

Therefore, *all four fragments, without exception, show the two impressions produced by nature—blending one with the other—one of volcanic origin and another of being immersed in water.*

The third and artificial impression, produced by “preparing” said fragments, is naturally at variance in each case, according to the process each fragment had been subjected to.

Here again chance, the great accidental helper of discoverers and inventors, placed at my disposal an argument against the conception of thought-transference as an explanation of Psychometry, of which I will have to avail myself to the benefit of scientific research, and at the cost of my own pride, as will be seen.

To my shame I must confess that I did not know, or if I am permitted this little retreat of pride, I did not recollect that pumice stones are of volcanic origin, which fact I was of course taught when a school boy.

Having started by experiments with the first series of pumice stone found on the shores of the Texcoco lagoon, (first week of January 1920) and having obtained in first series a vision of water, fishes, waves, etc., I involuntarily expected to hear the same story of water, fishes, waves, etc., when I began to experiment with the second series of pumice stones bought at different places (Jan. 14 and 19, 1920).

To my great surprise no water, nor fishes, nor waves were forthcoming; instead of the expected scenery, in each instance a typical volcanic scene was described: earthquake, burning lava, smell of sulphur, ejected stones, smoke, etc. A look into the cyclopedia brought back to my recollection that all pumice stones are products of volcanic processes. Thereupon I came to the conclusion that the mountain described by fragments 1, 2, 3 and 4 was a volcano extinct many thousands of years ago, and that the only remnants of its former activity were heaps of ashes covering its slope today.

On pages 83-87 I discuss at length my conclusion that telepathy is not the basis of psychometry, with proofs of the same.

Finally, I believe myself authorized to make the following statement, as supported by the foregoing pages:

The sensorial perception of my Medium Mrs. Z., when in deep cataleptic trance, with her terminal receiving organs absolutely cut off, have nothing to do with telepathy or thought transmission, but must be looked upon as the result of external impacts received by the exterior tegument and centripetally transmitted to the perceiving brain centers by the way of nervous channels hitherto unknown to science, though existing since the earliest biological ages (before the evolution of the so-called "specific organs," the eye, ear, nose, tongue, had taken place) and of which remnants are still to be found occasionally in highly sensitive organisms.

Science, especially embryology, teaches us that at the beginning of animal life on our planet, the skin, product of the ectoderm, was originally *the only perceiving organ for all our sensations*, and that in the lapse of millions of years the "specific organs" developed out of the ectoderm, when the necessity for each special organ came into being. According to the biological law, *necessity creates the needed organs, while lack of use wipes them out again as unnecessary.*

CHAPTER VI.

COMMENTS AND CONCLUSIONS.

A little learning inclines men to atheism, but deeper knowledge brings them back to religion.—BACON.

This aphorism but paraphrases the deep rooted conviction expressed by the great sinner, St. Augustine, who after a reckless life was converted into a saint, when he said: "Much knowledge brings us nearer to God, while little knowledge separates us from Him."

It is not the idea of writing a more or less interesting book which may be read by adepts of occultism, nor is it the hope of gaining some personal fame which actuates this publication; on the contrary, by first intention was to imitate the author of the Secret Doctrine of the Rosicrucians who signed himself "Magus Incognito;" but the fact that the tests made under the auspices of a scientific commission had already been published in the Journal of the American Society for Psychical Research under my real name, constrained me, almost against my will, to employ it here.

In making this confession I do not act under the influence of a false modesty, but sincerely declare that I have very good reasons to consider the great bulk of whatever may be looked upon in my publication as sensational, *as little short of revelation from higher spheres*, while my personal agency consists only in having been chosen the instrument for reminding humanity again, *that something exists besides matter, which rules matter, and that is Spirit*, and that there are phenomena which are not to be explained on a purely materialistic basis, but which strongly imply the existence of something higher than matter, *i. e.*, the existence of an immortal soul incarnated in our material body, thus enabling us (sometimes) to catch glimpses of the future as well as of the past, for I have proofs for the latter claim also.

After having studied with great care the views of the most brilliant authors on hypnosis, such as Charcot, Liébault, Bernheim, Braid, Moll, Heidenhain, etc., while hypnotizing my patient so as to make her sleep by hypnotic orders to benefit her impaired health

(extreme insomnia and strong pains due to an ulcer of the stomach and to gall stones), suddenly she grew very excited, and upon my query about her nervousness, she said, to my astonishment: "Somebody is watching us behind the door; according to the size of the body it must be the eldest daughter, and I do not want her to see me while hypnotized." At first I tried to talk that hallucination (as I called it) out of her mind, but seeing her increasing excitement, I opened the door leading to the adjoining room and—to my stupefaction—there stood the child the mother had referred to.

From that day when I detected this supernormal power of Mrs Z., I proceeded to make a careful scientific study of all ultra-normal psychic phenomena which presented themselves, and in the lapse of three years I was able to convince myself that the medium possessed the faculty of seeing my aural colors as well as her own, of seeing (when tightly blindfolded) whatever happened behind her back, of seeing the luminous cord connecting her body with mine, of seeing her own stomach as well as my brain, and the movements produced on the surface of same by lifting up one arm, then the other and finally both arms together. All these experiments are carefully recorded in a special book and may be published later on, if the exigencies of my professional life permit it, and if there should be any call for it.

Let it be stated for the benefit of my non-medical readers that a medium when in deep hypnotic state or (as it is styled) in somnambule waking trance, as a rule never presents the so-called cataleptic symptoms, *i. e.*, a tetanic rigidity of the whole body which impedes any movement. Furthermore let it be stated that at the beginning of every hypnosis there exists a state of catalepsy provoked by certain manipulations on the surface of the body of the *unconscious* medium—but the cataleptic state of a medium in somnambule trance able to talk and to answer to all kinds of questions is, so far as I know, an extraordinary symptom not hitherto recorded.

This faculty of presenting a *complete cataleptic* state in combination with and, I might say, in spite of, her somnambule waking state, passed unnoticed by me at the beginning of my experiments, and it was due to mere chance that I detected it one day while experimenting on Psychometry with the Egyptian mosaic, witness of Pharaoh Khafra's burial. It happened that the Medium was unable to give me full details of what was lying on the coffin of the dead

king, glittering in the sun, on account of the long distance from the panoramic view displayed before her eyes. I therefore ordered her, as soon as she went into a somnambule trance, to move swiftly along and take her stand at the entrance of the second pyramid, so as to be able to describe in full the object in question. Her immediate answer was: "I am unable to move as I am stuck to the ground."

Not knowing how to understand the resistance to an hypnotic order, and recollecting that sometimes a medium may be influenced to execute even against her will an objectionable order, I tried to coax her by saying: "Come on, I will help you to get loose from the ground; come on, try to walk with my help." Saying this, I tried to make her stand on her feet but, to my great amazement, I found her body in a state of complete rigid tetanic catalepsy.

This unexpected event is to be looked upon as absolutely *automatic*, that is, without intention or order on my part, and, as I have found out, *directly connected with the psychometric experiment* and present only while holding in her hands the object to be psychometrized.

Two minutes after having received the object and having arranged the tips of her ten fingers on its surface, the cataleptic state sets in, and lasts until the object is removed from her hand—two minutes also passing before she receives her normal flexibility, in both instances automatically.

This automatic catalepsy accompanies her somnambule waking state in another circumstance, as I have also found out by chance, that is when *I solicit from her answers to my transcendental questions of highest order*; for instance, on immortality, on death, on future life, on reincarnation, concerning future events, etc., etc.

It is striking how catalepsy sets in automatically the very moment these transcendental themes are broached. While asking ordinary questions, for instance, about her health, how many hours she slept, or to test whether she can see me standing behind her back, can feel attraction the moment I move away from her, etc., I have taken special care frequently to touch the Medium's body, (arms, head, legs) and have always found a perfect flexibility of all her limbs. But when I begin to ask transcendental questions, almost immediately *the voice lowers to an almost imperceptible whisper and complete catalepsy sets in.*

Upon asking why she falls into this cataleptic state she invariably

answers: "*Because this is the only way to get into communication with the Higher Spirits.*"

I dare not but write down these utterances, even in face of the danger of being considered of unbalanced mind by some clever materialists. In this case I act only as referee, and as not responsible for what the Medium says under apparent inspiration.

For my spiritualist readers it may be of some interest to check up a prediction of Allan Kardec (Léon Hippolyté Denizard) made in the year 1861 and reproduced in his *Book on Mediums* (French edition 51st, page 108, P. Lemayrie:)

"I have not the permission for the moment to unravel the laws and particular condition of the fluid which surrounds you, but before many years elapse, nay before the ordinary life-span of a man has elapsed, the laws of these phenomena shall be made known to you through the intervention of a new kind of Medium who will fall into a cataleptic state as soon as they get into trance condition."

Is Mrs. Z. by chance one of the cataleptic Mediums predicted by Allan Kardec, and entrusted with the mission of unveiling to humanity some of the laws governing the spiritual spheres in order to regenerate the world?

Before beginning my comments on different questions of importance let me state that I start each session of Hypnotism with the Braid method (fixation by a shining object) and use the so-called passes as soon as the Medium begins to close her eyes.

It takes about two minutes to put her into the deepest hypnotic state, in which all her senses are blocked for all external impacts, except those proceeding from me; she hears my voice, senses my presence and feels the emanations from my fingers in the form of cool fresh waves running along her body, according to the direction of my movements.

Unless a hypnotic order is given, absolute amnesia prevails, i. e. she forgets whatever she has heard, seen or experienced in visions.

The Medium answers only to what she is asked, and when ordered to retain in her memory whatever she has experienced during her trance, she is able when awakened to complete her visions by adding details she has observed but which she did not communicate on account of not having been asked to do so.

The stories of the psychometric visions reported are therefore to be considered as the result of many questions answered during her

trance and of further explanations given in her waking state, it being the rule carefully to write down everything at the end of each session.

The next to the last paragraph should be modified by saying that years of training have developed the Medium to such an extent that nowadays she is able to describe her sensations even unasked, provided she understands while in trance, she being able to count, to discuss, to observe and to feel emotions just as if she were fully awake and in a normal state.

The difficulties I had to overcome at the beginning of my studies are plainly illustrated, for instance, in Experiment No. IV of Nov. 20, 1919, which had to be discontinued on account of being myself unable to direct her attention properly, and the Medium being unable to understand the meaning of her own psychometric vision.

About a week later, Nov. 20, 1919, I undertook the same experiment anew, after having ascertained that the piece of marble in question originated from the ruins of the old Roman Forum; by directing her mind properly, by corresponding questioning, but not of a leading character, I succeeded in obtaining in two sessions the vivid picture of the ruins of the temple of Castor and Pollux represented in the first part of this book as one of the standard proofs of the reality of Psychometric Phenomena.

It is only justice to the Medium to call the attention of the reader to the fact that this particular psychometric vision unfolds itself at night time, the moon sending its pale rays upon the old Roman Forum, and whoever might have been suddenly transported, even in a waking state and under equal circumstances to the same place, without knowing what kind of scenery was displayed before his eyes, would undoubtedly have been unable to give an adequate description of the scene. However, this same night visitor would be able to observe more details in his second and third visit, especially after having recognized that he was confronted with ruins of ancient Rome.

It is the old, time-honored experience of museum visitors that the longer and oftener they contemplate a painting, the more they realize the details contained in it, even in their most insignificant parts, which were overlooked on the first visit.

Are we entitled to maintain that our supposed night visitor in

waking state could receive his visual impressions only by means of thought transference from his guide?

That which would appear unjust to the imaginary visitor would be equally unjust to our Psychometrist, and this supposition is *de facto* unsustainable, as will be shown in the next pages.

IS TELEPATHY RESPONSIBLE FOR THE PHENOMENON OF PSYCHOMETRY?

My first problem when I started psychometric experiments was to ascertain as far as possible the relations existing between my own thoughts and the Medium's vision, and very speedily I became convinced that at least in my Medium there was no transmission of thoughts whatsoever, as I hope to prove to the satisfaction of the most skeptical reader.

Experiment III, No. 1 (Oct. 1, 1919).

The "associated object" being a lady's watch chain formed by a string of beads, made of Niagara limestone, with a little barrel carrying inside a microscopic picture of the Whirlpool Rapids.

My thoughts were concentrated on the grandeur of the great Horseshoe Fall, which is the predominant feature of the famous Niagara Falls, and great was my astonishment when the Medium started describing an entirely different scenery: a "high mountain" in the background, a wide river with agitated waves, and it was only for the thunderous roaring of the cataract she referred to that I could convince myself that *de facto* the vision did in some way correspond to the Niagara Falls.

I noted her vision carefully, and after the session it occurred to me to peep into the microscopic view contained inside of the little barrel, and there I found the exact picture of the Whirlpool Rapids as seen by the Medium.

The watch chain was a present I made to my wife some twenty eight years ago, and since that time I had never had the chain in question in my hands.

Experiment XII, No. 6 (Oct. 4, 1919).

A breastpin made out of Niagara limestone, being the "associated object." In this case my thoughts were occupied with recollections of the great Horseshoe Fall: here again I was disappointed at hearing a minute description of something wholly unexpected; of

a factory of Niagara limestone articles, the existence of which was absolutely unknown to me.

