

IQ Nexus Journal

<https://iqnexus.org/journal/>

Vol. XVI, No. 3; September 2024



***Featuring:**
10 Bizarre Relics from History
Footprints, Fairies and even a Foreskin...*



Inside **7 Fine Arts**
music, poems, visual, gallery
Science & Philosophy
papers, essays, dialogues, reviews
Puzzles, Riddles & Brainteasers
sudoku, matrices, verbals
IQNJ Calendar

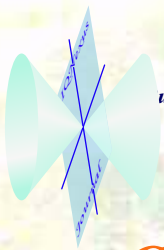
Online Journal publishing the works of the members of IIS & ePiq Societies, members of WIN

IQ Nexus Journal editorial staff

ublisher/Graphics Editor & Web Administrator.....Stanislav Riha

English Editor.....Jacqueline Slade

IQ Nexus founder.....Owen Cosby



Contact us at infinimag@gmail.com

Website; <https://iqnexus.org/journal/>

Non-members' contributions are welcome and every new contribution has to be accompanied by an introduction from the contributor.

IQ Nexus Journal

was created to publish creative endeavours for members of the IIS and ePiqs, web based societies as well as guests of other societies and invited non members..



This issue features creative works of:

Listed alphabetically;

***Alena Plíštilová
Anja Jaenicke
David Udbjorg
Edgar Allan Poe
Eric Trowbridge
Jason Munn
Jaromír M Červenka
Marie
Marilyn Grimble
Mark van Vuuren
Stanislav Riha
Xavier Jouve***

COVER PAGE

10 Bizarre Relics from History



From time immemorial, people had the need to venerate objects of great significance: religious relics, mythical symbols, or depictions of holy figures. And as if answering this need, the religious establishment has provided. Throughout time relics have been widely worshiped throughout the world. Some of them are relics in the true meaning of that term: holy items of ancient times that are a marvel to witness.

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<https://www.ancientoriginsunleashed.com/>

*Special thanks to **Jacqueline Slade** for her great help with English editorial work and **Owen Cosby** For reviving and restoring Infinity International Society and establishing IQ Nexus joined forum of IIS and ePiq and later ISI-Societies for which this Journal was created..*

"Even though scientist are involved in this Journal, I and all involved in the IQ Nexus Journal have tried to keep the content (even though it is a Hi IQ Society periodical) on an ordinary human level as much as possible. In fact, is it not the case, that - to be a human being is the most intelligent way of life?"

Stanislav Riha

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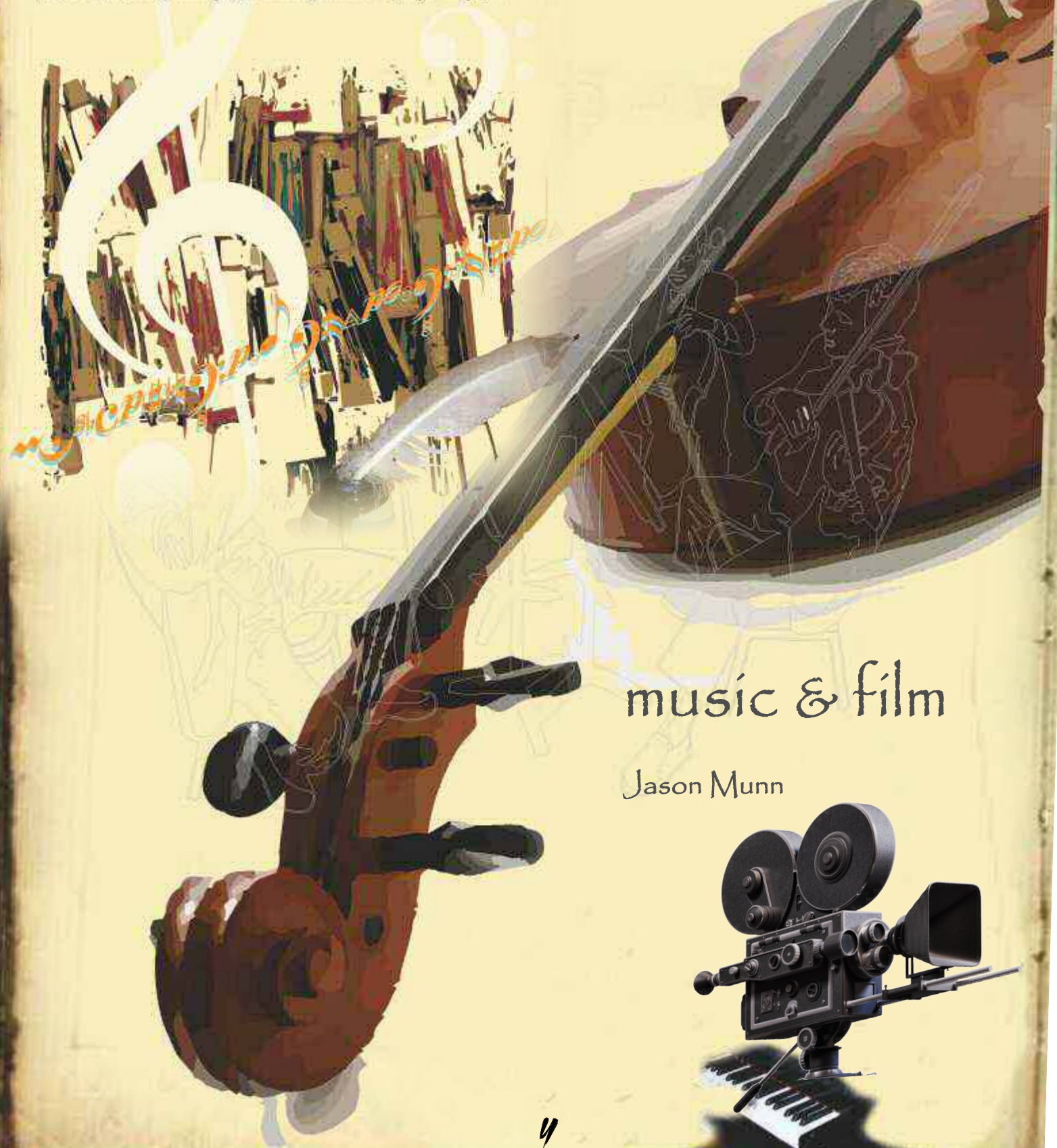
IQ NEXUS

TR41



7 Arts

Music Sculpture Painting Literature Architecture Performing Film



music & film

Jason Munn

Video and Musical Composition by Jason Munn



The Colour of Dusk

<https://www.youtube.com/watch?v=y3v15kOuDtc>



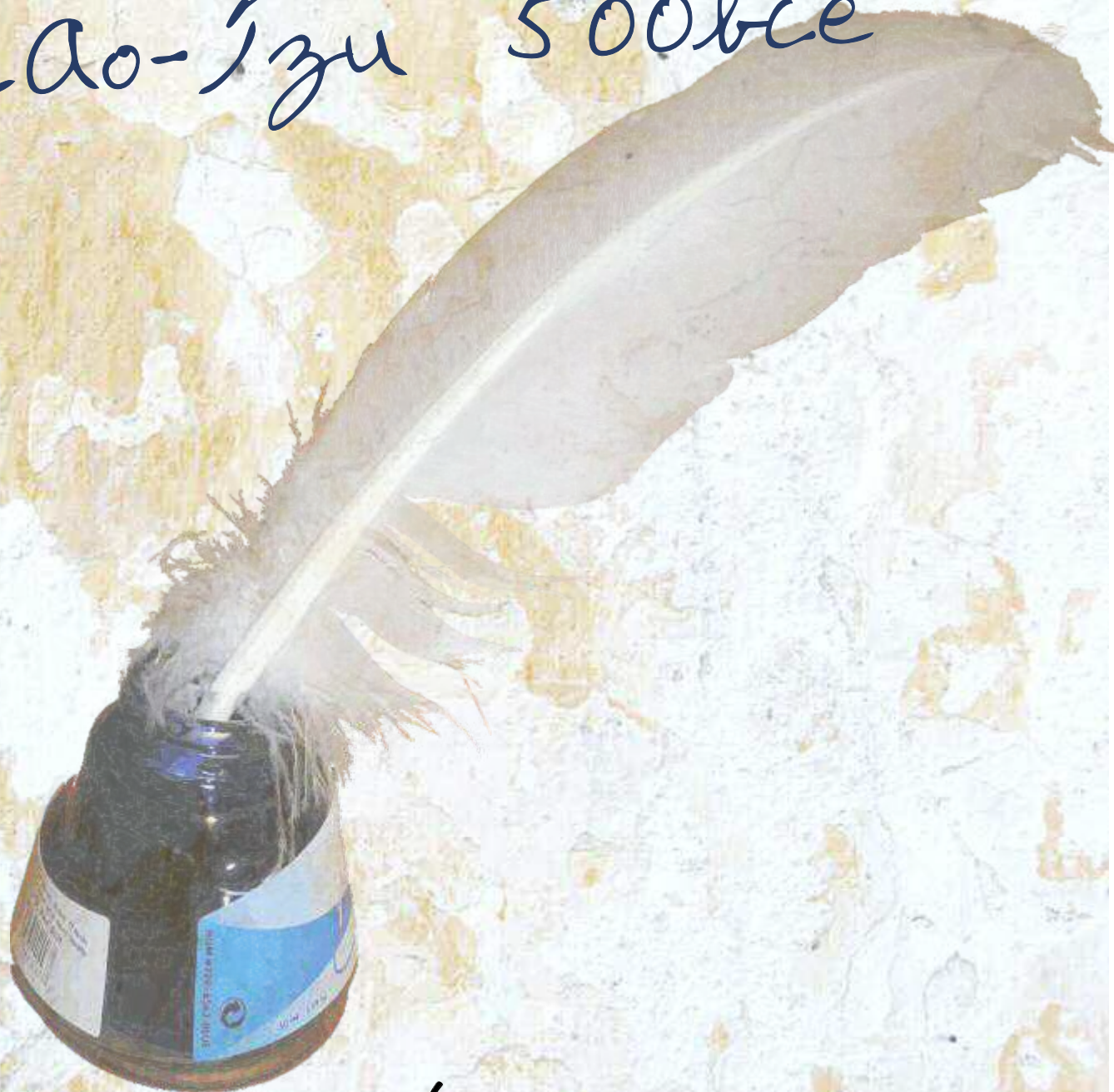
The Golden Majestic



<https://soundcloud.com/jase-munn/the-golden-majestic>

From
a creative pen

Lao-Tzu 500bce



Wisdom of ancient Master

Tao Te Ching

Lao-Tzu 500 BCE

Those who know don't talk.
Those who talk don't know.