Experiment XIII, No. 4 (Oct. 4, 1919).

"Associated object" a shell from the Vera Cruz beach picked up by my wife during her stay at that port.

The vision I expected to hear described was the great Vera Cruz bay with people bathing in the sea, and others promenading along the shore picking up shells as souvenirs.

The Medium's vision gives a vivid picture of submarine life, with fishes swimming around and odd submarine plants covering the bottom of the sea.

Experiment XIV, No. 16 (Oct. 30, 1919).

"Associated object" mother of pearl shell.

This experiment having been made some weeks after the preceding one, I of course fully expected description of submarine scenery, which was indeed visualized by the Medium, but I must confess and everybody will accept this statement as logical, that I never even dreamt of fishes with luminous eyes and of others with strings of small luminous apparatus under their bellies which would alternately light and go out again.

Experiment XV, No. 63 (May 16, 1920).

"Associated object" a white and blue colored string, such as used for tying packages.

In this case I had no idea at all of the kind of vision I should be confronted with. No thought whatever being dominant in my mind as to what could be expected, it is hardly logical to suppose any thought transmission from my brain to that of the Medium resulting in the vision of a string factory.

Experiment XVII, Nos. 10 and 12 (Oct. 9, 1919).

"Associated object" a silver coin commemorating the arrival of Emperor Maximilian in Mexico City, and a cuff button bearing the initials of the ill fated Emperor.

In this case I fully expected that my *intentional combination* of both "associated objects" would bring forth the description of the Emperor's triumphal entry into the City of Mexico after his arrival at Vera Cruz.

The result obtained was absolutely contrary to my expectations, or, better said, to whatever expectation could logically have been entertained.

My supposition was the following one: that the special silver coin commemorating the arrival of the Emperor in Mexico would transmit to the Medium's brain the idea of a triumphal entry of the imperial cortège; the cuff button would suggest the personality of the Austrian Prince.

In this experiment I observed for the first time *the blending of two different impressions*, produced by two different "associated objects" psychometrized at the same time. I therefore at once removed one of them and succeeded then in obtaining single visions, but I did not obtain the expected ones. Instead of the entry of Maximilian into Mexico City, his visit to Vienna shortly before he sailed to assume the Mexican crown is probably what was visualized, and the silver coin did not provoke any scene about Maximilian but simply one of work inside a Mexican mine.

Experiment XIX, No. 53 (April 25, 1920). Vision B.

"Associated object" disk of Pathé phonograph recording arias from Rigoletto sung by the tenor, A. Bossi. My conviction was that I should hear about the beautiful voice of tenor Bossi singing Rigoletto, one of my favorite operas, which was my reason for picking out this particular record from some dozens of others. I was never more sadly disappointed with the result; instead of the beautiful music of Rigoletto my Medium heard a tremendous cacophonic noise as if all kinds of musical instruments were being played at the same time.

Experiment XX, No. 11 (Oct. 11, 1919).

"Associated object" a piece of ancient pottery found under the lava bed surrounding the now extinct Mexican volcano Xitle.

While I most assuredly expected to hear the exciting description of a volcanic eruption, the vision obtained corresponded to a small Indian village where all kinds of pottery were made, and to an adjoining military camp where soldiers were exercising.

Experiment XXIII, No. 21 (Nov. 13, 1919).

"Associated object" a small piece of an old Mexican code.

Having obtained said object from an archaeologist, without any

hint as to its origin, I fancied it to be a piece of the linen cover of an Egyptian mummy, and consequently again expected to be confronted with visions of ancient Egypt. This idea of mine probably originated from the fact that during the previous weeks I had been psychometrizing objects related to Egypt, and so it came that I had the absolute certainty that I should hear a description of Egyptian catacombs.

Instead of the vision expected, the Medium referred to the process of making Mexican "papyrus" on the shore of a lagoon situated on the Mexican high plateau, corresponding with the facts, not then known to me.

Referring to the preceding nine experiments I believe I have proved that there was no possibility of thought transmission in the specified visions. Admitting this, I think it logical to deduce the same thing for all the other visions of my Medium, as it is not fair to suppose that in some cases the hypnotizer is unable to transmit strongly former thought pictures to his Medium, while in other cases where no dominant idea exists in his mind, he involuntarily transmits even non-conscious thought forms.

But the most striking proofs for the fact that in lieu of the supposed thought transmission there exists only the transmission of vibrations condensed in the "associated objects" are the two following occurrences:

The scientific commission appointed by the Medical Society "Pedro Escobedo" in order to witness my experiments with the pumice stones, as detailed in the corresponding part of this book, had the different pumice stones, object of their investigations, placed at their disposal. The Medium, as well as myself, were aware of the fact that said commission was to control exclusively the visions produced by said pumice stones.

It having been beforehand agreed upon that these experiments were to be made under most rigid conditions, I turned my back while one of the gentlemen picked out a certain piece he selected and inserted it between the finger tips of the Medium: if the Medium had had any idea at all of what she was expected to describe, she naturally would only describe something relating to one of said pumice stones. As to myself, if I were to form any idea as to what was to be visualized, it could also only be something in connection with the said pumice stones.

But what happened when Dr. Irueste interpolated stone No. 7, which was casually lying on my desk?

The terror-stricken Medium started to describe the horrible sensations of an earthquake, resulting from the object selected by Dr. Irueste, *against our agreement and without anybody noticing his transgression of the agreement*. The pumice stone had to be taken hurriedly from the Medium's hands, in order to prevent general convulsions which had already started.

When called to order Dr. Irueste frankly declared that he had purposely done this, in order to convince himself of the reality that psychometric phenomena were independent of telepathy.

In this way an unexpected proof was furnished by an incredulous examiner in support of the vibration theory, while trying to prove the contrary; this incident proves more than words ever could the independence of Psychometry from Telepathy.

Another happening adds proofs for the theory that the "associated objects" are the carriers of whatever produces the psychometric vision, and not the hypnotizer.

Having received from the interior of Mexico a small box containing several pieces of obsidian of different shapes, I labelled the different objects and subjected every one of them to psychometric experiments. Each one gave a different vision, except two pieces which, to my surprise, produced exactly the same scene, in its most minute details.

One of the pieces referred to is round and has a diameter of about one and a half inches, while the other has a triangular shape and a sharp point.

Upon consulting an expert archaeologist to whom both pieces were submitted, he declared that very likely they were both broken parts of one and the same large obsidian dagger, as used for human sacrifices, the round piece belonging probably to the part representing the handle, and the triangular sharp piece forming the point of said dagger.

WHAT ABOUT OUR SO-CALLED FIVE SENSES?

Since Aristotle maintained in his *De Anima* that "the five senses: sight, hearing, smell, taste and touch would seem to comprise all our perceptive faculties, leaving no further sense to be ex-

plained" it has been considered axiomatic to speak of "five senses" only with which humanity is considered to be endowed.

Though the definition of the signification of the word "sense" is at variance according to the different authors, one condition is invariably agreed upon as essential and that is the existence of a *bodily* organ able to transmit the sensations produced by external impacts, *e. g.*, the eyes for seeing or the ears for hearing.

The Century Dictionary and Cyclopedia defines sense as a "special faculty of sensation connected with a *bodily organ*," while "The American Cyclopedia" goes one step further, considering sense as a special faculty of "sensation by which the *mind* obtains knowledge of external objects and phenomena."

The said dictionary insists rightly upon the secondary value of our so-called "senses" compared with the overshadowing importance of our *brain* when it declares peremptorily that the organs of sense are in reality working tools of the brain, and depend upon the alertness of the brain for efficiency. *It is in fact the brain that sees, hears, smells, etc."*

Considering this fundamental fact as an incontrovertible scientific acquisition, I did not hesitate to declare in the presence of a congregation of learned scientists at a meeting of the Medical Society "Pedro Escobedo" on Dec. 5th, 1919: "*that it is a mistake to claim that it is an absolute condition to have eyes, ears, nose and tongue in order to see, hear, smell and taste;*" as I was prepared to prove.

The commission of scientists named to witness my experiments had to yield to the facts advanced in support of my assertion and their report to the Society reads as follows:

"It is a *duly established fact* that Mrs. Z., while in deep trance and while all her senses were blocked, was nevertheless able to *perceive sensations of vision, smell, taste, hearing and temperature.*"

And these sensations were conveyed to the receptive brain centers from the tips of the fingers of the Medium, *i. e.* through impacts produced on her skin; in other words, her fundamental sense of touch or feeling in each case substituted for the special functions of the different so-called specific organs (eye, ear, tongue, nose).

This apparently amazing fact loses its appearance of exceptionality when we consider that "*de facto*" our sense of touch is the fundamental one which up to our days still retains three different

functions for three different sensations: touch, pain and temperature, while the other functions of hearing, smelling, seeing and tasting are dependent on special organs which in the long run of time, in the higher animals, developed from the sense of touch.

I suspect that in reality we possess more than seven senses, and it would be wise to look upon our admitted senses, be they five or seven, only as reciters of the different forms of sensing, and right here we have to add some more sensations which we have so far neglected: muscular sense, sensation of being high in the air, of whirling around, of falling, of trepidation and of lateral balancing.

All these different sensations were distinctly felt and described by our Medium and by the mere contact of her finger tips with the "associated object."

This extraordinary fact leads us to suppose that the impacts which were transmitted to the primordial organ of touch of the sensitive Medium *were dormant and possibly stored for centuries in the transmitting "associated object"* according to the physical theory of the conservation of energy.

VIBRATIONS AT THE BOTTOM OF MOST PHYSICAL AND PSYCHICAL PHENOMENA.

All sensations result from contact with vibratory motion.

—SWAMI BHAKTA VISHITA.

The first inkling of a possible transmission of vibrations stored in the "associated object" occurred to me on occasion of the already cited experiment with the Egyptian mosaic when, on account of the distance from the scene in question as viewed by the Medium, her description lacked some important details.

At that period, in search for clues, I had been reading the occult teachings supporting the possibility of the so-called "astral body" leaving the physical body, and travelling back into past centuries in order to unravel events and mysteries of past ages. Consequently, in spite of the apparent irrationality of these particulars I gave my Medium strict orders to compel her astral body to leave her physical body and to transport itself to the immediate vicinity of the events to be viewed, in order to obtain all details desired. Her answer was startling, as already stated: "*I cannot move, as I am stuck to the ground. The only things I can move are my eyes.*"

Under these circumstances, considering that her supposed astral body was unable to move to a certain point as directed on account of "being stuck to the ground" the only logical conclusion seemed to be that some intermediate mechanism is entrusted with bringing the distant scenes into contact with said astral body, or to the Medium's subconscious intelligence.

Now we know that the vibration of atmospheric air is the instrumentality which brings to our ears the songs of past years when reproduced by the ingenious phonograph. We also know that vibrations of the supposed ether are what make us see the twinkling of stars possibly extinct since hundreds of years ago. Why could it not be possible, in analogy to the luminous vibrations emanated from the heavenly bodies, and carried on by the ether, that terrestrial bodies should equally be able to emit vibrations of all kinds previously stored in them, even centuries afterward?

If vibrations of solid matter transmitted to the surrounding ether were really the cause of psychometric phenomena, then it was to be concluded that *these phenomena could be produced at will* by well conducted experiments. I therefore selected, among the different classes of vibrations, the one more easily at my disposal—not having a psychical or even physical laboratory to resort to—*sound vibrations*. *It occurred to me to enclose a piece of broken earthenware (a fragment of Mexican pottery) for fifteen days in the case of a wall clock striking the hours and half hours, after which time it was given to the Medium, in trance, with the following result:*

"I hear a *rhythmic noise*, very far off, like drops of rain falling upon glass at equal intervals, besides, I hear, now and then, a melodious noise as if the wind were sighing through the woods."

A control was obtained by handing to the Medium a sister fragment of pottery which had *not* been enclosed in the clock. The result was absolutely negative, as to the perception of any sound either musical or rhythmical.

The conclusion to be drawn from the first experiment was, that *artificially and intentionally psychometric phenomena could be provoked by submitting certain substances to the influence of sound vibrations*.

The second step was to put back the same piece of pottery into the clock case for seven more days, or a total of twenty one days. Result:

"I hear the rhythmic steps of soldiers marching and besides I perceive now and then the sound of music played far away."

For the third experiment the fragment was put into the clock for twenty-one more days. Result: -

"I clearly hear *the tic-tac of a clock and the harmonious striking of the clock bell; one; one, two, three, etc.*"

The mystery was solved, and the vibration theory was proven by methodical experiments at will."

My next endeavor was to find a material which would be less refractory to the condensation of vibrations in its interior than fired earthenware with its glassy surface, and consequently I selected the porous substance of pumice stone, in the hope that it would easily receive *all kinds of vibrations*, and in order to cover the whole ground of our five senses, I exposed one piece to the vibrations of sound, another to those of taste and smell, another to those of taste and a cold temperature, another to smell and heat vibrations, leaving a fifth piece untreated on the theory that it had already (like the others) been subjected to visual (light) vibrations.

Then followed my experiments on January 1st, 1920, those of Dr. Viramontes on January 11th, corroborating my results, and those of January 25th, presided over by Dr. Monjarás, all of which have been narrated on pages 54-70.

The logical conclusions to be drawn from these experiments are, that

- 1st. *All our sensorial perceptions are based upon molecular movements or vibrations.*
- 2nd. *Psychometry is based upon the transmission of molecular vibrations stored in the "associated object" and transmitted to a supersensitive sensorium, i. e. to an adequate Medium.*

These scientific experiments prove to full satisfaction the time-honored teachings of occult adepts who unluckily prefer to let the student find out the truth for himself, according to Eastern methods, instead of adopting the Western ways of convincing by incontrovertible scientific proofs.

"Every thing vibrates," says an occult axiom—"and the manifest differences of the phenomena are due to the difference of rate of vibrations only."

If this vibration theory is correct, then it is to be expected that powerful and strong vibrations would be able to blot out entirely—under certain circumstances—the weaker ones originally condensed in an “associated object”—that this condition is fulfilled is readily proved by Experiment II, No. 62 of May 13, 1920, and Experiment VIII, No. 53 of 14th March, 1920.

Experiment II refers to a string such as soldiers wear around their necks with their identification mark; the intense emotion experienced by the young soldier when seeing a fire bomb blowing his comrades to pieces, overshadowed to such an extent the original impressions condensed in the string that only the military event was recorded by the Medium, while the control string psychometrized in Experiment XV, No. 63, May 15th, 1920, conserved intact the impressions received while being manufactured.

Experiment VIII, No. 53, equally gives full proof of my contention that stronger impacts entirely blot out the original, weaker ones. Here a man in an almost dying condition and with his left hand tries to write on a blank paper an urgent call for medical help; the consequence is that his strong emotion blots out the original vibrations of the paper while being manufactured, which, as the control experiment proves, still subsist in another blank paper of the same block which was not touched by the sick man. (See IX of March 21, 1920.)

Incidentally these two experiments afford scientific proof of the truthfulness of another occult teaching, i. e., *that emotions are of a vibratory nature*. “In the category of nature’s finer forces must be included that class of manifestations which are generally known as Telepathy, Thought Transference, Thought Force, etc., all of which are based upon the fact that *there is present in all such mental states as Thought, Emotion, Desire, etc., a certain rate of vibratory motion, which motion is capable of being radiated from the mind of the person.*” (“Genuine Mediumship” by Swami Bhakta Vishita p. 31.)

The next deduction referring to *equally strong vibrations* permeating the “associated object” will naturally be that in these cases the Medium will perceive *two visions*, one blending with the other, as the vibrations are producing physical interference of two distinct rates of vibratory motion.

Experiments VIII A, No. 54 of March 21, 1920 and XVIII, No. 61 of May 7, 1920, seem to meet this requirement.

In the first case the Medium perceives the emotional vibrations of the sick man, before his right hand was paralyzed, transmitted to the blank paper alternating with the impressions the paper received while being manufactured.

In the second case the leather lining which had undoubtedly "witnessed" many military events of minor importance, also produced two visions; one corresponding to the tanning process—the other corresponding to the war scenes witnessed.

Chance has favored me with an additional proof, and this time an experimental one, that the blending of two visions is exclusively due to the physical interference of two different rates of vibrations.

I refer to Experiment XVII, No. 10 and 12 of Oct. 9, 1919.

Due to lack of experience I experimentally submitted my Medium to two different kinds of vibrations at the same time: one proceeding from a silver coin placed in her right hand, and the second proceeding from a cuff button placed in her left hand.

The blending of these two visions kept on throughout the time the Medium was holding both objects in her hands; and a clear cut or single vision was obtained from the very moment that she was subjected to one class of vibrations, first by taking from her the coin, and later by substituting it for the cuff button. Here again we see that the blending of vibratory influences causes a confused "reading."

Is there any other scientific explanation for these apparently marvellous achievements except the theory of vibrations transmitted to our perceptive brain centers?

TIME AND SPACE IN CATALEPTIC VISIONS.

1. Time.

It is the habit of humanity to look upon the most marvellous phenomenon as commonplace, provided it is repeated many times, so that we become familiarized with it. The physician, for instance, who during his professional life hundreds of times assists nature's greatest mystery, the birth of a child, comes to look upon it utterly without sense of that mystery. The same physician who is aware that memory can at will reproduce past events as clearly as if we were actually contemplating the same anew, unconsciously looks

upon this mysterious phenomenon as a simple and thoroughly comprehensible one.

The same thing happens with that mysterious faculty of mankind which enables us to "sense time," *i. e., to know by intuition* with surprising exactness the hour during the day or night time.

I do not propose to discuss at length the power of a hypnotized person to wake exactly at a given time. Here I only have in view the unconscious faculty of mankind "to sense" the time, as has been the experience of many.

"I have such will power," says many a man, "that I am able to wake up exactly at the given hour to catch the night train. It is simply a question of will power." This erroneous statement may be heard almost daily, and in fact we hear it so often that we finally accept it as correct.

Whoever intends to wake at a given hour certainly has the firm determination to wake, and will indeed wake at some time, but what is the mysterious cause of this awakening exactly at a given hour?

It is again the daily repetition of a mysterious phenomenon which makes us look upon it as commonplace, and it is about this mysterious faculty we are endowed with I wish to speak.

The faculty of "sensing" the time is not an exclusive privilege of the human race, nay, we must confess that lower animals are even more apt than we to "sense exact time." For instance, the rooster seems to have a clock in his head, as we jokingly say.

Without wishing to enter into metaphysical discussion regarding the question whether animals too have souls or not, I will boldly state my conviction that in so far as mankind is concerned this faculty of "*sensing the time*" is a *transcendental faculty of the soul*, which manifests itself in its full splendor the more dormant our supraliminal consciousness is, as happens during the natural sleep and especially during a hypnotic trance.

This transcendental quality is consequently fully developed in our Medium, as may be easily proved by reading again the following experiments: IV, V, VI, XVII, XX, XXI, XXX, XXXII and XXXIV.

Experiments V, XXI and XXX apparently cannot be cited as scientific proofs of said "sensing" faculty since the appreciation of time evinced therein could have been due more to subconscious

reasoning than to intuition, although it may have been, and perhaps it is more logical to assume that it was gained as in the other cases.

Experiment V, No. 30, states: "I am in bright daylight. The sun is in the zenith." It is possible that the sun was directly observed, and in consequence the hour of day deduced.

Experiment XXI, No. 15, reads: "It is night, I see the stars shining." Here also the observation of the stars may have induced the Medium to calculate the time.

Experiment XXX, No. 51 states: "It must be about sunset, according to the violet tint of the atmosphere." Here again we possibly may have to confess that the observed violet tint of the atmosphere was the principal factor for calculating the time.

But even waiving these particular experiments, we still have five others on hand which can justly claim that the calculation of the hour is only to be explained by the transcendental "sensing" faculty referred to.

Experiment IV, No. 26 states briefly: "It is night, about 11 p.m. and the moon shines brightly.

Experiment XX, No. 11, "It is early in the morning."

Experiment XXXII, Nos. 39 and 40: "It is plain daylight about 9 a.m."

Experiment XXXIV, Nos. 17, 18, 19 and 23: "It is plain day, about midday."

In all these experiments the Medium gave the time without being asked, stating her "sensing" in such plain words that there is no mistake possible, and the only logical objection which could be raised is the following one: We are quite willing to admit the existence of such a transcendental sensing faculty, but what proofs can be adduced in favor of same?

Here again I am lucky enough to have a living witness who above his signature *certifies that the hour calculated by the Medium in cataleptic trance did really correspond to the time the events occurred.*

I refer to Experiment VI, No. 65, which was made on June 15th, 1920, with a piece of leather lining the inside of the military cap of General Carlos Dominguez, worn the night President Carranza found his death at Tlaxcalantongo: "It is dark night and it rains heavily. I can only see some feet ahead on account of the darkness. *It must be about three in the morning.*"

General Dominguez states positively, and so does the late Prime Minister Aguirre Berlanga, that the assault against the Presidential party occurred *between 3 and 4 a.m.* of the 21st May, 1920, while it was raining heavily and the night was pitch dark.

Out of the experiments wherein the hour is "sensed" by the Medium I have so far purposely omitted Experiment XVII, No. 12, vision B, as only in this instance the Medium gives a wavering account of the time, which is quite contrary to her other *positive statements* referring to the time sensed.

"I am in a dark cave, *it seems to be night.*"

Here she conveys the idea that the darkness was a misleading factor making her infer that it was night, and still she is not convinced of this: She only says, "It seems," and she does not declare certainly, in spite of the darkness, that it is really night. The reason for her unusual wavering is obvious: *She simply did not have the impression that it was night*, and even the darkness could not induce her to state flatly "It is night." (Appendix 11.)

Do we need a better argument for the existence of the transcendental faculty of "sensing the time?"

Before closing the section devoted to "Time" it is worth while to call the attention of my readers to an exceedingly interesting discovery which I made while experimenting with the fragment of pumice stone deposited in the wall clock striking hours and half hours, on the crucial test of January 1st, 1920.

Upon the query about what she was hearing, smelling, tasting or seeing, Mrs. Z. said positively: "I hear the tic-tac of a clock, and I also hear the striking of hours: *one—one, two, three; one—one, two, three, four; one—one, two, three, four, five.*"

The single "*one's*" corresponding each time to the striking of the half hours, it is evident that the time elapsed between the first "*one*" and the second "*one*" corresponds to one full hour in time, *i. e.* to 60 minutes ordinary time of our daily life.

Now I have to state that the time elapsed between the first and second "one" of the Medium's counting corresponded only to 60 seconds, or one minute, which means that the vibrations of our human mind, or at least hers, run at a rate sixty times swifter than the ordinary time as measured by our clocks.

The rapidity for reasoning of our human mind when freed from the control of our brain, that is the rapidity of our perceptions of

the succession of events while we *dream* is sufficiently known to exist by all physiologists; but I doubt whether any one has so far succeeded in giving positive data and measures as to the swiftness of said mental subconscious processes.

2. Space.

"Hyslop was certain that it is by the utilization of natural laws hitherto unrecognized that psychical research is proceeding to its goal."

This true judgment written by Rev. G. W. Douglas in his panegyric of the late psychical leader, condenses the hope and wishes of every worker in the vineyard of anti-materialism. To "dis-occult" the hidden laws of nature is the great aim of the students of occultism.

The road is long and tedious, and it is only through mistakes and errors that we reach the goal which is the truth.

Imbued with the ideas of the psychometrists employed by Prof. Denton in his experiments, I started my studies with the full conviction that the Medium every time converted herself, as it were, into the very object psychometrized, this being the only means of experiencing the sensations stored in said object.

On October 6th, while psychometrizing a piece of the backbone of a manatee, or sea-cow, an aquatic mammal living in the shallow waters of rivers and estuaries, the Medium stated that she felt as if she were half buried in a kind of slimy mud and therefore could not move on, as she was ordered. This statement seemed to corroborate the impression that the Medium had, so to speak converted herself into a manatee for the time being.

On October 8th, 1919 (Experiment VII, No. 9) the Medium repeats again that she cannot move, as ordered, and for the first time uses the words, "*I am stuck to the ground.*" But as she also states that she is hidden in the grass at a distance of about fifty meters from the dancing Indians, I perforce have to dismiss the idea of her being converted into an Indian.

On Oct. 9th, 1919 (Experiment XVII, Nos. 10 and 12) Medium states anew the impossibility of her moving around freely and gives the distance which separates her from the chief actor of the scene, Emperor Maximilian, "I am standing in the last row of the multitude lined up." This could be calculated to represent a distance of

about 5 meters from the center of the street where the imperial cortège was passing.

On Oct. 11th, 1919 (Experiment XX, No. 11) the Medium makes the following statement: "I am at a considerable distance from the camp, and feel unable to move near them, as if I were stuck to the ground." This third positive indication of the same sensation of immobility combined with a variation of distance in each instance (50 meters, 5 meters and "a considerable distance") made me give up definitely the supposed transformation of the Medium, and led to the path where truth could be found.

I ordered the Medium while yet in hypnotic trance to check up mentally the distance from where she had seen *the military camp and pottery workers*, and as soon as awakened she pointed at a house in the neighborhood as being at the distance viewed in her vision.

The distance of said house from her home was found to be some two hundred meters.

From that moment on in every experiment I kept track as much as possible of the distance at which the vision was seen, and finally by comparing, by studying carefully the origin of the "associated object" and the locality each came from, and the epoch it belonged to, so far as I was able to ascertain, I discovered, or better said, my Medium herself discovered the following law:

The distance the scenery is viewed from corresponds in meters to the number of years past since the "associated object" witnessed the events, at the rate of ten years per meter.

The proofs of the correctness of the enounced law are easily obtained from the stories of the visions.

Present time is always characterized by the Medium's sensation of being in the immediate vicinity of the actors.

I. Exp. 41 (6th Jan., 1920)

Leaf of an artificial flower—"I am in the midst of them and feel their immediate vicinity."