Close your mouth,
block off your senses,
blunt your sharpness,
untie your knots,
soften your glare,
settle your dust.
This is the primal identity.

Be like the Tao.
It can't be approached or withdrawn from,
benefited or harmed,
honored or brought into disgrace.
It gives itself up continually.
That is why it endures.

SSGA



The Artists
alphabetically

Alena Plisfilova
Anja Jaenicke
David Udbjorg
Eric Trowbridge

J M Cervenka
Jase Munn
Marie
Marilyn Grimble

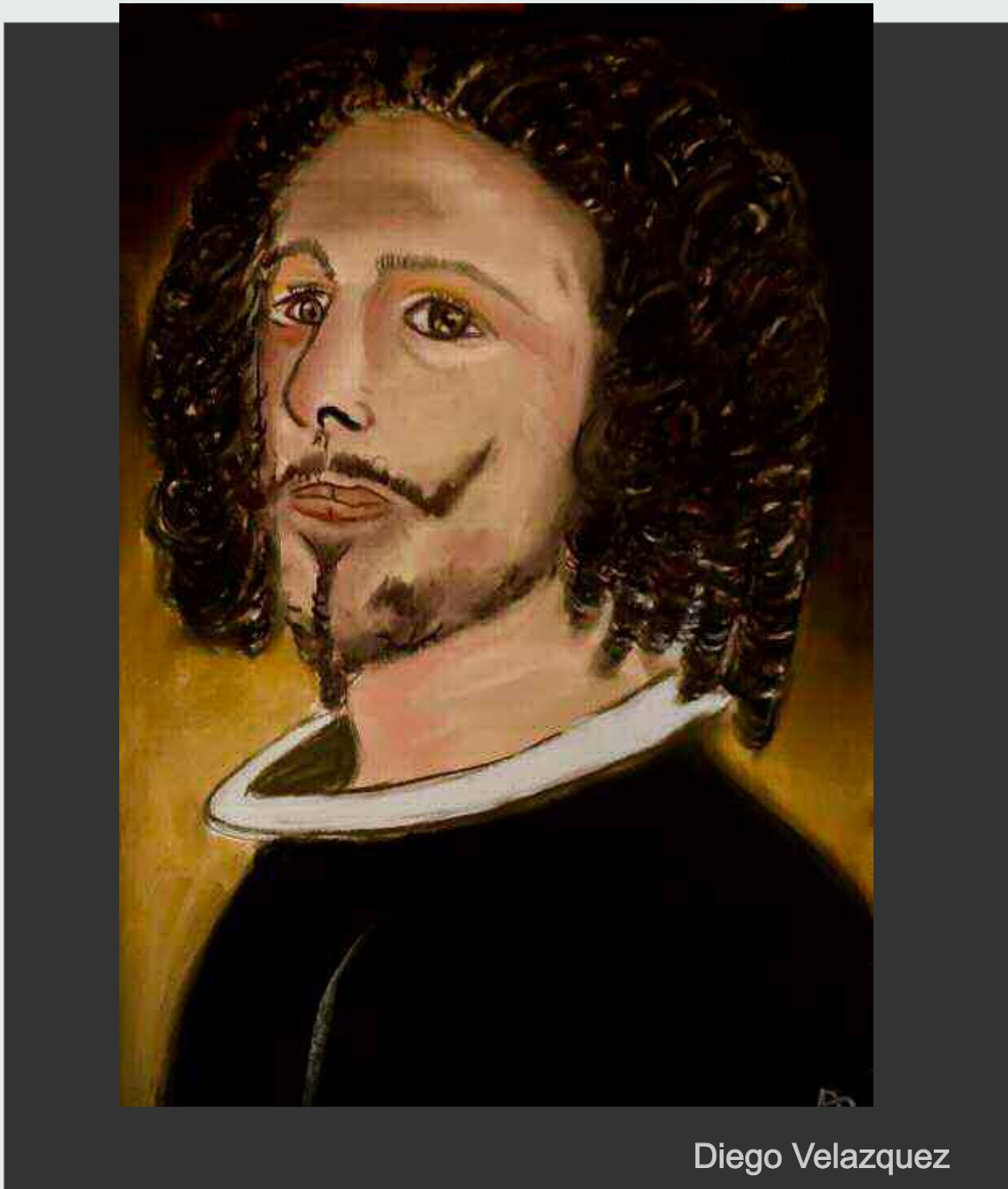
Mark van Vuuren
Standa Riha
Xavier Jouve