II. Exp. 62 (13th May, 1920)

Epoch: Present time, 1919. Soldier's string. "I am on a battle field. In front of me I see a man standing."*

*In the experiment yet to be related, with a piece of paper found in a bottle at sea, the psychic also stated that the Spaniard was "in front" of her, but more precisely put the distance at from 50 to 60 centimetres, which would,

VI. Exp. 65 (15th June, 1920)

Epoch: Present time, 1915. Leather lining of military cap. "I see the flashing up of fire-arms all around, before me and behind me."

VIII. Exp. 53 (14th March, 1920)

Epoch: Present time, 1920. Blank paper of Dr. X. "I am in an office, sitting on a desk in front of a man."

XIII. Exp. 4 (Oct. 4th, 1919)

Epoch: Present time, 1919. Shell from Vera Cruz beach. "I am amongst the animals, they are not afraid of me in spite of touching me as they pass by."

XVII. Exps. 10 and 12 (Oct. 9th, 1919)

Epoch: Present time, 1915. Vision A—Maximilian's cuff button. "I am standing in the last row of the multitude lined up."

(Distance viewed from: 5-6 meters, equal to 50-60 years. Maximilian left Europe for Mexico in 1864, that is, 56 years ago.)

XXIX. Exp. 50 (15th Feb., 1920)

Obsidian arrow from Teotihuacan "I am at a distance of about 70 meters."

Distance 70 meters equal to 700 years.

The second civilization of Teotihuacan is supposed to correspond approximately to some 800-900 years back.

The Medium may have incorrectly gauged the distance, or the archaeological estimate of the time elapsed, confessedly not certain, may be excessive, but roughly, at least, the distance in the vision approximated to the epoch.

VII. Exp. 9 (Oct. 8th, 1919)

Collar of Botocudo Indians. "I calculate the distance to be about 50 meters."

Distance 50 meters equal to 500 years.

Botocudos an Indian tribe of Eastern Brazil, occupying the inland regions at the time of the conquest by the Portuguese in 1500 (that is some 500 years ago). Now almost extinct.

XXXII. Exps. 39 and 40 (4th and 6th Jan., 1920)

Obsidian dagger. "Just in front of me at a distance of some

if Dr. Pagenstecher's theory is correct, indicate that the scene took place from five to six years previously. In fact, the Spaniard disappeared about five years before the date of the vision.—W. F. P.

60 meters I see four great idols."

Distance 60 meters equal to 600 years.

Human sacrifices in Mexico were flourishing all over the country before the conquest by the Spaniards in 1520, i. e., some 400 years ago, but of course existed earlier also.

V. Exp. 30 (Dec. 3rd, 1919)

Piece of marble from Forum Romanum. "I calculate the distance from 80 to 100 meters."

Distance 80 to 100 meters equal to 800 to 1000 years.

The destruction of the Forum Romanum took place in 1084 under Pope Gregory VII, that is to say, some 800-odd years ago.

XX. Exp. 11 (Oct. 11th, 1919)

Military camp and pottery workers. "I am at a considerable distance from the camp."

Distance calculated 200 meters, equal to 2000 years.

The piece of pottery psychometrized was found buried under the lava bed of the Mexican volcano Xitle, which had its last eruption shortly before the beginning of the Christian Era, not far from the time that Herculaneum and Pompeii were buried under lava: some 2000 years ago.

XXX. No. 51 (May 7th, 1920)

Stone idol from Teotihuacan. "I am very far off, much more distant than in the vision of the military camp and pottery workers."

Distance calculated 250-300 meters equal to 2500-3000 years.

The first civilization of Teotihuacan is supposed to reach back some 2000-3000 years.

If this law should be corroborated by future experiments, its extraordinary importance would be proclaimed not only for scientific, historical and archeological researches, but especially for the *progress of physical science*.

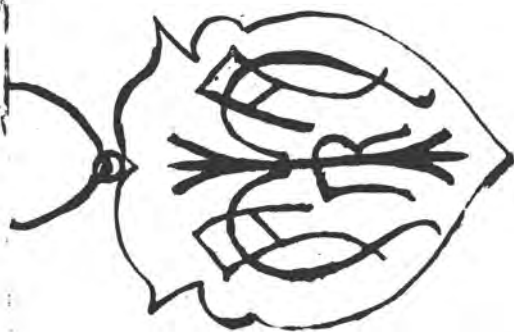
Since science nowadays teaches that movement lies at the bottom of almost every physical phenomenon, inasmuch as all the different forms of energy such as sound, color, heat, light, electricity, invisible rays, etc., are only different rates of vibration, this newly discovered law may be called upon to show that *vibrations stored in matter for centuries gradually undergo changes in their rates of motion* to such an extent that the former distance at which, according to

I



ARTISTICAL CALLIGRAM
DRAWN BY JEWELLER

II



LUMINOUS CALLIGRAM
VISUALIZED BY MEDIUM

Figure 9. (See pp. 102-103.)

the laws of "attuned chords" a re-vibration ought to be elicited, proves inadequate for this purpose, *unless it be increased* in a certain proportion to the time elapsed, i. e. one meter for every ten years.

Unluckily my physical knowledge is not profound enough to grasp this arduous problem, and I call upon whoever is more trained in this special science to lay open the mysterious causes which call for an *increase of distance instead of a reduction of the same*.*

In any event this law corresponds perfectly to occult teachings, judging by the following quotation:

"As regards the time at which events will come to pass, each seer is usually impressed with regard thereto; but, as general rule, *visions appearing in the extreme background indicate time more remote*, either past or future, than those perceived nearer at hand; *while those appearing in the foreground or closer the seer, denote the present or immediate future.*" (Swami Bhakta Vishita, "Genuine Mediumship" p. 98.)

It is for the learned physicist to draw his conclusions to the benefit of science.

THOUGHT PICTURES AND THOUGHT FORMS.

Whoever is conversant with Oriental philosophy knows the extraordinary stress which is constantly laid upon the axiom: "*Thoughts are events*," in that as every event is invariably preceded by the corresponding thought, it for that reason may be looked upon as an "non-materialized" event.

Even our western laws admit to a certain degree said occult axiom, since there is no judge who would convict as murderer a man for the accidental killing of another, whilst again there is no judge who would not condemn as an *in esse* murderer the one who by pure chance missed the man he intended to kill.

Thoughts are certainly events in so far as they are able to impress by their vibrations whoever comes within the radius of their action.

Unluckily for us Westerners, the oriental appeal to unconditional

* If the supposed law should become confirmed, I would be inclined to look for psychical rather than physical causation; by mental mechanism which translates intensity of vibrations into terms of distance.—W. F. P.

belief until truth reveals itself to our inner self does not agree with our education and civilization, and this is the reason why said dictum has not found the acceptance it deserves.

The very interesting experiment I shall submit to my readers in the following pages, will possibly give additional weight to the belief in the existence of "thought pictures," and I therefore do not hesitate to publish the same in full, in spite of foreseeing that it will meet with much disbelief. *Amicus Plato, sed magis amica veritas.*

A lady friend of ours, who seemed to be particularly fond of my wife, had on several occasions shown us marked courtesy to such extent that it was thought fitting to reciprocate in some way her many civilities. A present in the form of a medallion bearing her name "Maria" in interwoven letters (so-called calligram or monogram) being thought of, the beautifully executed design of it met with her complete approval.

Shortly after chance (if there is such a thing, which I doubt) brought into my hands a slip of paper containing an uncharitable remark about a person dear to me, and spite of its not bearing any signature the suspicion flashed through my mind that the lady referred to above might have been the author of said uncalled-for criticism from pure levity.

The occasion to test my Medium's faculty in that particular line was not to be overlooked, and in consequence I gave said piece of paper to my Medium with a request to report her vision with full details.

After giving a short description of the room the writer of the paper happened to be in, a most exact picture of the suspected lady was forthcoming, so that all doubt was absolutely excluded: the face, the dress, the coiffure, in fact an unmistakable portrait of the person was given.

Knowing the great fondness of all Mexican ladies for jewelry and recollecting the writer's predilection for an odd looking heirloom which she used to wear almost daily, I hoped to obtain additional proof in the case, and ordered the Medium to describe any jewel she might see on the lady. She did not describe the heirloom referred to, but this is what she said:

"I see a *luminous* medallion pendent from her neck on a thin chain. It looks like a monogram with interwoven letters. In the

center I see a large "M" with a large "I" crossing it. On both sides an "A"—now I catch it, it is the name "Maria."

After having awakened the Medium I at once asked her to draw the calligram visualized. This was done in my presence without loss of time. I now refer my readers to the corresponding picture where they will find the two calligrams, one as designed by the jeweller and the other one as drawn by the Medium. That a surprising resemblance exists between the two drawings no one could deny; they are almost identical.

It must be emphatically stated that the Medium knew neither the lady in question, nor the story of the medallion gift.*

And now comes the exceptional feature of this fundamental experiment (August 24th, 1920). (See Appendix No. 12.)

The medallion was never made.

In consequence, the medium did visualize the "thought picture" of a non-existing jewel.†

Here I close my relation of the most marvellous of all my experiments, not without quoting the words of a French celebrity, Prof. Grasset of Montpellier:

"Facts are not to be discussed. Either they are facts or they are not, that is the only thing to be argued."

To whoever wishes to take it, I pledge my word as a gentleman that the related fact occurred exactly in the way it is told. I will even say more, and that is *that visualization of thought pictures has been observed by me on several occasions*, but inasmuch as the others cannot be proved, I prefer to refrain from referring to them myself, and will leave it to Mrs. Z. to describe them in the second part of this book under her own responsibility, which I am nevertheless willing to back up.‡

* I have inspected the original drawing by the medium. The cut numbered II is from a photograph of it.—W. F. P.

† But the drawing existed and we might suppose that it was clairvoyantly seen. Still, seeing the ornament around the neck of the lady, where it had never been, does suggest telepathy.—W. F. P.

‡ I call upon every one of my readers who has carefully read Experiment II, No. 62, of the 13th of May, 1920, to use his own judgment when comparing the medium's vision with the testimony of Sergeant F. Saenger, as detailed in Appendix I, No. 2; it will then be clearly seen *that the medium actually visualized the emotional thought pictures* of the young soldier, conceived at

EPILOGUE.

A TENTATIVE RATIONALIZATION OF PSYCHOMETRY.

I.

It is possible to transmit through the air without direct contact vibrations from one chord to another, provided that both chords are exactly of the same structure and "*in tune*" (same length, same tension and same thickness) and provided also that a certain distance between them is not exceeded.

Vibrations in the chords are started by either striking *one* of them directly with the bow of a violin, or by starting sound vibrations in the atmosphere around it by means of a *tuning fork* of corresponding pitch.

Once the first chord is set to vibrating, sympathetic vibrations will soon after also start in the second chord, providing it is "*in tune*" and within the prescribed distance, and both chords will keep on ringing for a certain length of time, mutually intensifying their vibrations.

Though the second chord is surrounded by a multitude of other chords, and even buried under thousands of others which are not "*in tune*" with the stricken one, the one "*in tune*" only will automatically respond to the call of its mate.

II.

Human intelligence has invented an apparatus which retains for years the potentiality of musical sounds—so as to *reproduce at will a singer's voice even after his death*—the phonograph.

the moment that he realized that an incendiary shell had torn to pieces the friends with whom he had chatted a short while before, *and not the real scene* with which the young man was unexpectedly confronted when he rushed out from the under-ground.

As it was, the young man came too late to witness what had preceded the conflagration of the straw-filled barn, but his horror-stricken mind was alert enough to visualize mentally the already passed events in the very way they occurred. It seems logical to conclude, therefore, that these mental pictures actually set the corresponding emotional vibrations into the fibres of the string around the soldier's neck, and these stored-up vibrations, acting as a "*tuning fork*," produced the corresponding visions in the medium's super-sensitive brain.

Another apparatus has been invented which is also able to retain for years the pictures of events, so as to *reproduce them at will even years after they happen*—the cinematographic camera.

I do not expect that the wizard Edison will succeed in inventing a compound apparatus which will not only register and preserve, but also reproduce at will, *whatever vibrations may exist in the Universe*, such as vibrations of light, sound, heat, cold, taste, smell, etc., for our human intelligence has its limits.

But there is another wizard, infinitely more able and intelligent than our Edison, and that is the Supreme Builder of the Universe, who made such an apparatus millions of years ago, which not only registers and preserves, *but also reproduces at will*, whatever vibration it has been stricken by during its existence. *This marvellous apparatus is the human brain, and its power to reproduce at will the vibrations it has been stricken by, converting them into thought pictures, is called Memory.**

If we poor beings, God's creatures—for my argument is frankly Deistical—have a brain with intellect and memory, is it not altogether foolish to suppose that He, the Supreme Builder of the Universe, is devoid of intellect and memory?

It would seem to be foolish indeed to suppose such an absurdity; on the contrary we have full reason to believe that His intelligence is unlimited, likewise unlimited His power of memory, so much so that whatever has occurred since the world was a world, from the most important event to the most insignificant details, is recorded by Him, and may be recollected by reviving its vibrations under given circumstances.

III.

Our human thoughts are in some way connected with vibrations of our brain, these being either the cause or effect of said thoughts. This is today the scientific creed.

If it were possible to start in our brains, by means of an "associated object" containing the vibrations corresponding to certain events of the past, analogous vibrations, would these be able to

* This theory of stored-up vibrational impressions in specific brain cells acting as "registering films" might give a clue for unravelling the riddle of the mechanism of memory, if accepted.

provoke in the supposed Cosmic Brain a sympathetic response from whatever were in tune with the "associated object's" vibrations? This would be in accordance with the laws of the two chords in tune.

Here is one way of stating the mechanism of Psychometry:

THE "ASSOCIATED OBJECT" WHICH PRACTICALLY WITNESSED CERTAIN EVENTS OF THE PAST, ACTING IN THE WAY OF A TUNING FORK, AUTOMATICALLY STARTS IN OUR BRAIN THE SPECIFIC VIBRATIONS CORRESPONDING TO SAID EVENTS: FURTHERMORE, THE VIBRATIONS OF OUR BRAIN ONCE BEING SET "IN TUNE" WITH CERTAIN PARTS OF THE COSMIC BRAIN ALREADY STRICKEN BY THE SAME EVENTS, CALL FORTH SYMPATHETIC VIBRATIONS BETWEEN THE HUMAN BRAIN AND THE COSMIC BRAIN, GIVING BIRTH TO THOUGHT PICTURES WHICH REPRODUCE THE EVENTS IN QUESTION.

We have made use of a simple *simile* which may help us to grasp at least one aspect of this unsoundable mystery called Psychometry, but it is an imperfect simile too, as will be seen.

Even supposing it to be an absolute fact that the process of human thought is intimately connected with vibratory movement of particles of our brain, it is not the *physical vibrations which are able to convert themselves automatically into immaterial thought-pictures*, just as little as the mere act of focusing the luminous vibrations upon a screen is equivalent to the production of a vision; a picture spread out upon a screen where no human eye is present to see said picture can never produce a *vision*, nor will ever the sounding of a gong provoke *audition* in the absense of living beings.

WHAT IS NECESSARY FOR CONVERTING VIBRATIONS INTO THOUGHT FORMS IS THE EXISTENCE OF AN INTELLECTUAL SOMETHING, CALLED AS YOU LIKE, EGO, SUBCONSCIOUS MIND, SOUL, WHICH HAS THE MYSTERIOUS POWER OF CONVERTING MATERIAL MOVEMENTS INTO IMMATERIAL THOUGHTS, OF CONVERTING PHYSICAL PROCESSES INTO PSYCHIC CONCEPTIONS:

There lies the mystery.

ONCE OUR SO-CALLED SOUL IS ATTUNED TO THE VIBRATIONS EMANATING FROM THE "ASSOCIATED OBJECT" AND, FURTHERMORE, ONCE OUR PREVIOUSLY ATTUNED SOUL HAS BEEN BROUGHT TO THE DISTANCE NECESSARY FOR CONTACT WITH THE COSMIC SOUL, IT REVIVES IN SAME BY SYMPATHY THE DORMANT VIBRATIONS CORRESPONDING TO SAID PAST EVENTS, AND THUS WE SEE REPRODUCED OUT OF THE LIMITED PICTURE GALLERY OF NATURE'S MEMORY ONE CLEAR CUT PANORAMIC VIEW WHICH WE ARE ABLE TO CONTEMPLATE BY MEANS OF OUR SOUL'S IMMATERIAL EYE. IN ONE WORD, WE BEHOLD AN ASTRAL VISION.

PART II.
QUESTIONS, ANSWERS
AND
CONSIDERATIONS

BY
MRS. MARIA REYES DE Z.
TO THE MEMORY
OF
MY TWO LITTLE DARLINGS
PABLITO AND ADOLFITO.

INTRODUCTION.

I state only the facts, desiring that others may direct their attention to this subject and arrive, if possible, at a solution of the problem.

—ELIZABETH M. F. DENTON.

"There are, perhaps, few persons who are by nature more thoroughly skeptical than I; instructed from infancy to accept nothing as true which failed to address itself to my reason, or which could not be substantiated by facts . . . I have no word of reproach for those who hesitate to accept the statements contained in this volume until they have investigated the subject for themselves. I am even certain I should have been one of their number, had the evidence been presented by another to my understanding only, instead of having come home with its facts to the recognition of my senses."

These are the words used by Mrs. E. M. F. Denton as introduction to her "considerations" about Psychometry, published in the second part of her husband's researches and discoveries, under the title: "The Soul of Things."

These very words come to my mind as the best expression of the thoughts which flash through my brain while writing down—at the request of Dr. Pagenstecher, author of the preceding part—my impressions and conclusions about facts, for which no proofs are available, since they belong to the domain of subjective experience.

I am perfectly aware that the deductions and relations I am going to publish in the following pages have no other backing than my honest and sincere conviction of their veracity—nevertheless, I



Maria Reyes
de H.

think it my duty not to withhold them from publicity, since they may be the starting point of new critical investigations, *which will prove their reality later on.*

Inspired by the essentially womanlike method used by Mrs. Elizabeth Denton, I am going to condense in form of questions and answers the most important items of my large experience, so as to make intelligible to those who never had a chance to witness them, the apparently marvellous phenomena described in this book.

To force my belief upon any one is not possible, nor is it my object, but in spite of all probable criticism and disbelief I shall sustain with conviction the famous words Galileo is said to have murmured after he had been obliged to abjure his doctrine of the movement of the earth around the sun, as the only means of avoiding shame and prison: "*Eppur si muove.*"

Question I.

How did you come to realize your mediumistic faculties?

A protracted convalescence after a successfully performed operation for threatening general peritonitis (operator Dr. Pagenstecher) and an old ulcer of the stomach with its frightful consequences, made life quite intolerable to me, and the most distressing symptom of all proved to be an almost absolute lack of sleep. There were weeks, nay, months and months of complete insomnia, and I had nights when I slept only half an hour, or three quarters of an hour, at most.

All internal medicine proved to be a failure, and considering the situation as almost hopeless, the doctor proposed as the last resort a trial of hypnotic suggestion.

The treatment started on September 29, 1918, and the result obtained after a few sessions was that, on hypnotic order, I was able to sleep half an hour, then an hour and a half, and so on, until I succeeded in sleeping from three to three and a half hours in a night, which I had not done for years.

One day while being hypnotized, and having my eyes closed (as the doctor told me later on) I fancied that I saw my eldest daughter, a girl of fifteen, standing behind the wooden door leading to my bedroom, and the idea that the child might walk into the room and see me in a hypnotic condition impressed me so disagreeably that I began to tremble and to show symptoms of convulsions.

Upon the doctor's query as to the reason for my nervousness, I said: "I see my daughter standing behind the door and watching our doings, and I object to her seeing me in this condition."

This *vision through solid matter proved to be the truth*, and from that very day the doctor began to train my psychical faculties in a methodical and scientific manner, so that within a few weeks I was fully developed.

I was able to sense his presence, *i. e.*, to know positively if he was in the room or not, or if other persons were present besides him, and how many. I began to see, upon order, first a kind of shadow corresponding to the body of the doctor; later on I was able to see him with absolute clearness, whether I was blindfolded or not, and whether he was standing in front of me or at my back, or even behind a door, as it happened several times.

When the doctor was in my immediate vicinity I had no special sensation, except that of "sensing his presence" but as soon as he began to withdraw I felt a growing "*attraction*" which *increased with the distance* he was from me, instead of diminishing.

After some weeks I was able to see his so-called "astral colors" that is, I saw his right side surrounded with a *luminous* transparent bright blue shade, and his left side surrounded with an equally *luminous* and transparent color, but of clear red.

After some months I began to see with absolute clearness, a *luminous*, seemingly electric, *cord uniting my body to his*, starting from my chest and extending to his. This cord seemed to diminish in thickness as soon as the distance between the doctor and myself was increased, and to thicken again upon our approaching each other.

One of the most curious sensations I always have as soon as I begin to be "off," that is, unconscious, is that of "*levity*." I feel as if I were floating in the air, and this sensation was the reason which induced the doctor to hypnotize me one day in his office, where a diminution of my weight as well as of his could be proven as certified by the scientific commission named by the Medical Society "*Pedro Escobedo*." On one occasion our loss of weight amounted from 100 to 150 grs. (3 to 4 ounces on Fairbanks scale.)

Question II.

Do you fall into a cataleptic trance every time you are being hypnotized?

No, I do not; this *automatic cataleptic trance* is independent of

pure hypnosis. The hypnotic sessions began on Sept. 29, 1918, and it was not until Nov. 6, 1919 that my cataleptic condition was discovered by mere chance, as already stated, i.e. one full year later. During the first year of experiments seventy nine purely hypnotic sessions were held, and during all this time I was perfectly able to move around, stand up and execute any locomotion ordered by the hypnotist.

The psychometric studies began on Oct. 1, 1919, and this is the exact date, I suppose, on which my cataleptic trance manifested itself. On Nov. 6th, 1919, my cataleptic condition was discovered and since that day it has been observed that my cataleptic rigidity developed itself within two minutes after my having been ordered to psychometrize an "associated object."

Once the object was removed from my fingers, the cataleptic condition subsided, also automatically.

In the course of time there developed another condition which also invariably produces this same automatic *cataleptic state*, that is when I am ordered to give answer to highly *transcendental questions*, as for instance: the definition of death; the existence of a soul; the existence of a Supreme Being, eternity or the description of future events (Aug. 27, 1920).

Some minutes after having received order to answer to these questions I feel a progressive rigidity invade my body, my heart seems to beat with less vigor, my respiration gets shallow and my voice becomes almost imperceptible; a death-like sensation, in one word.

All of a sudden an answer flashes through my mind, *without any thought effort*, and I feel impelled to give an answer seemingly *inspired* in me. In these moments I could not resist answering exactly what I feel is wanted, *as if I were the helpless instrument of someone talking through my mouth*.

One day the doctor asked the reason why I fell into automatic catalepsy when dealing with transcendental questions, and I recollect perfectly my immediate answer: "*Because it is the only way to get into communication with higher spirits.*"*

Why did I answer in this way? Who dictated the answer to me? What does this answer mean? What about spirits?

* It must be borne in mind that Sra. de Z. remembered what took place in trance in cases where the hypnotizer directed her to do so.—W. F. P.

To all these questions I have no answer, nor do I pretend to know why. It is a fact I state—no theory, no explanation nor any deduction are forthcoming from my side. Facts only.

In justice to myself I must say that I have never believed in spiritism, nor visited any spiritistic circle, *nor ever read any spiritistic book.* I have always held myself perfectly aloof from any contact with spiritism.

Comparing my absolutely passive condition on these occasions of "inspiration" from outside, I always feel a great mental stress when psychometrizing. I am tired and played out after a psychometric session, while after a session of "inspiration" I feel fresh and disposed to work, for the simple reason that my brain does not perform any work at all.

Question III.

Do you sometimes get excited about the scenes you visualize?

Most certainly I do, as *it is not a panorama I am looking at*, as an interested spectator. I absolutely live the events I visualize; I feel the horrors of the earthquake; I feel the burning flames of liquid fire ejected by a volcano; I hear the distressing yells of the sacrificed Indians; I feel the horrible sensation of being whirled around in the air and then that of falling with dizzy rapidity through ice cold regions into a bottomless abyss. I really do suffer. All my senses are awake; I hear, I see, I taste, I smell. I feel cold and heat, I feel suffocated, in one word, I live through the scenes *I see as if I were personally present.*

Question IV.

Do you believe you have an additional sense which others are unaware of?

This I do not know; but it is a fact, many times proved through my psychometric experiences, that I am able to "sense" the hour. Is it not that I am guided by the height of the sun or the location of the stars: I must positively state that I *feel* the exact time, in the same way that I *feel* the vicinity of a wall behind me, or as I *feel* the presence of one or several persons in the same room, or as I *feel* the weight of water upon me.

This act of "sensing" is independent of any exterior sensibility of the skin, by which, for instance, the heat of the day or the cold

El buque se hunde
adios mi Luisa, cuide
a mis hijos que no
me olviden ^{tu}
Benito

Habana
Que Dios te ampare y
a mi tambien adios

Figure 10. The Psychometrised Paper Found in a Bottle. (See pp. 116-120.)

of the night might be conveyed to my brain. It must not be forgotten that while in a hypnotized condition all sensibility is entirely blotted out; therefore, the act of "sensing" the time is to be looked upon as something independent of external atmospheric conditions.

There is another way I am able to measure time exactly; that is when ordered to wake up from my hypnotic sleep exactly at a certain hour; say two or three or two and a half minutes after a given sign, such as clapping the hands. I take the doctor as witness that this order has always been executed with the greatest exactness, *on the second*, by means of the following mechanism:

On the very moment I receive the order to wake up at a given time, I see before my "internal eyes" a clock with its pointers moving along. At the very moment these pointers stop their movement I feel an imperious necessity to open my eyes; and that is the exact time at which I was ordered to wake up.

Question V.

Are you able to see the inner organs of your own body?