Ala Plisilova
photography



Ala Plisfilova
photography

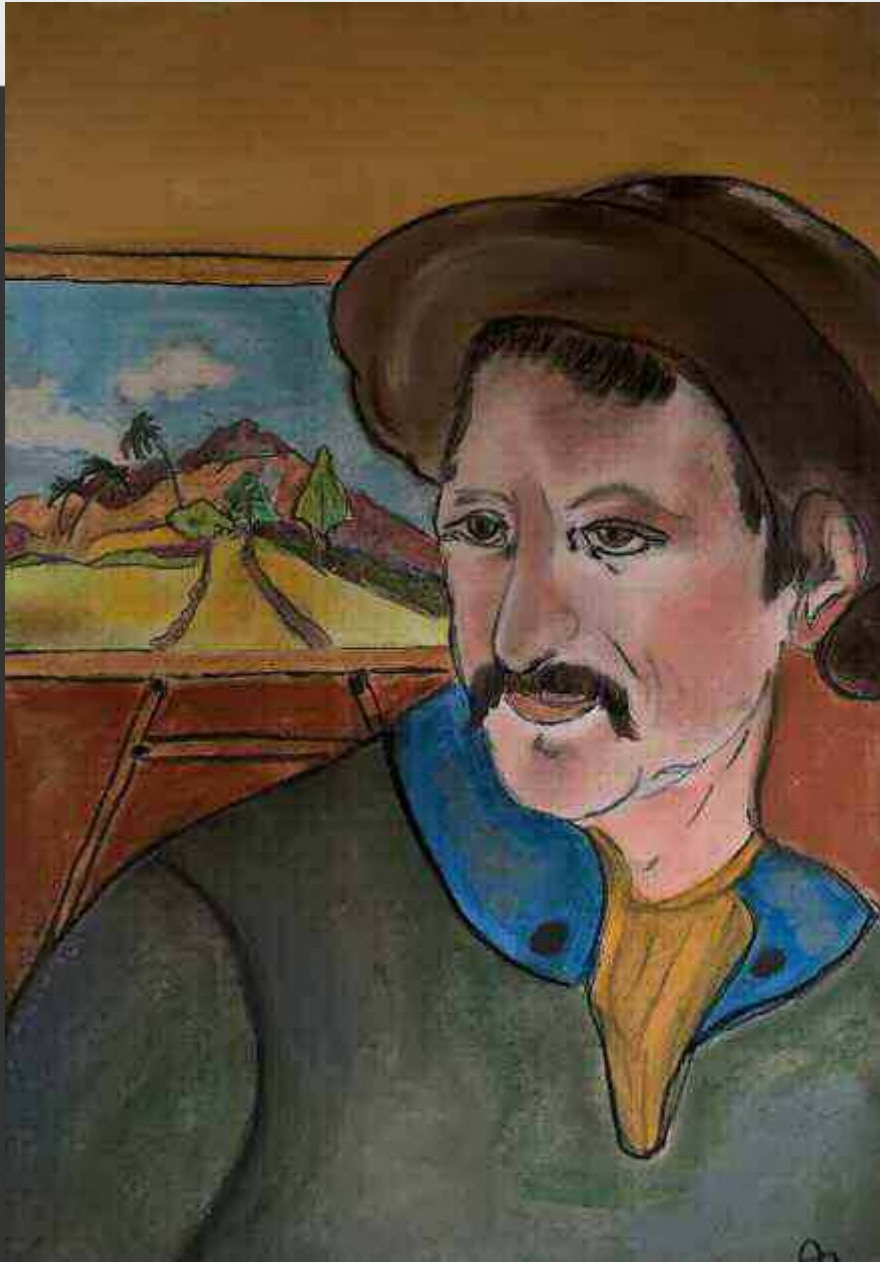


Diego Velazquez



Anja Jaenicke
painting

//



Gauguin at work

Anja Jaenicke
painting



David Udbjerg
photography



David Udbjerg
photography



Eric Trowbridge
digital art



Eric Trowbridge
digital art



Nicolas Poussin

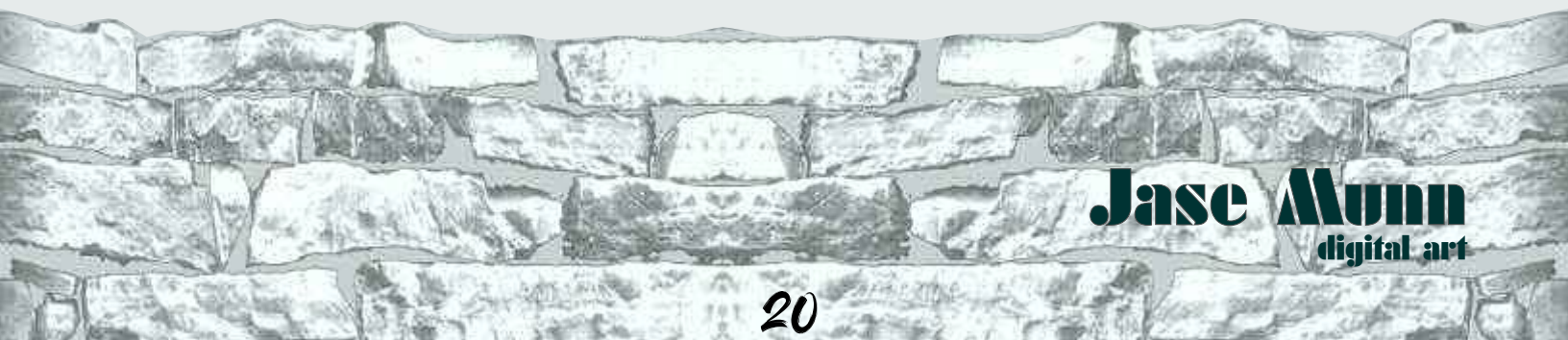
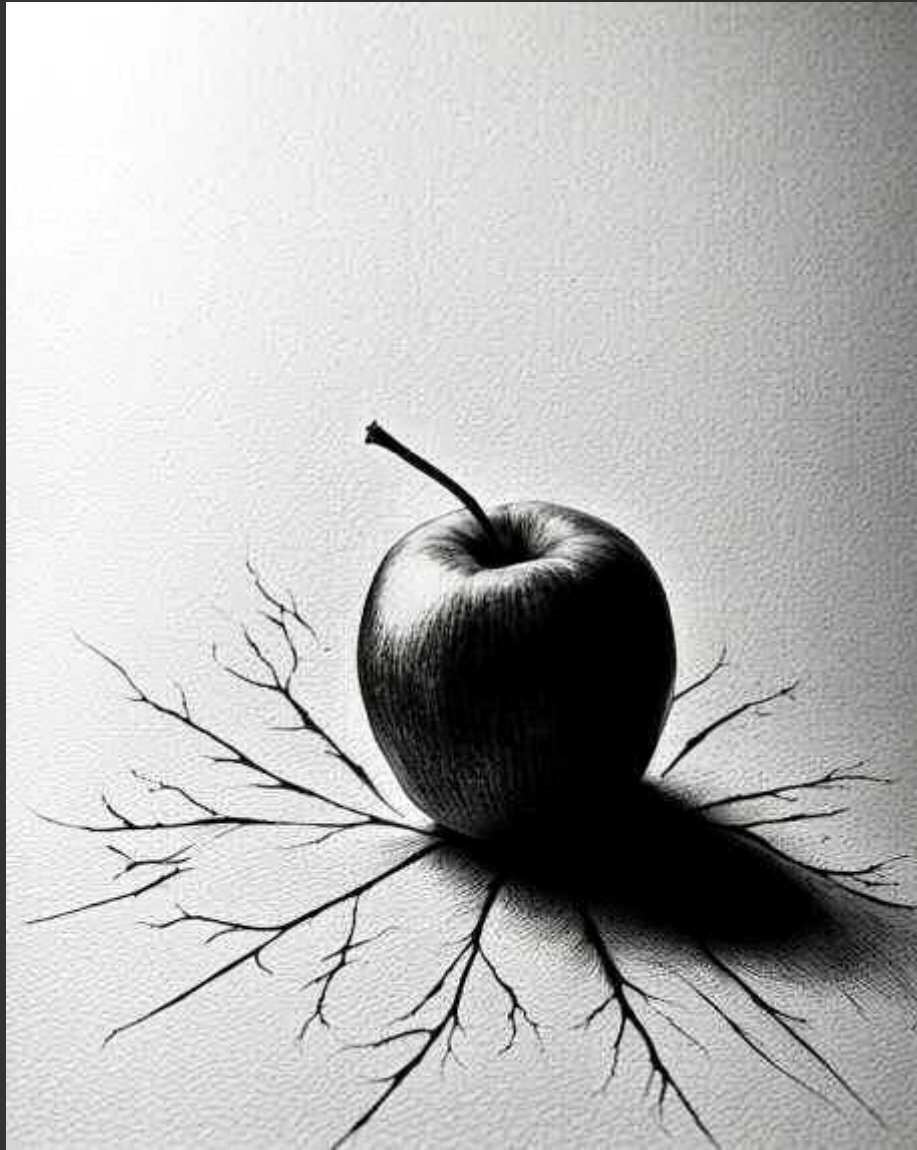
Art from the past



J M Cervenka
photography



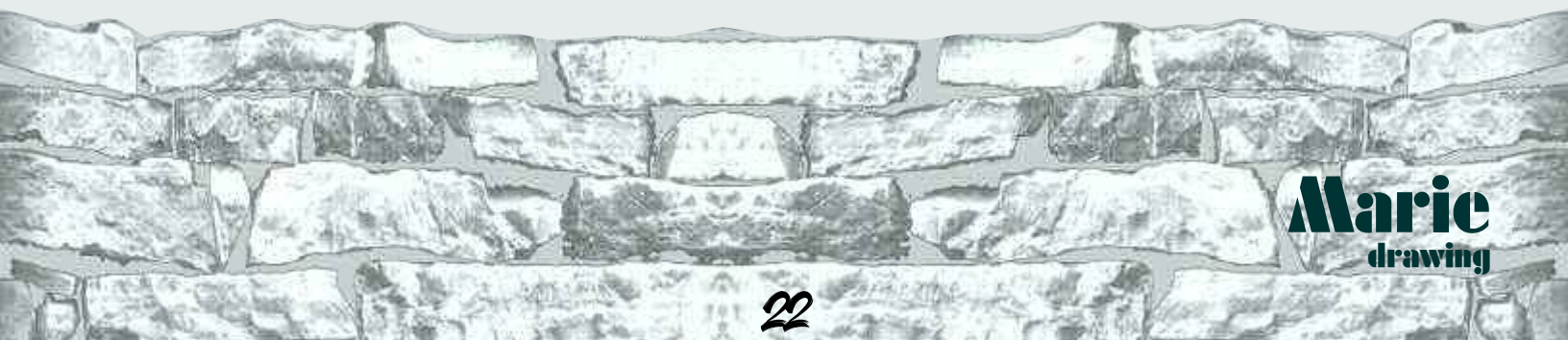
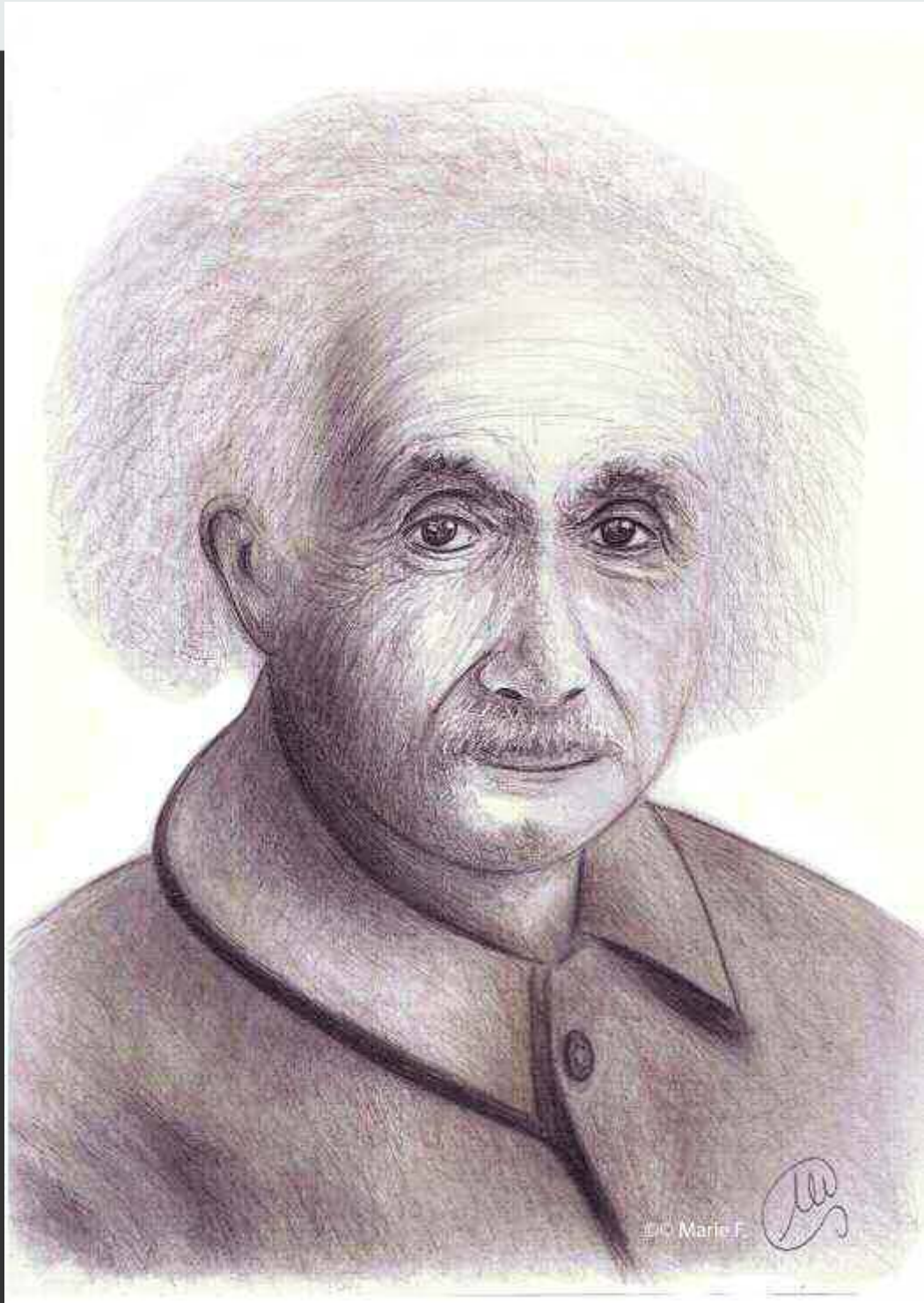
J M Cervenka
photography