Certainly I am. When ordered to do so, I see my stomach, I see the ulcer of said organ in form of a red bleeding surface. I see the shape of my own heart, and I can see inside of the doctor's brain, when ordered to do so, as he can certify. *I can even see the pictures of thought existing in his brain* at the time, when I am ordered: for instance, I have very often seen the *luminous* picture of his mother and of other persons he was thinking of without telling it to me, and in every instance he has had to confess that I did describe the person he had in mind.

Question VI.

What part of your body is the most appropriate one to be brought in contact with the object to be psychometrized?

The tips of my ten fingers only. As soon as I have taken the object into my hands, I involuntarily apply the tips of all my fingers to same and gradually commence to feel a complete rigidity invading my whole system, and when completely cataleptic I begin to see the vision; at first dim and cloudy, and gradually it clears up until I perceive a clear cut vision; as if it needed "focusing" it seems to me.

I have to add one curious phenomenon which has always perplexed the doctor extraordinarily, and myself no less.

While in *deep hypnotic trance* all my senses are blocked, and not only blocked, *but transferred to the hypnotist to such an extent* that I feel the pricking of *his* ears; I taste the sugar or salt put on *his* tongue, and I hear the watch put in the vicinity of *his* ears. I also feel the burning sensation whenever a match is brought near to *his* fingers.

At the beginning of a *psychometric experiment*, that is, before complete catalepsy has set in, I am still able to feel, dimly, whatever sensation of smell, taste, hearing and touch has been elicited in *his* body; but as soon as the psychometric vision is completely "focussed" *i. e., when catalepsy is complete* and the vision clear cut, then a most interesting phenomenon has been always observed: *all my senses seem to be concentrated in the "associated object" only.* I feel the pricking of the object with a needle as if *my* fingers were being pricked. When the object is moistened with alcohol, *I* have the taste of alcohol in my mouth, and when a match is brought near the object, *I* feel my fingers burnt, etc.

In other words, *my former exteriorised sensibility which had invaded the hypnotist's body en rapport with me, has concentrated itself in the "associated object" during my cataleptic trance.*

And if by lending myself to be subjected to psychometric experiments without any further aim than to help the advance of science and morality, and if by doing so I should in some modest way have contributed to the regeneration of humanity, by again bringing home to some of my readers the existence of an immortal soul incarnated in our mortal body, that would be the highest reward I could ever dream of, which would most splendidly repay all discomforts I have experienced.*

Mexico, January 1921.

(Sgd.) Maria Reyes de Z.

* This statement, though it owes its form and arrangement to Dr. Pagenstecher, is compiled from the medium's statements regarding her sensations, feelings and opinions, is an accurate representation of the same, and as such is ratified by her over her full signature.—W. F. P.

PART III.

FINAL WORD

BY

DR. GUSTAV PAGENSTECHER.

A CLIMACTIC TEST.

THE IDENTIFICATION OF A DROWNED HUSBAND.

Professor W. Denton predicted that "Psychometry will yet be employed for the discovery and prevention of crime." (*Soul of Things*, p. 287.) I recall this saying when I reflect on the results brought forth by certain of the experiments with Sra. de Z., and especially that about to be outlined.

As will be seen, a man whose fate had been for long years shrouded in apparently impenetrable mystery, and of whom the Medium had not the least inkling of knowledge, was minutely described by her and the terrible drama of his death rehearsed in minute detail, giving his distressed family the disclosure of the hidden truth, less hard to hear than the gnawing pain of continuing uncertainty, and of hope desperately at war with despair.

What I give is merely an outline, made up from the principal documents in the case. For full particulars, and for various other authenticating details, the reader should consult the *Journal* of the American Society for Psychical Research, issue of January, 1922, and especially its *Proceedings*, Vol. XV, pages 216 to 240.

THE APPLICATION FOR PSYCHOMETRIC INFORMATION.

Tokio, January 31st, 1921.

Dr. Gustav Pagenstecher, Mexico City.

My esteemed Doctor and Friend:—

On the 23rd of this month I wrote you a letter informing you of my arrival in this City, and of our uneventful journey on board my yacht "Maria del Consuelo" in spite of all the annoyance caused me by Alphonse and Albert.

According to my calculation I suppose that the present letter

will reach you between the 21st and 23rd of February, and that I shall at once get an answer.

Together with this letter you will receive a *sealed paper* with the hope that Mrs. Z., with her *superhuman power*, may tell you whatever scene she witnesses, either agreeable or terrible. I know positively that it was written under strong emotion, and therefore I do not doubt of a good result.

Considering that it is not intended to furnish you with a nice psychometric experiment, only, but to *render a service* to friends of ours, *identifying* the writer of said paper, I beg you to try to obtain from Mrs. Z. the most precise details as to sex, apparent age, stature, color of the skin, hair and eyes; in case it should prove to be a man to say if he has a mustache, beard or side whiskers, or if he is completely clean shaven; likewise if there is anything about him which attracts attention, whatever it may be, as I assure you *that the most insignificant detail* may prove useful in this case.

In a separate envelope, *also sealed*, you will find the *complete description of the person we suppose to have written said paper*, how it fell into the hands of the person who handed it over to me, and also the reasons we have for our presumptions and suppositions.

I beg you not to make this experiment by yourself, *but only in the presence of some witnesses*, so that they may also testify with you as to the vision of Mrs. Z.

After this has been done please *open the said letter, also in the presence of witnesses*, so that there is no chance to suspect that it might be a case of telepathy.

As a special favor I request you to send a document signed by yourself and the *witness, or witnesses*, who were present at the experiment, giving the vision obtained by Mrs. Z.

Possibly my business will oblige me to travel through this exotic country, and I therefore ask you not to write by ordinary mails, but to avail yourself of the services of Mr. Arciniega who will deliver your answer to one of my special mail-carriers, who always know where to find me. I already have eight of these—four who go and four who return every month, on the 1st, 8th, 15th, and 22nd days. But in case anything extraordinary occurs, only say so, and a special messenger will be sent by Mr. Arciniega who has been instructed accordingly.

Alphonse and Albert send their best regards to you and especially

to Mrs. Z. As to myself, I send her my most kind regards praying for her complete recovery.

Yours truly,
J. W. H.

(Translated from the Spanish)

CERTIFICATES OF GOOD FAITH.

Mexico, April 10th, 1921.

The undersigned hereby declares as a gentleman and giving his word of honor, that the documents sent to him from Japan by Mr. J. W. H., viz:

1. A sealed and stamped letter bearing his address, and
2. A folded piece of paper, equally sealed, without address, were deposited by him in the custody of Mr. J. L. Starr Hunt, Attorney at Law, on March 12th, 1921, without having been opened by him or by any other person while they were in his hands.

I likewise declare, upon my word of honor, that neither myself nor Mrs. Z. knew anything of what these documents contained up to the very moment in which both were read, in the presence of witnesses, on the 30th of March, 1921, after the fulfillment of the psychometric experiment solicited by the said Mr. J. W. H., who forwarded them.

I solemnly declare this to be the truth.

(Signed) Dr. Pagenstecher.

(Translated from the Spanish.)

Lic. J. L. Starr Hunt,
Attorney at Law.,
Ave. Madero I.

Mexico City, 12th, April, 1921.

The undersigned hereby certifies:

That he received in deposit on the 12th of March, 1921, from Dr. G. Pagenstecher, some sealed and stamped documents, with apparently unbroken seals, which were kept and safe-guarded until the 30th of March, 1921, that being the date on which the seals were broken and the letters read in the presence of Dr. W. F. Prince, Mr. Tom S. Gore, Dr. L. Viramontes, Dr. G. Pagenstecher and Mrs. Maria Reyes de Z., after the psychometric experiment solicited by Mr. J. W. H., in his letter of Jan. 31st, 1921, had been duly witnessed by all present.

I furthermore declare that said documents were kept in a safe

place in my office from the 12th day of March to the 30th day of the same month, it being therefore impossible that anyone could have taken cognizance of their contents.

I finally declare that I have known Dr. Pagenstecher for seventeen years and can testify that he universally enjoys the reputation of being a gentleman whose respectability and integrity are above all doubt.

I solemnly declare this to be the truth.

(Signed) Lic. J. L. Starr Hunt.

(Translated from the Spanish)

THE PSYCHOMETRIC VISION.

The undersigned witnesses who were present at the psychometric experiment made on the 30th day of March, 1921, with a sealed and stamped fold of paper sent to Dr. G. Pagenstecher by Mr. J. W. H. . . . said doctor being the experimenter and Mrs. Maria Reyes de Z. the medium:

Hereby certify:

That the description of the vision that Mrs. Maria Reyes de Z. had, as contained in the attached document authenticated by our signatures, corresponds to what she said while in trance, and *we especially state that the description of the person who wrote on the paper which later was thrown into the sea in the very moment the boat was about to founder, was detailed by the clairvoyant exactly in the manner recorded.*

We furthermore certify that the explanations and amplifications contained in the words underlined were given by Mrs. Z. immediately after waking from her trance, according to the hypnotic order received while in trance to give by herself all the details observed, even those she did not state while in cataleptic trance.

(Signed) Walter F. Prince,
44 E. 23rd Street, New York,
U. S. A.

(Signed) Dr. Pagenstecher,
Avenida Vera Cruz, 102,
Mexico City.

(Signed) Lic. J. L. Starr Hunt,
Ave. Madero, 1—Mexico City.

(Signed) Tom S. Gore,
Geneva Hotel,
Mexico City.

(Signed) L. Viramontes,
Sa Magnolia, 193,
Mexico City.

NOTE.

For the further substantiation of the above statements, I declare as a gentleman and upon my word of honor that the documents mentioned, received from Mr. J. W. H., were delivered to Lic. J. L. Starr Hunt *with the seals unbroken*, and that in consequence thereof neither Mrs. Z., nor I could have ascertained their contents beforehand.

Mexico, April 14, 1921. (Signed) Dr. Pagenstecher.
(Translated from the Spanish)

DESCRIPTION OF THE VISION OF THE SHIPWRECK ACCORDING
TO THE POST-HYPNOTIC MEMORY OF MRS. Z.*

It is night, between two and four in the morning; the stars do not shine with brilliancy, but begin to pale. Before the vision becomes clear I feel a certain balancing movement which provokes nausea, and the sensation of seasickness, and leads me to suppose that I am on board a ship. It is indeed so; I am on an enormous boat. On deck I see hundreds of persons, [some fully dressed, others half dressed, and some almost naked] but all of them in a state of terror, trembling, their eyes wide open with fear. It seems that they are expecting something terrible to happen judging by their behavior. [I see women fainting, others clasping their arms around their husbands or their children; others are on their knees praying] and some are lifting their arms to God. [The men appear more calm—or possibly more selfish—as they hurriedly try to put the life-preservers around themselves; but there are some men, a few, who appear to try to comfort the women and to calm the children, most of whom although unconscious of the imminent danger are terrified by their mother's screams of fright and despair.]

To judge by their attitudes some of the passengers must also indulge in imprecations, but I cannot understand them, as almost all speak English.

Among the groups I see officers in naval uniforms passing hurriedly, giving orders to the crew, which strives to lower the life boats as quickly as possible. Every now and then blue and red fire rockets are sent away up in the air, apparently calling for help. But why do they call for help?

* All the following particulars were given in the hypnotic trance except those put in brackets, which were stated from post-hypnotic recollection.

I cannot exactly understand what is going on, but anyhow I see enough to conclude that something exceedingly grave is about to happen, in spite of the apparent lack of danger; the sea is calm, the weather is clear, and not the smallest cloud is to be seen as messenger of the impending danger of a storm; in one word, I do not see anything far or near which could indicate a danger for the boat, and its passengers and crew so far.

In front of me is a tall man, large, white, with big black eyes, eyebrows abundant and hair black, high forehead, nose somewhat aquiline, with mustache and full beard, from 35 to 40 years old, and of a marked Spanish type, above the right eyebrow is a big scar.

He is one of the few who are completely dressed, wearing white trousers and shoes, a gray coat and a gray cap [placed at the back of his head; he appears energetic and calm] and is looking steadily towards the sea. At this moment he tears a piece of paper from a note book, and taking a pencil from the left breast pocket of his coat he writes something on the paper holding same against the wall of a cabin under the light of an electric bulb darkened on the outer side.

All of a sudden a strong detonation is heard, followed by many other minor ones as of rifles or machine guns, while the entire boat trembles and creaks as if it were all going to pieces.

The moment the Spaniard hears the explosion he stops writing and looks eagerly towards the sea for an instant, and then writes a few more words . . . rolls the paper between his fingers and slips it into a bottle taken from the right side pocket of his coat—he then closes the bottle tightly with a cork by pressing it hard against the wall of the cabin. He now takes the bottle by the neck and throws it with force into the sea, as far from the boat as possible, [at the same time murmuring some words, in a low voice—a prayer perhaps—and steadily looking at the spot where he saw the bottle fall. I now notice the other passengers, all of whom are at the highest pitch of despair, and I see one man who is far away fall to the floor—possibly a suicide—I also see another one, near by, put a revolver to his mouth and fall.

I try to close my eyes so as not to witness such horrible scenes when I see another unfortunate one fall at my feet as he shoots himself in the right temple, and blows his brains out.]

Involuntarily I give a scream of terror, and in this very moment

[scarcely two minutes after the Spaniard has thrown his bottle into the sea] another terrific explosion is heard and the boat rapidly goes under with everything on board—*taking me too*. Here I give a second scream. While we are foundering I see the Spaniard, who is at a distance of from 50 to 60 centimeters from me, raise his two arms to heaven as if imploring mercy and I catch his last words: "My God—my children." With the same rapidity that we sank I find myself afloat again—[but on the spot where but a few minutes before there had been a marvellous boat of splendid construction and unsurpassed solidity, with hundreds of human beings on board palpitating with terror and despair, nothing was to be seen except a quiet sea whose waves were silently wiping out all trace that might lead to the discovery of its gruesome secret]

At the very moment I was afloat again the paper was taken from my fingers, thus interrupting the psychometric vision; if it had been left in place I might have seen some of the ship-wrecked passengers who possibly, aided by the life-preservers, would have come afloat again, or those who would have gotten hold of a timber or something similar.

[I will finally state that the whole scene must have evolved in less than ten minutes, the incidents that took place so rapidly succeeded one another.]

(Signed by:)

Walter F. Prince, (Investigator) Dr. Pagenstecher, (Operator)

Maria Reyes de Z., (Medium)

Lic. J. L. Starr Hunt, (Witness) Dr. L. Viramontes, (Witness)

Tom S. Gore, (Witness) Benita Aguilar, (Stenographer)

(Translated from the Spanish)

Translation of the sealed letter.

Having left Boston on board the yacht of a friend of ours, we sailed for Havana in order to take the "Maria del Consuelo"; but as she had not yet arrived we stayed there some days and had the opportunity of meeting a family the head of which disappeared without it being known exactly when and how.

His last letter dates from New York, having been written in those days when the greatest number of ships was sunk by the Germans. In said letter he announces to his wife his intention to start for

Europe on account of not having been able to settle his business in New York; but he does not tell the name of the boat nor the exact sailing date—though he says that the steamer will sail within a month, she (the wife) believes the ship sailed immediately—probably in order to prevent her from worrying about a possible disaster.

He never was heard of after, not even the name of the boat he took; but it is to be presumed that he embarked under an assumed name on the Lusitania as she was sunk precisely in those days.

About a year ago an official of the Cuban Government sent for her and delivered to her the enclosed paper saying that there was reason to believe that it was intended for her; that the said paper had been found in a bottle amongst the rocks on the shore of the Azores Islands by fishermen; that the person they delivered it to sent it to Havana as it bore that direction, *and it is assumed that it was written by the husband of that unfortunate woman*, because of the name "Luisa," written on the paper, which is her name, and "Pedro" his name.*

His description is as follows: tall, broad, without being stout, fair skin, dark eyes and abundant black hair, pronounced Spanish type; thick eyebrows, and above the right one a very pronounced scar; full black beard, large and slightly aquiline nose, broad forehead. His name was Pedro . . . and his age 38 years.*

He leaves a widow and two children; a boy of five years and a girl of three years of age.

Considering that his wife was opposed to his trip to Europe foreboding an accident, and that in spite of all researches his name was never found among the lists of passengers who sailed on the different boats sunk at that time by German submarines, it is believed that he embarked under a false name in order to keep from her the fact of his sailing, in case she should look over the said passenger lists.

There is also room for another supposition, *i. e.*, that instead of taking the boat in New York he sailed from another American port in order to conceal his voyage from his wife.

You will readily imagine the importance of the description Mrs.

* Undoubtedly a mistake of the writer, as the signature on the paper is not "Pedro," but *Ramon*.

Z., (the Medium) may give of the writer of the aforesaid paper must have for the unfortunate woman.

The Ill-Fated Spaniard's Last Message.
(Translated from the Spanish)

The boat is foundering.

Goodbye, my Luisa. Take care of my children. See that they do not forget me.

Your Ramon.

Havana.

May God protect you and me likewise.

Goodbye.

A COMPARISON.

While I do not believe myself authorized to analyze and discuss the reasons for the extraordinary discrepancy existing between the statements of the Psychometrists "in waking state" as I would style it, and those of my Cataleptic Medium, nevertheless I think it very necessary to call the public's attention to said fact, with the aim of obtaining through the aid of other investigators the necessary elements for a future scientific explanation of this riddle.

The Psychometrists "in waking state" as referred to by Prof. Buchanan, Denton and other authors, have the following characteristics in their performances.

1. They generally apply the "associated objects" to their foreheads, and in exceptional cases to their stomachs.

Mrs. Z. applies the object to her finger tips only.

2. They seem to travel according to the origin of the "associated objects," and describe in detail their imaginary journeys on land and on sea.

Mrs. Z. seemingly finds herself at once at the exact place necessary for "focussing" the vision.

3. They see the pictures pass before their internal eyes with the rapidity of lightning, requiring a great effort of will to retard the motion in order to be able to describe any details.

Mrs. Z. always sees a clear vision moving along as if developing itself anew, with the speed corresponding to natural events.

4. They sometimes see different visions with the very same "associated object."

Mrs. Z. up to date sees exactly the same vision with a given "associated object." There never has been the slightest variance so far.

5. They do not seem to perceive the sensations of smell, taste or hearing.

Mrs. Z. always psychically smells, hears and tastes whatsoever is to be smelled, heard or tasted.

6. They seem to be able to move about according to suggestive orders of the Operator directing the experiment.

Mrs. Z. is "stuck to the ground," rigid and cataleptic.

7. They seem to have a panoramic vision, seeing, apparently, "flat pictures."

Mrs. Z. sees no flat panorama, she lives through the events, sees the perspective and is even able to calculate the distance of the vision.

Possibly further study may clear up this riddle, and until then every attempt at explanation is objectionable; let us first be convinced of the reality of the facts, that is the most important thing.

A P P E N D I X.

Documents Substantiating the Claim of Truthfulness for the
Preceding Psychometric Visions.

No. 1—See Experiment I, No. 41. Object: The leaf of an artificial flower serving as ornament on the main altar of the Chapel of Tanhuato.

Testimony:

The undersigned parties, with residence in the vicinity of the town of Tanhuato, Michoacan, certify as true the following statements:

1.—That the two artificial leaves which were obtained by Dr. Pagenstecher, under due authorization, proceed from two artificial flowers standing on the High Altar of the Chapel of the Miraculous and Holy Christ of the Parish of Tanhuato.

2.—That since immemorial times, that is, for hundreds of years, according to historical testimony, the Indians of said locality have been venerating the image of the Holy Christ deposited in the parish church of San Juan Paranguricutire by means of a primitive dance executed in front of the High Altar. (Chas. Lumholtz, "Unknown Mexico," Chapter XXII.)

3.—That this same custom of "dancing in honor of the Holy Image" has also been observed since some ten years ago in the parish church of Tanhuato, where another image of the Holy Christ is venerated. The dance takes place on the fourteenth day of every month, but the 14th of September is the day of greatest observance.

Hacienda "El Molino," March 28th, 1920.

Jenaro Serrano,
(Owner of the Hacienda.)

A. Serrano Bond,
(Heir to Mr. Serrano.)

Santiago Campos,
Parish Priest.

No. 2—See Experiment II, No. 62. Object: A string such as soldiers wear around the neck with their identification mark.

Testimony:

I enlisted in the German army on the 6th of August, 1914, and

our Infantry Division began its operations at the end of January 1915 in the Karpathian Mountains, in front of the Russians. It was a hard winter and we had heavy snow falls. In order to save human lives and at the same time in order to protect ourselves from the intense cold, we constructed trenches and dug-outs. Behind the fire line there were two small houses; in the larger one, a flat-roofed barn, officers were lodged and besides a section of rapid fire guns stationed. In the other smaller hut we infantry soldiers had our abode and shelter.

On a cold and foggy morning, having discovered a hidden Russian battery, our rapid fire guns were mounted on top of the larger building, it being considered a dominating point. The Russian artillery answered our fire immediately with grenades, which at the beginning constantly fell behind our lines, making a peculiar noise while passing through the trees of a neighboring wood situated between us and the Russians. Knowing, therefore, that while the shells were passing through the trees there was no danger, we felt quite safe and were chatting and joking together. It must be added that our superior officer was a tall, solidly built man, and was wrapped up in a large gray mantle.

All of a sudden a thunderous explosion was heard in the immediate vicinity of our position, which showed us that the Russians had undoubtedly rectified their fire. The officer mentioned above and three non-commissioned officers (amongst them myself) rushed at once out of our subterranean refuge, and the horrible sight we were unexpectedly confronted with *made us realize* that an incendiary shell had exploded exactly on the building where the rapid fire guns were installed, tearing everything to pieces. *The barn*, which was filled to the top with straw, *was already aflame*, and all of us at once knew that the worst had happened, and that everyone of the occupants of the building had been killed.

We had to wait some hours before starting our rescue work as the Russian battery kept on firing with great accuracy, and when we were able to go near the spot of the explosion we found only the half-burnt remnants of the twenty-five men who had occupied the said building a few hours before.

This fire bomb was the only one to hit the mark in those days, and on account of the terrible sight I witnessed, *when seeing the building aflame*, and hearing the distressing yells of dear friends

buried under the burning débris, I am certain that this was the first great impression I received of the war, possibly the greatest of all, as it happened to be in the first month of my life as a soldier.

Ferdinand Saenger.

Ex-Sergeant of the 1st Company of the 221st Hessian Reserves
Infantry Regiment.

Tacubaya, Mexico, 24th October, 1920.

Note: Comparing the vision of the Medium with the above testimony it will be found that the Medium saw the soldier's *thought-pictures*, and not what he really witnessed when he rushed out of his underground hiding place.

No. 3—See Experiment VI, No. 65. Object: Piece of leather lining from the military cap of General Carlos Dominguez.

Testimony:

For political reasons, easily understood, neither General Dominguez nor ex-Prime Minister, Aguirre Berlanga, cares to give a written statement relative to the circumstances attending the death of the late President of Mexico, Venustiano Carranza, but I have been fully authorized to declare that their verbal statements sustain the details of Experiment No. 65, of June 15th, 1920, as true in every respect.*

No. 4—See Experiments VIII and VIII A, Nos. 53 and 54. Object: A piece of paper of a prescription pad touched by a man threatened with apoplexy.

Testimony:

We, the undersigned physicians and nurse, who attended Dr. X. on Nov. 21, 1919, while threatened with an attack of apoplexy, certify that the description of the scene as visualized by the Medium, Mrs. Z., while in trance, *corresponds in its most minute details* to what happened on said occasion in our presence.

Mexico, D. F., March 18th, 1920.

(Signed:) Dr. G. Pagenstecher. Dr. L. Viramontes.
Zenadia Rodriguez, Nurse.

*I understand that General Dominguez was in President Carranza's party and vicinity on the fatal night, though not in the same tent. The other witness, Prime Minister Berlanga, occupied the same tent.—W. F. P.

- No. 5—See Experiment XVII, Nos. 10 and 12. (Oct. 9, 1919)
Vision A. Object: A metal cuff button covered with leather, bearing the initials of Emperor Maximilian of Mexico.

Circumstantial Evidence:

"On March 19th, 1864, Maximilian and Carlotta made their entrance into Vienna where they were received with all the ceremonial corresponding to their rank as sovereigns (open gala carriages preceded by 'piqueurs,' body guards, etc.). They first called officially upon the Emperor and Empress of Austria who returned the visit an hour later. The archdukes and the whole diplomatic corps presented their respects, and a gala dinner was served in their honor on March 21st."

(*Rive d'Empire*, by Paul Gaulot—pp. 279-293.)

Note:

The Austrian colors being black and golden yellow, the Medium who visualized a scene after sunset could not distinguish the real colors which she styled as "one dark and the other white." Besides, the shouting of "Hurrah!" which she distinctly heard, plainly characterizes the situation. Maximilian had abundant blonde hair and a flowing blonde beard. The costumes of the women, as described, correspond with those of the period.

- No 6—See Experiment XXV, No. 38 (2nd January, 1920). Object: Ancient Mexican idol belonging to Prof. Noak

Circumstantial Evidence:

I. "Dr. G. Pagenstecher submitted to me an ancient Mexican idol which I positively declare belongs to the so-called 'Archaic Civilization.'

Prof. Seler (an archaeologist of world wide repute) also holds that this special type of idols undoubtedly corresponds to the 'Otomi' tribe and their epoch."

Prof. H. Beyer of the Mexican Archaeological Institute. Mexico, Feb. 6th, 1920.

II. "Referring to your esteemed letter I beg to say that it is utterly impossible to calculate, even with approximate certainty, the epoch corresponding to the two ancient cities of Teotihuacan, nor the age of the piece of idol (head of a serpent) which corresponds to an

even more remote epoch. (This piece was psychometrized in Exp. XXX, No. 51.)

"As to chronology nothing can be said definitely in Mexico as we have never succeeded in establishing a geological chronometer by which the age of the successive stratification covering the archaeological remnants could be calculated.

"... In a general way I would give you, as probably correct, the following information:

"1st.—Considering historical traditions and basing my opinions upon hieroglyphical dates, I would say it is almost certain that tribes of the 'Aztec Civilization' which passed through Teotihuacan ten centuries ago found those cities already in ruins and abandoned.