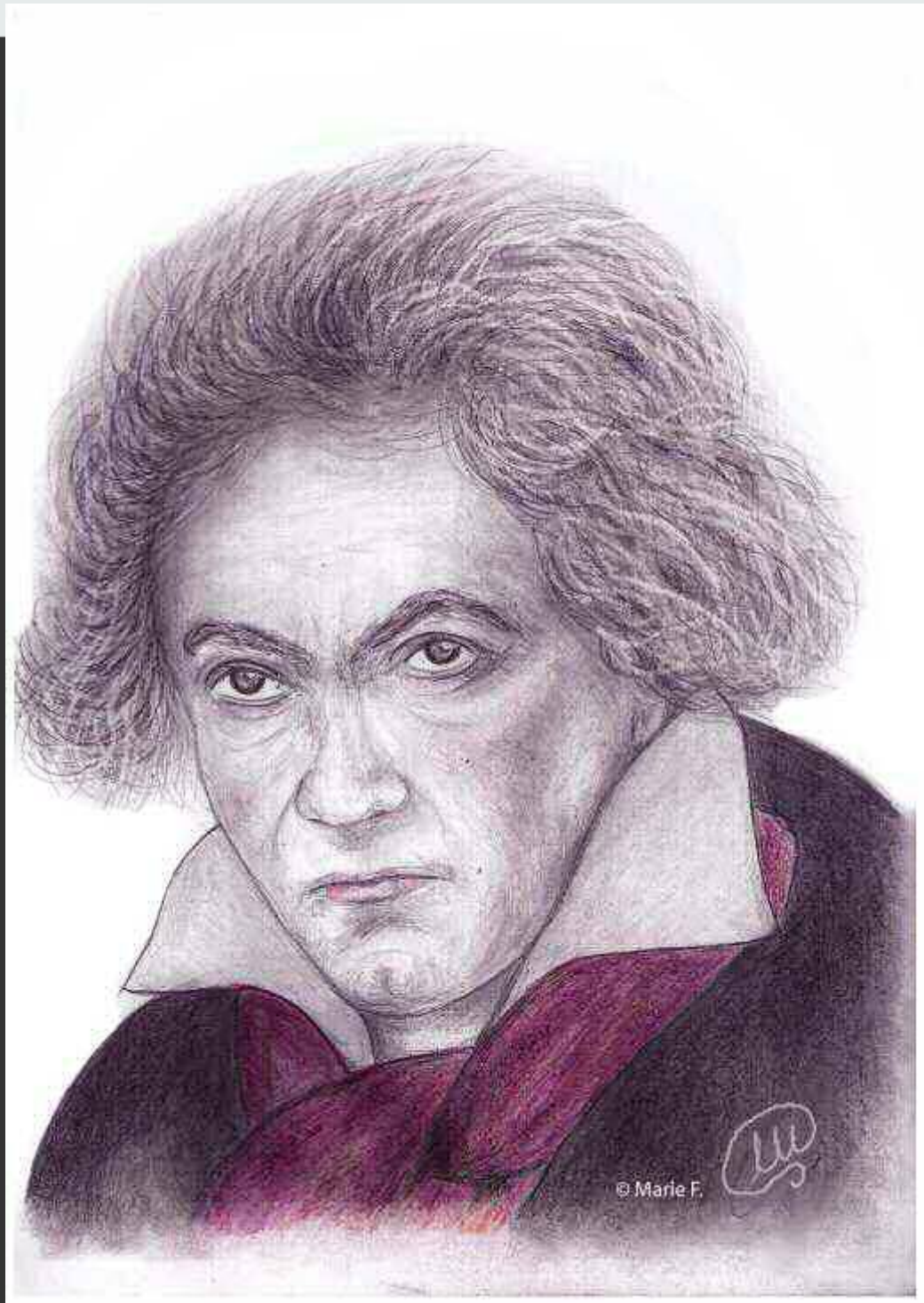


Jase Mum
digital art



Jase Mum
digital art



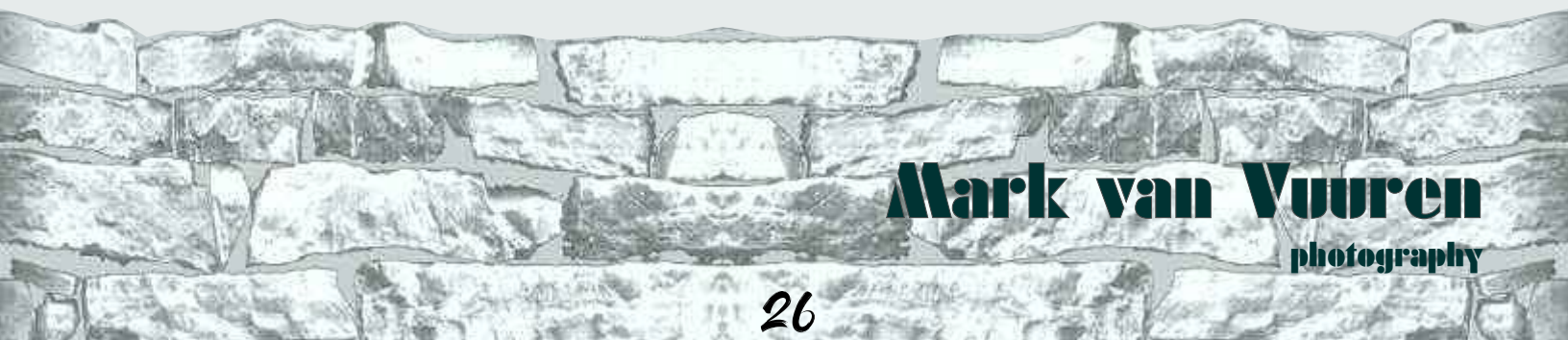




Marilyn Grumble
painting



Marilyn Grimble
photography



Mark van Vuuren
photography



Mark van Vuuren
photography



Standa Riha
mixed media



Standa Riha
mixed media



Xavier Jouve
photography



Xavier Jouve
photography

TABELLA P. OSTENDENS POSITIS CEN-
TROYUM ECCENTRICIS...
Ad tempora Ptolemaei, circa Annum
Christi 140.
Ad tempora Copernici, circa Annum
Christi 1543.

Essays, Philosophy, Science & Reviews

Gina and Early at The DONTIC CAFÉ
by Eric Anthony Trowbridge

10 Bizarre Relics from History
by Ancient Origins Unleashed

THE FACTS IN THE CASE OF M. VALDEMAR
Less known stories by Edgar Allan Poe



Gina and Early

At
The DONTIC CAFE
Anthony, 2024.

OPEN

(The scene is set at a cozy cafe, with Gina and Early sitting at a small wooden table.)

Early: I've been thinking about the impact of our actions on existence.

Gina: Yes, You have. So far, the impact is boredom. Care to elaborate? (Gina lightly blows on her espresso in her bring-along green espresso ceramic shot cup)

Early: It's like, we do something, and it resonates throughout everything.

Gina: Wow. You didn't tell me you're a wordsmith. Well, that's just cause and effect. What's the big deal?

Early: It's not just that. I call it Meta-Existential Dontology...MED

Gina: That's usually where great philosophy occurs, in what it's called, so you're doing good so far.

Early: ...the idea that our actions have a meta-existential impact, and we need to consider that in fact our actions on others render new aspects, and even properties of who we are.

Gina: (raises an eyebrow, finally sips on her luke warm oil) Go on...

Early: (smiling) Think about it – our actions affect the fabric of existence. We need to be responsible. Kant talked about this in the thread of duties.

Gina: And how do you plan to implement these conceptual fibers?

Early: Well, I think we should start by acknowledging the reciprocal nature of existence. And I'd love your help, Gina. You're really insightful and I like the way your face and hair look.

Gina: (smirking) Flattery helps, Early. But I'm curious – how do you think this applies to everyday life?

Early: That's what I'm trying to figure out. Like, take environmental ethics – our actions have a direct impact on the planet's chemistry. More directly empathy and understanding become crucial. Even towards inanimate objects. We need to consider how our actions affect those and the material world around us.

Gina: You're starting to sound like a self-help book.

Early: (laughs) Hey, maybe I am. But seriously, Gina, I think this could be something pathing.

Gina: Okay, let's say I buy into this. How do we balance individual freedom with the greater good?

Early: Well, we know communism didn't work because natural human greed was overlooked, for a while. That's the million-dollar question. I think it's about finding a harmony between personal autonomy and existential responsibility.

Gina: Existential responsibility. Hm.

Early: I am synthesizing *dontology* and existentialism: it's about recognizing our place within the larger web of existence, and how duty is a result of humans' line of interacting as beings that are indeed greatly influenced by what we have learned from others, as I hinted earlier. Thus, there is a natural iterative/feedback function critical to our *sense* of determinism.

(Gina and Early continue their conversation, exploring the implications)

Gina: And what about cultural differences? How do we account for varying moral codes?

Early: Ah, that's a great point. I think MER-Dontology needs to be adaptable, yet maintain a core set of universal principles, where the goal is to not think in terms of what we owe to others, rather, as we are all weaved together. The hard work is setting these principles into some form of field theory from which we can satisfy conditions to make our experience not just exist, but to be dynamic, like a cozy red woolen sweater.

Gina: You sure like cloth metaphors. And what about unintended consequences? You can't predict every outcome.

Early: True, but that's where the holistic approach comes in – considering multiple perspectives and adapting as needed.

Gina: I still think you're oversimplifying. Existence is messy, Early. We can't just slap a label on it and call it a day.

(Gina and Early's conversation reaches its final stretch, with Gina pushing Early to consider the challenges of the idea.)

Gina: Okay, Early, let's get real – how do you plan to deal with the complexity of existence?

Early: Ah, that's a great question. I think we need to develop a more nuanced understanding of the reciprocal nature of existence.

Gina: And how do you plan to address the criticisms of MED?

Early: Well, I think we need to engage in open dialogue, and be willing to adapt and refine the framework.