"2nd.—The so-called 'Pedregalensis, Archaic or Otomi' Civilization, the typical representative of which is the 'Pedregal of San Angel' is the immediate forerunner in the Valley of Mexico of the 'Teotihuacan Civilization' and *its probable age reaches some 2000 to 5000 years back.*

"3rd.—In my empirical opinion—as I am unable to prove it—I consider the probable age of the first 'Teotihuacan Civilization' during which the first Pyramid with the sculptured heads of 'Feathered Serpent' was built, *as running from 1500 to 3000 years back.* As to the second civilization, this must be considered as from 500 to 600 years more recent, as the natural evolution could scarcely have been made in less time.

Yours truly,

Prof. Manuel Gamio,

Director of the Anthropological Section of the National Museum of Mexico.

Mexico, 18th August, 1920.

No. 7—See Experiments XXVI, No. 42 (January 6th, 1920). Object: Clay spoon taken from an old Mexican tomb of the Tarrasco tribe of Michoacan.

Circumstantial Evidence:

It is thoroughly established that the Mexican Indians believed in the immortality of the soul, and, consequently, in a future life, where every one continued to live, more or less, in an analogous way to this life. Therefore, the most usual things the dead

person might need yonder were buried with him for use in future life. In our special case the dead person must have been a good house-wife, as besides the spoon many other earthenware objects were found entombed, casseroles, pots, jars, etc., which undoubtedly belonged to her kitchen.

In other tombs manifold weapons were found, such as arrows, knives, bows, etc.; probably a warrior was laid to rest there. In tombs where obsidian daggers or knives were found, the dead person was probably a priest connected with human sacrifices.

No. 8—See Experiments XXVII and XXVIII, Nos. 32 and 44.

Objects: Two aerolites.

Circumstantial Evidence:

Juvisy, 11th Dec. 1920,
Flammarion Observatory.

"My dear Colleague:

"Your *two communications* referring to the Uranoliths are *very remarkable indeed*. The Medium has caught the echo of their celestial trip.

"The Uranoliths proceed from various origins: some may proceed from an exploded planet, others are ejected by planetary or even terrestrial volcanoes.

"Nevertheless these communications do not teach us anything new.

"My most cordial salutations,

Yours truly,
Camille Flammarion."

No. 9—See Experiments XXXII and XXXIII.

HUMAN SACRIFICES AMONG THE MEXICANS.

Fray Bartolome de las Casas, the great Spanish historian of the time of the Conquest of Mexico, tells us that in the Holy City of Utlatlan the God Exbalanquen was born; that he made holy war against the Prince of Hell, taking him prisoner, and that at the very moment of bringing him out to the surface of the earth, the Prince of Hell piteously begged him not to expose him to the rays of light. To this the God consented and kicked him back to his subterranean infernal mansion.

The same God Exbalanquen was the first one to start human sacrifices all over his kingdom, for which holy purpose sharp knives of obsidian were supposed to have fallen from heaven, sent by the divinity.

This heavenly origin of the obsidian knives apparently hints at their volcanic origin, as they were ejected into the air by volcanic eruptions and then fell back to earth again.

In order to keep their gods satisfied prayers were made and fruits and flowers were offered to them; besides this the Indians tortured their own bodies in order to please the divinity, bleeding their tongues and their ears and offering the blood so extracted.

Animals were also sacrificed on altars erected for that purpose in their temples; *the palpitating hearts were offered to the gods* and the faces of the idols were sprinkled with their lukewarm blood.

But in times of great national distress those ordinary sacrifices were not considered sufficient, and in order to obtain the favors of the irritated divinity *the priests demanded human sacrifices*, and whoever could afford it went out buying slaves, and some fanatics went as far as to offer their own children.

The great festivity was duly commemorated by the priests by fasting some days ahead, and by parading the victims from town to town with holy dances accompanied by ritual music.

Once the great day arrived the whole community congregated around the temple, whereto the victims were brought entirely naked, their bodies painted with blue and the spot of the heart marked with white paint. When the priests had finished their ceremony the victim was hoisted on a tree and warriors with bows and arrows started a religious dance around it, and at a given signal would simultaneously shoot their arrows at the white spot marking the heart.

A second manner of human sacrifice consisted in bringing the victims with great pomp—painted in blue and with feathers on their heads—to the *Stone of Sacrifice* located in the interior of the temple. After having purified the temple and painted the holy Stone of Sacrifice in blue, four "ahaces" lifted the victim upon the Stone, holding his hands and feet, and the High Priest "Nacon" with the obsidian knife swiftly opened the breast pulling out the palpitating heart, which was put on a plate and turned over to another priest who would in turn go to the Idol sprinkling its face with the warm blood.

(*Mexico a través de los Siglos* Vol. 1, p. 336.)

"But the most important duty of the priesthood was to perform the chief ceremony of the religious cult of the 'Mexicas,' i.e. the human sacrifice, which was offered to the divinities either to obtain some grace or to express gratitude for the benefits already received by the community.

"Human sacrifices varied according to the importance of the feast; the ordinary way was to extract forcibly the heart of the victim; others were drowned in the lake, while others were tortured to death by hunger in a dark cave.

"The official place where this atrocious barbarism was performed was the Temple, in the upper story of which stood the Stone of Sacrifice. In the great temple of Mexico the stone was of a green color (jasper) with a slight convex surface, being three feet high, three feet wide and five feet in length.

"The ordinary number of priests attending a human sacrifice were six; one of them was 'Toplitzin' or High Priest, whose dignity was supreme and hereditary, but in each sacrifice he identified himself with the deity in honor of which the sacrifice was offered, considering himself as his representative.

"On these solemn occasions the High Priest donned a red gown with red fringes; on his head he wore a crown of green and yellow feathers; in his ears rings of gold studded with emeralds, and hanging from his upper lip a blue stone. The other minor priests wore white robes with black fringes and wore their hair loose and strings of leather around their foreheads.

"These minor priests seized the victim and after having taken off his garments brought him entirely naked to the upper story of the temple indicating to the multitude the god in honor of whom the sacrifice was to be performed. Four of the priests held the victim by the hands and feet, while the fifth kept the head steady on the stone with a curved wooden half ring. The upper surface of the Stone of Sacrifice being convex, as stated, the body of the wretched victim was consequently also in a *convex position*, the chest protruding. *Swiftly the inhuman 'Topilitzin' opened the chest with a sharp pointed 'pedernal' and tore out the palpitating heart*, which was offered to the 'Sun' and then to the idol at the feet of which it was thrown usually. If the idol was hollow then the heart was introduced into its open mouth with a special

golden spoon. It was also customary to anoint the lips of the idol with warm blood.

"If the victim was a warrior and prisoner of war the head was cut off for further purposes, and the decapitated body was thrown down the stairs of the temple where the warrior who had captured him took it and brought it home to be prepared for the banquet given to his comrades.

"If the victim was a simple slave bought for the purpose, the donor took the body home for the same use with his friends. Only the four extremities were eaten, the rest was either burned or thrown to the beasts of the kings.

"The Otomi Indians used to sell human flesh in the public markets.

"The Mexicans clothed the victims with the same garments and insignia which corresponded to the god in the honor of whom they were to be sacrificed. Thus adorned they were paraded through the whole city begging alms for the temple of said god, having a body guard to prevent their escape. In case of escape the officer of the guard was sacrificed in their stead as penalty. It was customary to fatten the poor victims as if they were beasts.

"As to the number of victims, Monsignor Zumárrage, first bishop of Mexico writes on June 12, 1531, to the General of his Order saying that in the City of Mexico only about twenty thousand victims were annually sacrificed. Other authors referred to by Gomara believed the number to amount to fifty thousand annually. Acosta says that there were days in which throughout the Mexican Empire five thousand were sacrificed, while on other special days the number rose to twenty thousand. .

"Some assert that on the mount of 'Tepeyac' alone twenty thousand were annually sacrificed to the goddess 'Tonantzin.'"

(Francisco Clavijero, *Antigua Historia de Mexico*, pp. 288-292.)

"The 'Cacique' (Chief) of the Indian tribe of Zempoala invited Hernan Cortés to participate in a hunting party given in his honor, having prepared great quantity of refreshments and victuals for his soldiers. There were also eight virgins richly clad—amongst them a niece of the Cacique—to be offered as wives to Cortés and his captains. But Cortés refused to receive them until they were baptized, saying that a Spaniard was not permitted to accept as wives women of another religion and creed.

"On that occasion as it happened to be the time for a great solemnity in honor of their idols, the Zempoalas performed a bloody human sacrifice in one of their 'adoratorios' (temples). This horrible ceremony was executed by their priests according to their rite. After the feast was over pieces of the poor victims were sold as holy eatables and readily bought. Some Spaniards who had seen this abominable beastiality came running to Cortéz with the news, and so great was his religious displeasures that he ordered his soldiers to take up their arms and to bring the Cacique into his presence, as well as the other Indian chiefs, and to move on with them to the 'adoratorio.'

"The priests who understood the danger then called upon the people to come to the help of their gods, and some armed Indian troops which had been called by the priests appeared at once, (as was learned later) as soon as they knew that the human sacrifice so hated by the Spaniards had been discovered by them.

"The number of convened Indians was already considerable—they occupied the principal streets—but Hernan Cortéz (very determined under such circumstances) ordered Marina (his Indian wife) to cry loudly that at the first arrow shot he would decapitate the Cacique and the rest of the chiefs in his power, and would license his soldiers to punish such behavior with blood and fire. Hearing this terrible threat the Cacique and likewise all the other chiefs trembled for their lives, and with loud voices ordered the Indians to retire which was done quickly and quietly.

"Hernan Cortéz stayed with the Cacique and his nobles and ordered the priests to be brought to his presence, and spoke strongly, with more than military eloquence, against their idolatry, saying that he was determined to finish with those practices of the demon, and that he would be more satisfied if they with their own hands would tear down their idols. But they refused, groaning and weeping and finally threw themselves on the ground screaming that they preferred to be cut to pieces than to lift sacrilegious hands against their gods.

"Seeing this attitude, Cortéz did not insist upon his demands, but ordered his soldiers to throw the idols from the second story down the stairs to the ground floor, and down they came; the principal idol and his collateral gods breaking into many pieces, together with their altars and insignia.

"Immense was the expectation of the assembled Indians, they

looked at one another as if expecting the punishment from heaven to fall on the Spaniards. *But seeing the impotence of their gods* which were lying on the ground without power to revenge themselves of the insults received, *they ceased to fear the idols*, and realized their lack of power; as it always happened, the world learns the error of an adoration only when the adored power lies on the ground helpless."

(Ant. Solis, *Historia de la Conquista*—2nd book, Chap. XII, pp. 120-122.)

No. 10—See Experiment XXXIV, Nos. 17, 18, 19 and 23. Object: A mosaic miniature portrait of an Egyptian woman.

Circumstantial Evidence:

An inquiry amongst Egyptologists of the German Universities gave the following result:

Literature:

Wilkinson, *The Manners and Customs of the Ancient Egyptians*. New Edition by Birch, Vol 1-3 with Illustrations. London, Murray, 1878. Holsche: *Grabdenkmal des Cheffen*: Veröffentlichung des E. v. Sieglin. Expedition I. 1912. Vijse: *Pyramids of Gizeh*, 3 vol. 1840.

The ordinary color of gowns in ancient Egypt was white. In mourning colored stripes of red, green and especially blue were preferred. (Wilkinson.)

The builder of the second of the great Pyramids at Gizeh was Pharaoh Shafra of the Fourth Dynasty.

The soldiers used to carry bows, shields and lances. On their heads they wore one or two ostrich feathers.

Wilkinson describes the funeral of an Egyptian nobleman of very high standing stating that behind the coffin marched a multitude of servants carrying animals for sacrifice and presents of all kinds. He speaks of four priests only, two before and two after the casket.

The headgear of a Pharaoh was the peculiar double crown made in two halves, a white one and a red one, indicating the personal union of High and Low Egypt.

No. 11—See page 96.

It is worth while to dwell upon the fact that in mines work goes on day and night, in shifts, and that during the twenty-four

hours the miners would be plunged in darkness if it were not for the constant use of small head-lamps. Whoever has been underground in a mine knows that after some time he completely loses all notion of the time, and if he were not guided by the knowledge that his shift is about to finish, he would be utterly unable to calculate the hour. Therefore, it is not in the least surprising that the Medium should not have been able to "sense" the hour exactly, being misled by the darkness and by the men carrying lamps on their heads, as if it were night-time. But, in spite of the darkness and the artificial illumination the special feeling corresponding to *night* evidently did not impress her mind, and therefore she only said: "It seems to be night." She might almost as well have said: If I were not in the dark and surrounded by men carrying lights, I would rather say it is daytime. Knowing she was underground she was simply afraid of being misled by the surrounding circumstances, and therefore did not dare to state positively: "It is night."

No. 12—See page 102.

I hereby certify:

That upon request of Dr. Pagenstecher I *designed a calligram* representing the name "Maria" to be executed in the form of a medallion; *this jewel, however, was never made*, as the order was withdrawn.

Pedro Bonnin, Jeweller,
Ave. 5 de Mayo No. 57—Mexico City.

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