Gina: You're really optimistic, aren't you?

Early: (smiling) Hey, someone's got to be! But seriously, Gina, I think this is worth exploring.

Gina: I suppose I can see the appeal, but don't expect me to start evangelizing about this, I grudgingly admit, idea worth another cup of coffee. Next Wednesday, Early?

Early: I wouldn't dream of it, Gina.

CLOSE

Thieves are ethical because ...
the cops are hoping there will be bad persons
doctors hope you're sick
and mechanics hope your car is broken ...
Thieves want you to have a great life.
-Caleb



10 Bizarre Relics from History

Footprints, Fairies and even a Foreskin...



From time immemorial, people had the need to venerate objects of great significance: religious relics, mythical symbols, or depictions of holy figures. And as if answering this need, the religious establishment has provided. Throughout time relics have been widely worshiped throughout the world. Some of them are relics in the true meaning of that term: holy items of ancient times that are a marvel to witness. Then again, some relics are simply strange and bizarre. Reading about them we can easily explore the limits of human belief and analyze the complex anatomies of faith.



The Fairy Flag is one of the MacLeod Clan relics in Scotland, said to have been gifted to the MacLeod chiefs by fairy folk. ([Public domain](#))

1. The Fairy Flag: Strange Relic of the MacLeod Clan in Scotland

A relic is not necessarily a religious item. Some of them can be important heirlooms and artifacts with a lengthy heritage and history. One such item is the so-called Fairy Flag, a venerated and very old heirloom of the Chiefs of the Scottish [Clan MacLeod](#) . Known in Scottish as *Am Bratach Sith*, it is kept in the clan's seat at Dunvegan Castle and is considered an indivisible part of their heritage.

Thanks for reading Ancient Origins UNLEASHED! Subscribe for free to receive new posts and support my work.

- [The Mysterious Fairy Flag of Clan MacLeod and its Legendary Protective Powers](#)

- [The Hippy Town of Calcata - Hiding-Place of the Holy Foreskin of Christ](#)

The Fairy Flag is made from silk that originated in the far east, denoting its luxury status on the remote Isle of Skye. Being very old, it is now quite torn and tattered, and covered with tiny red “elf spots.” Shrouded in mystery, this strange relic has attained legendary status and is said to have magical properties and plenty of [healing powers](#). Its origins are somewhat enigmatic, and the legends state that the MacLeod chiefs were presented with the flag by [fairy folk](#). However, scholars suggested that its origins might lie not with the [fairies](#), but in the [Crusades](#), or the [Viking](#) invasions, for whom it could have been a *raven banner*. Nevertheless, it remains as one of the most precious and strangest in Scotland.



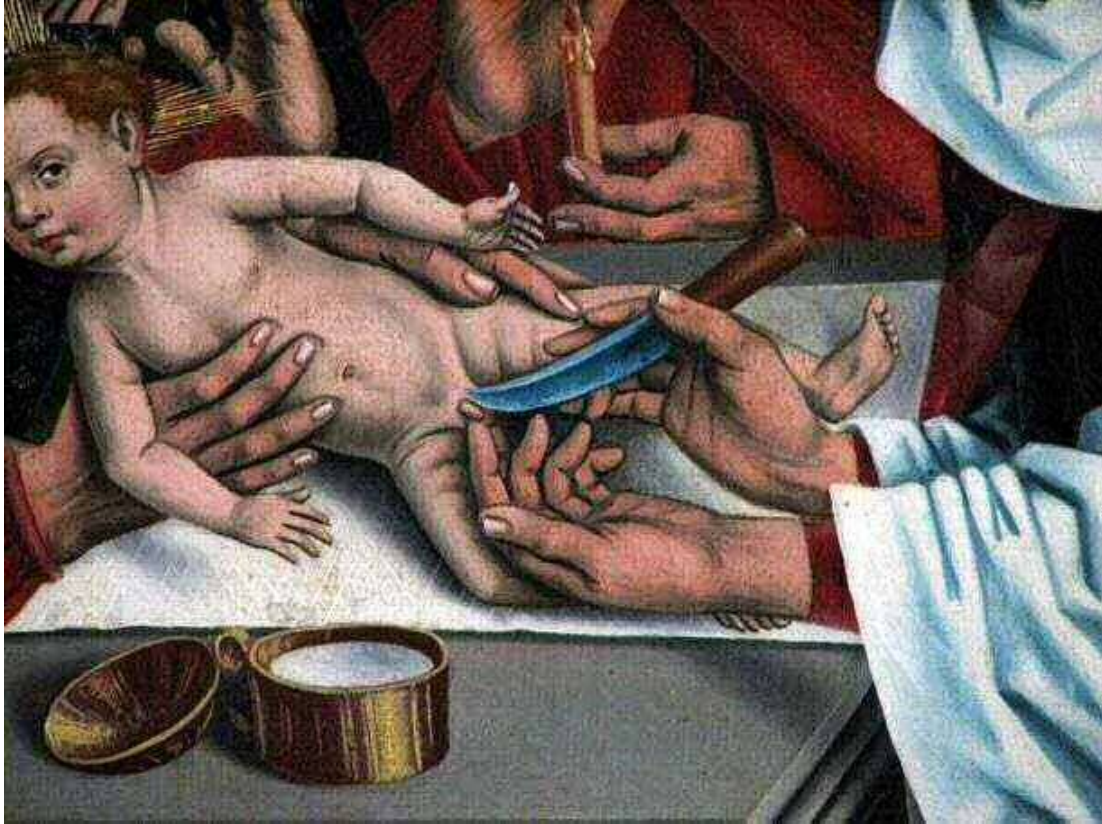
The footprints of the Prophet Mohammad is a selection of artifacts that can be visited across the Islamic world. ([epic images](#) / Adobe Stock)

2. The Footprints of Muhammad: Petrified Relics of the Prophet

The founder of Islam, the [Prophet Muhammad](#) is the most venerated figure of this widespread religion. Accordingly, just like in Christianity, religious relics associated with him are aplenty. But one stands out as quite peculiar: the petrified footprint of Muhammad. Some Muslims believe that wherever the prophet stepped, his left foot made an impression that remained fixed in place.

According to numerous written and oral sources, this prophet left numerous such footprints across the Arabic world. One such alleged footprint is located in the [Topkapi Palace](#) in Istanbul, where it is venerated by thousands of believers every year. Some other notable examples of his preserved footprints are located in the mausoleum of Qaitbey in Cairo, or in the Mosque of the Footprint in Qadam, just south of Damascus and directly on the pilgrimage route to Mecca.

Numerous legends are associated with these peculiar relics. One legend says that a royal eunuch of the Nizam (Muslim Indian sovereign) once discovered an imprint after being guided to it by a dream vision of the prophet himself. Whatever one might believe, a petrified [footprint](#) is certainly a strange phenomenon, and also one that is quite difficult to skillfully replicate or fake.



Detail from The Circumcision of Jesus by Friedrich Herlin, an event described in the Gospel of Luke. ([Public domain](#))

3. The Holy Prepuce of Jesus Christ

Possibly one of the strangest relics in the world, the Holy Prepuce - also known as the Holy Foreskin - is just another in a long line of relics associated with [Jesus Christ](#). This relic allegedly originates from the [circumcision](#) of Christ, and became an important religious item in the early periods of Christianity. Numerous healing powers have been attributed to this foreskin, and it was soon claimed as a prized item by several churches in Europe.

Alongside the umbilical cord of Christ, the foreskin had a long and turbulent journey in medieval Europe. In 800 AD, it was given as a present to Pope Leo III by King Charlemagne, who most likely received the relic as a present from the Byzantine Empress Irene. The Pope housed the relic in a lavish jeweled gold cross, which was kept under the altar of the Chapel of Saint Lawrence in Rome.

Alas, with the Sack of Rome in 1527, the jeweled cross with Jesus' foreskin was looted, and later retrieved in a village north of Rome, Calcata, where it was reportedly kept until 1983, when it was yet again stolen. However, its authenticity at that time was dubious at best, and the actual existence of the Holy Foreskin remains a big enigma. Nevertheless, as far as strange relics go, the veneration of a foreskin is definitely a strange practice.



The discovery of the Antikythera Mechanism in a shipwreck off the coast of the Greek island of Antikythera proves the existence of advanced technology as far back as 100 BC. (Tilemahos Efthimiadis / [CC BY 2.0](#))

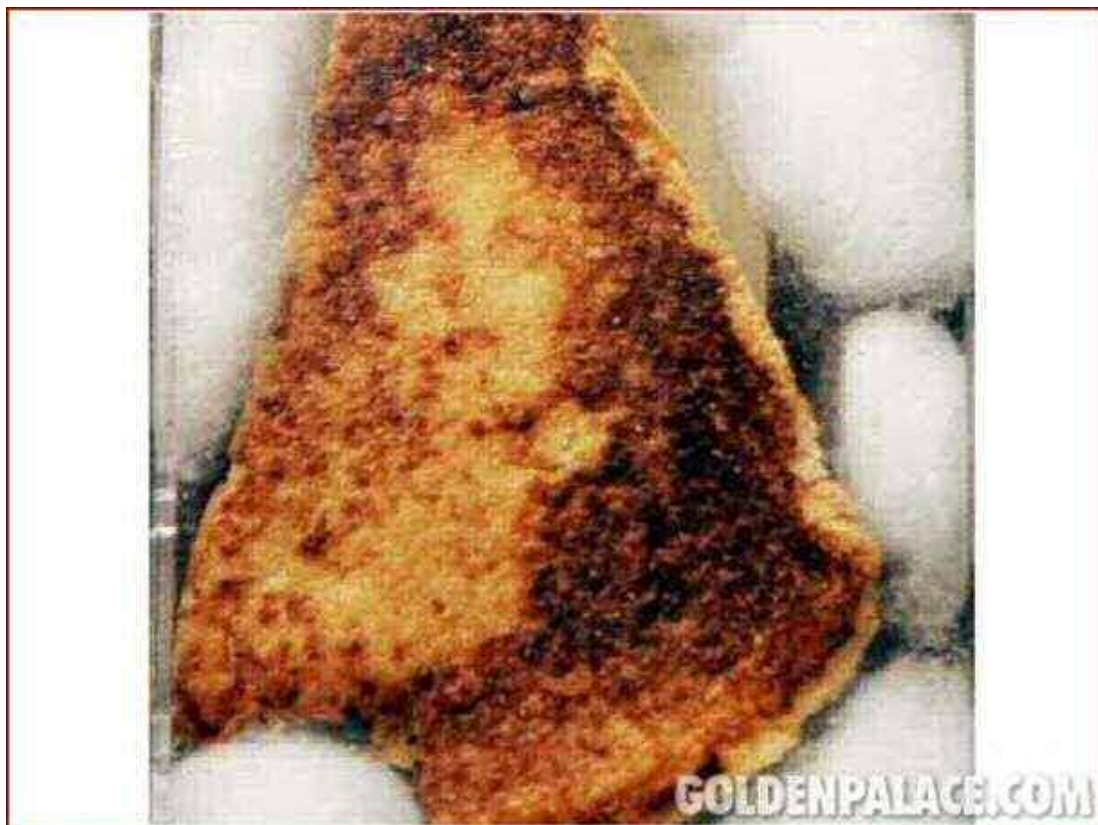
5. The Antikythera Mechanism: The Ancient Analogue Computer

Just like religious relics carry a lot of importance for believers, so do the relics of ancient civilizations bear importance for history enthusiasts all over the world. The [Antikythera Mechanism](#) remains one of the strangest and most enigmatic discoveries connected with the ancient Greeks, puzzling the scientists to this very day. It was discovered in

1901 off the coast of the Greek island called [Antikythera](#), within a shipwreck at a depth of 45 meters.

The complex gears and mechanism pieces that comprise it were soon recognized, and since then this item has been recognized as one of the world's first analogue computers. What makes it so strange is the time in which it was built. Being made in roughly 100 BC, it is surprisingly advanced and seems almost futuristic in many ways.

This device is a complex clockwork mechanism that contains more than 30 delicate bronze gears. Scientists proposed that it was used as an [orrery](#), used by the Ancient Greeks to predict astronomical positions and eclipses. Such knowledge could be used for calendar and astrological purposes and provide them with this information decades in advance. As such it is certainly one of the most enigmatic relics of the ancient world.



Golden Palace Events purchased the bizarre religious relic, a grilled cheese sandwich with a depiction of the face of the Virgin Mary, back in 2004 for a stunning \$28,000! ([Golden Palace Events](#))

6. The Virgin Mary Grilled Cheese Sandwich

Yup, you read that right. When it comes to religious relics, the options become limitless. Not all religious relics were discovered in ancient history. The old toast and sandwich manifestation of holy figures is the true relic of modern times, as strange as it may seem. A woman from Fort Lauderdale in Florida, USA, named Diana Duyser, sold her 10-year-old grilled cheese sandwich in 2004 - with one bite taken out of it - for \$28,000 on an online auction! But it was no ordinary grilled cheese sandwich: it allegedly bore the image of the face of the [Virgin Mary](#). Mrs. Duyser kept the sandwich sealed for 10 years before deciding to try and sell it - she never assumed it would fetch such a stellar price.

For the faithful, it could be called a [miracle](#). However, those with a bit more reason will realize that it is simply a curious coincidence: the dark crust formed a pattern that surprisingly accurately depicts a female face. This strange modern-day relic was bought by an online casino, the Golden Palace, whose representatives say that they quickly understood the novelty of such a “recognizable part of modern pop culture.” They did not hesitate to pay \$28,000 (£20,113) to own it. This makes it the world’s most expensive grilled cheese sandwich!



Wax effigy of St. Datian at the Church of the Most Holy Redeemer in New York.

([Village Preservation Blog](#))

7. The Remains of St. Datian in New York

The tradition of [Catacomb Saints](#) spread like wildfire through the Christian world, when holy relics and preserved skeletons of “saints” began emerging throughout the world. One such holy relic is considerably stranger than the others, and it found its way all the way to New York. This relic is the body of Saint Datian.

This odd relic is housed in a glass sarcophagus in the Church of the Most Holy Redeemer in East Village, New York City. Not much is known about Saint Datian. In fact, this saint is virtually unknown in preserved written sources. It is possible that Datian was a cruel roman leader who persecuted Christians zealously, but later repented, became a monk, and was later martyred.



The remains (bones) of this saint arrived at the church in 1892 and were housed in a lifelike wax effigy. The relics were donated to the church by a wealthy Italian lady, but the earlier origins of the bones remain a mystery. But some people quickly placed the authenticity of these remains into question. As early as 1897 it was suggested that the encased remains are actually those of a police officer shot and killed while defending the church from a burglary. This belief remained widespread until the late 1940's. The truth about this strange relic remains unknown.

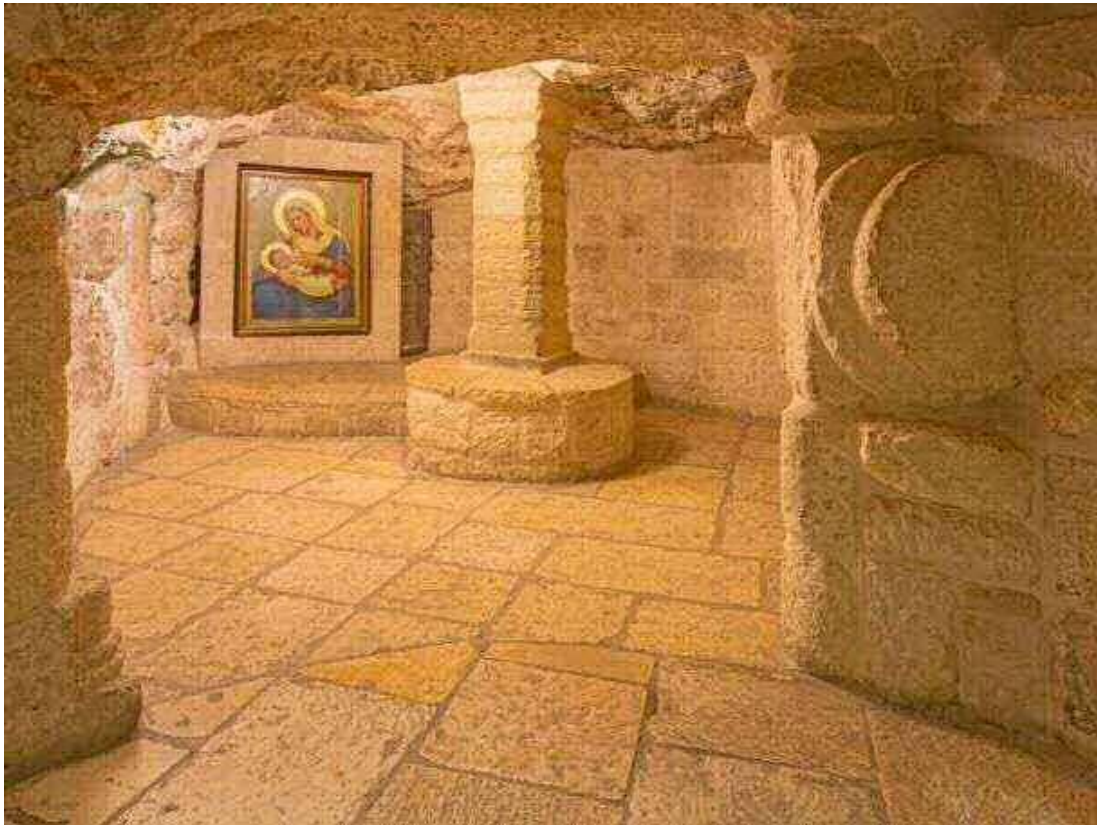


The Lion-Man of the Hohlenstein-Stadel was discovered in a cave in 1939 in Germany and is considered the oldest zoomorphic figurine in the world. (Izquierda: Dagmar Hollmann / [CC BY-SA 3.0](#). Derecha: Thilo Parg / [CC BY-SA 3.0](#))

8. The Lion-Man of the Hohlenstein-Stadel: Prehistoric Ivory Relic

Religion - whether monotheistic or polytheistic - has deep and ancient origins. What beliefs did our earliest ancestors have? Have some of their ancient relics survived until today? The Lion-man, known also as *Löwenmensch*, is an elaborate prehistoric mammoth ivory figurine that quite possibly depicts an ancient mythical being worshipped by the prehistoric man. In 1939 it was discovered in a cave in Germany and is considered the oldest zoomorphic figurine in the world. Dated to the Upper Paleolithic, it is roughly 40,000 years old and was made from [mammoth ivory](#).

Researchers came to a conclusion that the lion-headed figure was an important part of the mythology of the Paleolithic humans inhabiting this region. It also might be one of the earliest connections with shamanism. It deepens the mystery of numerous Paleolithic depictions of “beast-men,” like the bird-headed man from the [Lascaux Cave](#), the lion-woman from [Chauvet Cave](#), or the stag-headed “Sorcerer” from the Trois Frères cave. Prehistory was undoubtedly strange, seen now from our modern point of view, and ancient relics are all that remains of their belief systems.



The Chapel of the Milk Grotto of Our Lady in Bethlehem takes its name from the belief that the Virgin Mary found refuge in a cave with the infant Jesus and a drop of her milk fell on the cave floor, turning it white. ([Renáta Sedmáková](#) / Adobe Stock)

9. Breast Milk of the Virgin Mary in Bethlehem

Another in a long line of strange Christian relics is the so-called [breast milk](#) of the [Virgin Mary](#). “The Nursing Madonna,” or *Maddona Lactans*, has been often depicted in Christian religious art, nurturing the baby Jesus at her breast. But did you know that her breast milk is venerated as a relic? It is situated in the Chapel of the Milk

Grotto of Our Lady in [Bethlehem](#), some 10km south of Jerusalem. Ever since the Byzantine Era, this site has been frequented as one of the major Christian pilgrimage sites. It is believed that Virgin Mary found refuge in this grotto with infant Jesus, and while she breastfed him a drop of her milk fell on the cave floor and turned it white.

- [The Mystery of the Lion Man Sculpture](#)
- [Erasing History: Why Islamic State is Blowing Up Ancient Artifacts](#)

[Pilgrims](#) visit this site, especially those couples seeking to conceive a child as the faithful believe that this shrine helps those suffering with infertility. The Catholic officials sought to capitalize on this belief, selling limestone powder made from the stone of the grotto, which ought to be diluted in water and drank. It supposedly helps cure infertility. You thought that veneration of a foreskin is strange? How about drinking powdered cave floor? This strange relic is as strange as can be.



The Venus of Hohle Fels (Ramessos / [CC BY-SA 3.0](#))

10. The Venus of Hohle Fels: 40,000-Year-Old Ivory Sculpture

Venus figurines are the most iconic relics of the world's earliest history. These fertility symbols were one of the major cultic items for early humans, and pose a great insight into their cryptic and mysterious beliefs. The Venus Of Hohle Fels is one of the strangest of all ancient relics, and can be interpreted in many ways. Unearthed in the Hohle Fels cave in Germany, this ivory sculpture is dated to the very beginning of the Upper Paleolithic period, some 40,000 years ago. It is the oldest, undisputed depiction of a human being and gives us a crucial glimpse into the earliest origins of Cro-Magnons in Europe.

This **relic** might look strange to us, but for the early man it might have been a revered mythical concept. It depicts a buxom - perhaps even obese - woman with enormous breasts, a large (pregnant) belly, and a prominent vulva. These are clear connections with **fertility**. It can be easily understood that life was quite hard in the Upper Paleolithic and infant death rates could have been quite high. People were also probably malnourished and lean, so a depiction of a buxom, hale, and fat woman could have been an ideal of health, fertility, prosperity, and good life. Either way, we will never know the true meaning of the Venus figurines, and this one remains a truly strange ancient relic.

Top image: The relics humans have chosen to worship over the course of human history can often help us understand the extent of belief systems and the anatomies of faith. Source: Top: [Village Preservation Blog](#) Bottom: [epic images](#) / Adobe Stock; [Public domain](#); [Golden Palace Events](#)

By Aleksa Vučković

THE FACTS IN THE CASE OF M. VALDEMAR

By Edgar Allan Poe

OF course, I shall not pretend to consider it any matter for wonder, that the extraordinary case of M. Valdemar has excited discussion. It would have been a miracle had it not—especially under the circumstances. Through the desire of all parties concerned, to keep the affair from the public, at least for the present, or until we had farther opportunities for investigation—through our endeavors to effect this—a garbled or exaggerated account made its way into society, and became the source of many unpleasant misrepresentations, and, very naturally, of a great deal of disbelief.

It is now rendered necessary that I give the facts—as far as I comprehend them myself. They are, succinctly, these:

My attention, for the last three years, had been repeatedly drawn to the subject of Mesmerism; and, about nine months ago it occurred to me, quite suddenly, that in the series of experiments made hitherto, there had been a very remarkable and most unaccountable omission:—no person had as yet been mesmerized in articulo mortis. It remained to be seen, first, whether, in such condition, there existed in the patient any susceptibility to the magnetic influence; secondly, whether, if any existed, it was impaired or increased by the condition; thirdly, to what extent, or for how long a period, the encroachments of Death might be arrested by the process. There were other points to be ascertained, but these most excited my curiosity—the last in especial, from the immensely important character of its consequences.

In looking around me for some subject by whose means I might test these particulars, I was brought to think of my friend, M. Ernest Valdemar, the well-known compiler of the "Bibliotheca Forensica," and author (under the nom de plume of Issachar Marx) of the Polish versions of "Wallenstein" and "Gargantua." M. Valdemar, who has resided principally at Harlaem, N.Y., since the year 1839, is (or was) particularly noticeable for the extreme spareness of his person—his lower limbs much resembling those of John Randolph; and, also, for the whiteness of his whiskers, in violent contrast to the blackness of his hair—the latter, in consequence, being very generally mistaken for a wig. His temperament was markedly nervous, and rendered him a good subject for mesmeric experiment. On two or three occasions I had put him to sleep with little difficulty, but was disappointed in other results which his peculiar constitution had naturally led me to anticipate. His will was at no period positively, or thoroughly, under my control, and in regard to clairvoyance, I could accomplish with him nothing to be relied upon. I always attributed my failure at these points to the disordered state of his health. For some months previous to my becoming acquainted with him, his physicians had declared him in a confirmed phthisis. It was his custom, indeed, to speak calmly of his approaching

dissolution, as of a matter neither to be avoided nor regretted.

When the ideas to which I have alluded first occurred to me, it was of course very natural that I should think of M. Valdemar. I knew the steady philosophy of the man too well to apprehend any scruples from him; and he had no relatives in America who would be likely to interfere. I spoke to him frankly upon the subject; and, to my surprise, his interest seemed vividly excited. I say to my surprise, for, although he had always yielded his person freely to my experiments, he had never before given me any tokens of sympathy with what I did. His disease was of that character which would admit of exact calculation in respect to the epoch of its termination in death; and it was finally arranged between us that he would send for me about twenty-four hours before the period announced by his physicians as that of his decease.

It is now rather more than seven months since I received, from M. Valdemar himself, the subjoined note:

My DEAR P—,

You may as well come now. D—— and F—— are agreed that I cannot hold out beyond to-morrow midnight; and I think they have hit the time very nearly.

VALDEMAR

I received this note within half an hour after it was written, and in fifteen minutes more I was in the dying man's chamber. I had not seen him for ten days, and was appalled by the fearful alteration which the brief interval had wrought in him. His face wore a leaden hue; the eyes were utterly lustreless; and the emaciation was so extreme that the skin had been broken through by the cheek-bones. His expectoration was excessive. The pulse was barely perceptible. He retained, nevertheless, in a very remarkable manner, both his mental power and a certain degree of physical strength. He spoke with distinctness—took some palliative medicines without aid—and, when I entered the room, was occupied in penciling memoranda in a pocket-book. He was propped up in the bed by pillows. Doctors D—— and F—— were in attendance.

After pressing Valdemar's hand, I took these gentlemen aside, and obtained from them a minute account of the patient's condition. The left lung had been for eighteen months in a semi-osseous or cartilaginous state, and was, of course, entirely useless for all purposes of vitality. The right, in its upper portion, was also partially, if not thoroughly, ossified, while the lower region was merely a mass of purulent tubercles, running one into another. Several extensive perforations existed; and, at one point, permanent adhesion to the ribs had taken place. These appearances in the right lobe were of comparatively recent date. The ossification had proceeded with very unusual rapidity; no sign of it had been discovered a month before, and the adhesion had only been observed during the three previous days. Independently of the phthisis, the patient was suspected of aneurism of the aorta; but on this point the osseous symptoms rendered an exact diagnosis impossible. It was the opinion of both physicians that M. Valdemar would die about midnight on the morrow (Sunday). It was then seven o'clock on Saturday evening.

On quitting the invalid's bed-side to hold conversation with myself, Doctors D——

and F—— had bidden him a final farewell. It had not been their intention to return; but, at my request, they agreed to look in upon the patient about ten the next night.

When they had gone, I spoke freely with M. Valdemar on the subject of his approaching dissolution, as well as, more particularly, of the experiment proposed. He still professed himself quite willing and even anxious to have it made, and urged me to commence it at once. A male and a female nurse were in attendance; but I did not feel myself altogether at liberty to engage in a task of this character with no more reliable witnesses than these people, in case of sudden accident, might prove. I therefore postponed operations until about eight the next night, when the arrival of a medical student with whom I had some acquaintance, (Mr. Theodore L—l,) relieved me from farther embarrassment. It had been my design, originally, to wait for the physicians; but I was induced to proceed, first, by the urgent entreaties of M. Valdemar, and secondly, by my conviction that I had not a moment to lose, as he was evidently sinking fast.

Mr. L—l was so kind as to accede to my desire that he would take notes of all that occurred, and it is from his memoranda that what I now have to relate is, for the most part, either condensed or copied verbatim.

It wanted about five minutes of eight when, taking the patient's hand, I begged him to state, as distinctly as he could, to Mr. L—l, whether he (M. Valdemar) was entirely willing that I should make the experiment of mesmerizing him in his then condition.

He replied feebly, yet quite audibly, "Yes, I wish to be. I fear you have mesmerized"—adding immediately afterwards, "deferred it too long."

While he spoke thus, I commenced the passes which I had already found most effectual in subduing him. He was evidently influenced with the first lateral stroke of my hand across his forehead; but although I exerted all my powers, no further perceptible effect was induced until some minutes after ten o'clock, when Doctors D— and F— called, according to appointment. I explained to them, in a few words, what I designed, and as they opposed no objection, saying that the patient was already in the death agony, I proceeded without hesitation—exchanging, however, the lateral passes for downward ones, and directing my gaze entirely into the right eye of the sufferer.

By this time his pulse was imperceptible and his breathing was stertorous, and at intervals of half a minute.

This condition was nearly unaltered for a quarter of an hour. At the expiration of this period, however, a natural although a very deep sigh escaped the bosom of the dying man, and the stertorous breathing ceased—that is to say, its stertorousness was no longer apparent; the intervals were undiminished. The patient's extremities were of an icy coldness.

At five minutes before eleven I perceived unequivocal signs of the mesmeric influence. The glassy roll of the eye was changed for that expression of uneasy inward examination which is never seen except in cases of sleep-waking, and which it is quite impossible to mistake. With a few rapid lateral passes I made the lids quiver, as in incipient sleep, and with a few more I closed them altogether. I was not satisfied, however,

with this, but continued the manipulations vigorously, and with the fullest exertion of the will, until I had completely stiffened the limbs of the slumberer, after placing them in a seemingly easy position. The legs were at full length; the arms were nearly so, and reposed on the bed at a moderate distance from the loin. The head was very slightly elevated.

When I had accomplished this, it was fully midnight, and I requested the gentlemen present to examine M. Valdemar's condition. After a few experiments, they admitted him to be an unusually perfect state of mesmeric trance. The curiosity of both the physicians was greatly excited. Dr. D—— resolved at once to remain with the patient all night, while Dr. F—— took leave with a promise to return at daybreak. Mr. L—— and the nurses remained.

We left M. Valdemar entirely undisturbed until about three o'clock in the morning, when I approached him and found him in precisely the same condition as when Dr. F—— went away—that is to say, he lay in the same position; the pulse was imperceptible; the breathing was gentle (scarcely noticeable, unless through the application of a mirror to the lips); the eyes were closed naturally; and the limbs were as rigid and as cold as marble. Still, the general appearance was certainly not that of death.

As I approached M. Valdemar I made a kind of half effort to influence his right arm into pursuit of my own, as I passed the latter gently to and fro above his person. In such experiments with this patient, I had never perfectly succeeded before, and assuredly I had little thought of succeeding now; but to my astonishment, his arm very readily, although feebly, followed every direction I assigned it with mine. I determined to hazard a few words of conversation.

"M. Valdemar," I said, "are you asleep?" He made no answer, but I perceived a tremor about the lips, and was thus induced to repeat the question, again and again. At its third repetition, his whole frame was agitated by a very slight shivering; the eyelids unclosed themselves so far as to display a white line of the ball; the lips moved sluggishly, and from between them, in a barely audible whisper, issued the words:

"Yes;—asleep now. Do not wake me!—let me die so!"

I here felt the limbs and found them as rigid as ever. The right arm, as before, obeyed the direction of my hand. I questioned the sleep-waker again:

"Do you still feel pain in the breast, M. Valdemar?"

The answer now was immediate, but even less audible than before: "No pain—I am dying."

I did not think it advisable to disturb him farther just then, and nothing more was said or done until the arrival of Dr. F——, who came a little before sunrise, and expressed unbounded astonishment at finding the patient still alive. After feeling the pulse and applying a mirror to the lips, he requested me to speak to the sleep-waker again. I did so, saying:

"M. Valdemar, do you still sleep?"

As before, some minutes elapsed ere a reply was made; and during the interval the dying man seemed to be collecting his energies to speak. At my fourth repetition of the

question, he said very faintly, almost inaudibly:

"Yes; still asleep—dying."

It was now the opinion, or rather the wish, of the physicians, that M. Valdemar should be suffered to remain undisturbed in his present apparently tranquil condition, until death should supervene—and this, it was generally agreed, must now take place within a few minutes. I concluded, however, to speak to him once more, and merely repeated my previous question.

While I spoke, there came a marked change over the countenance of the sleep-waker. The eyes rolled themselves slowly open, the pupils disappearing upwardly; the skin generally assumed a cadaverous hue, resembling not so much parchment as white paper; and the circular hectic spots which, hitherto, had been strongly defined in the centre of each cheek, went out at once. I use this expression, because the suddenness of their departure put me in mind of nothing so much as the extinguishment of a candle by a puff of the breath. The upper lip, at the same time, writhed itself away from the teeth, which it had previously covered completely; while the lower jaw fell with an audible jerk, leaving the mouth widely extended, and disclosing in full view the swollen and blackened tongue. I presume that no member of the party then present had been unaccustomed to death-bed horrors; but so hideous beyond conception was the appearance of M. Valdemar at this moment, that there was a general shrinking back from the region of the bed.

I now feel that I have reached a point of this narrative at which every reader will be startled into positive disbelief. It is my business, however, simply to proceed.

There was no longer the faintest sign of vitality in M. Valdemar; and concluding him to be dead, we were consigning him to the charge of the nurses, when a strong vibratory motion was observable in the tongue. This continued for perhaps a minute. At the expiration of this period, there issued from the distended and motionless jaws a voice—such as it would be madness in me to attempt describing. There are, indeed, two or three epithets which might be considered as applicable to it in part; I might say, for example, that the sound was harsh, and broken and hollow; but the hideous whole is indescribable, for the simple reason that no similar sounds have ever jarred upon the ear of humanity. There were two particulars, nevertheless, which I thought then, and still think, might fairly be stated as characteristic of the intonation—as well adapted to convey some idea of its unearthly peculiarity. In the first place, the voice seemed to reach our ears—at least mine—from a vast distance, or from some deep cavern within the earth. In the second place, it impressed me (I fear, indeed, that it will be impossible to make myself comprehended) as gelatinous or glutinous matters impress the sense of touch.

I have spoken both of "sound" and of "voice." I mean to say that the sound was one of distinct—of even wonderfully, thrillingly distinct—syllabification. M. Valdemar spoke—obviously in reply to the question I had propounded to him a few minutes before. I had asked him, it will be remembered, if he still slept. He now said:

"Yes;—no;—I have been sleeping—and now—now—I am dead."

No person present even affected to deny, or attempted to repress, the unutterable,

shuddering horror which these few words, thus uttered, were so well calculated to convey. Mr. L—l (the student) swooned. The nurses immediately left the chamber, and could not be induced to return. My own impressions I would not pretend to render intelligible to the reader. For nearly an hour, we busied ourselves, silently—without the utterance of a word—in endeavors to revive Mr. L—l. When he came to himself, we addressed ourselves again to an investigation of M. Valdemar's condition.

It remained in all respects as I have last described it, with the exception that the mirror no longer afforded evidence of respiration. An attempt to draw blood from the arm failed. I should mention, too, that this limb was no farther subject to my will. I endeavored in vain to make it follow the direction of my hand. The only real indication, indeed, of the mesmeric influence, was now found in the vibratory movement of the tongue, whenever I addressed M. Valdemar a question. He seemed to be making an effort to reply, but had no longer sufficient volition. To queries put to him by any other person than myself he seemed utterly insensible—although I endeavored to place each member of the company in mesmeric rapport with him. I believe that I have now related all that is necessary to an understanding of the sleep-waker's state at this epoch. Other nurses were procured; and at ten o'clock I left the house in company with the two physicians and Mr. L—l.

In the afternoon we all called again to see the patient. His condition remained precisely the same. We had now some discussion as to the propriety and feasibility of awakening him; but we had little difficulty in agreeing that no good purpose would be served by so doing. It was evident that, so far, death (or what is usually termed death) had been arrested by the mesmeric process. It seemed clear to us all that to awaken M. Valdemar would be merely to insure his instant, or at least his speedy dissolution.

From this period until the close of last week—an interval of nearly seven months—we continued to make daily calls at M. Valdemar's house, accompanied, now and then, by medical and other friends. All this time the sleeper-waker remained exactly as I have last described him. The nurses' attentions were continual.

It was on Friday last that we finally resolved to make the experiment of awakening or attempting to awaken him; and it is the (perhaps) unfortunate result of this latter experiment which has given rise to so much discussion in private circles—to so much of what I cannot help thinking unwarranted popular feeling.

For the purpose of relieving M. Valdemar from the mesmeric trance, I made use of the customary passes. These, for a time, were unsuccessful. The first indication of revival was afforded by a partial descent of the iris. It was observed, as especially remarkable, that this lowering of the pupil was accompanied by the profuse out-flowing of a yellowish ichor (from beneath the lids) of a pungent and highly offensive odor.

It was now suggested that I should attempt to influence the patient's arm, as heretofore. I made the attempt and failed. Dr. F—then intimated a desire to have me put a question. I did so, as follows:

"M. Valdemar, can you explain to us what are your feelings or wishes now?"

There was an instant return of the hectic circles on the cheeks; the tongue quivered,

or rather rolled violently in the mouth (although the jaws and lips remained rigid as before;) and at length the same hideous voice which I have already described, broke forth:

"For God's sake!—quick!—quick!—put me to sleep—or, quick!—waken me!—quick!—I say to you that I am dead!"

I was thoroughly unnerved, and for an instant remained undecided what to do. At first I made an endeavor to re-compose the patient; but, failing in this through total abeyance of the will, I retraced my steps and as earnestly struggled to awaken him. In this attempt I soon saw that I should be successful—or at least I soon fancied that my success would be complete—and I am sure that all in the room were prepared to see the patient awaken.

For what really occurred, however, it is quite impossible that any human being could have been prepared.

As I rapidly made the mesmeric passes, amid ejaculations of "dead! dead!" absolutely bursting from the tongue and not from the lips of the sufferer, his whole frame at once—within the space of a single minute, or even less, shrunk—crumbled—absolutely rotted away beneath my hands. Upon the bed, before that whole company, there lay a nearly liquid mass of loathsome—of detestable putridity.

A collage of puzzle-related images. At the top left, there are several wooden blocks of different sizes and colors (light and dark wood) arranged in a structure. To their right is a simple house with a red roof and light-colored walls. Below the house is a calendar page showing a grid of dates. In the foreground, a metal spring is coiled around a wooden box with a checkered pattern of light and dark wood. The background is a light blue and white geometric pattern. The entire scene is framed by a dark, irregular border.

Puzzles, Riddles & Brainteasers

Next three months calendar

Killersudoku solution from IQ Nexus Journal, issue 16 Vol. 2

13 7	6	3 1	7 4	19 8	14 2	3	32 5	9
7 4	17 8	2	3	5	9	7	6	9 1
3	9	28 5	7	6	1	4	6 2	8
9	1	6	3 2	29 3	8	13 5	4	16 7
15 5	2	7 4	1	9	13 7	8	3	6
8	12 7	3	5	4	6	21 9	1	2
8 2	5	32 9	8	10 1	3	6	15 7	9 4
6	3	7	23 9	2	9 4	3 1	8	5
1	4	8	6	7	5	2	12 9	3



Rules

As in regular sudoku, every cell in each row, column, and nonet must contain a unique digit. In other words, each row, column, and nonet must contain all the

digits from one to nine.

The values of the cells a cage must sum up to the total for that cage.

The values of the cells in a cage must be unique.

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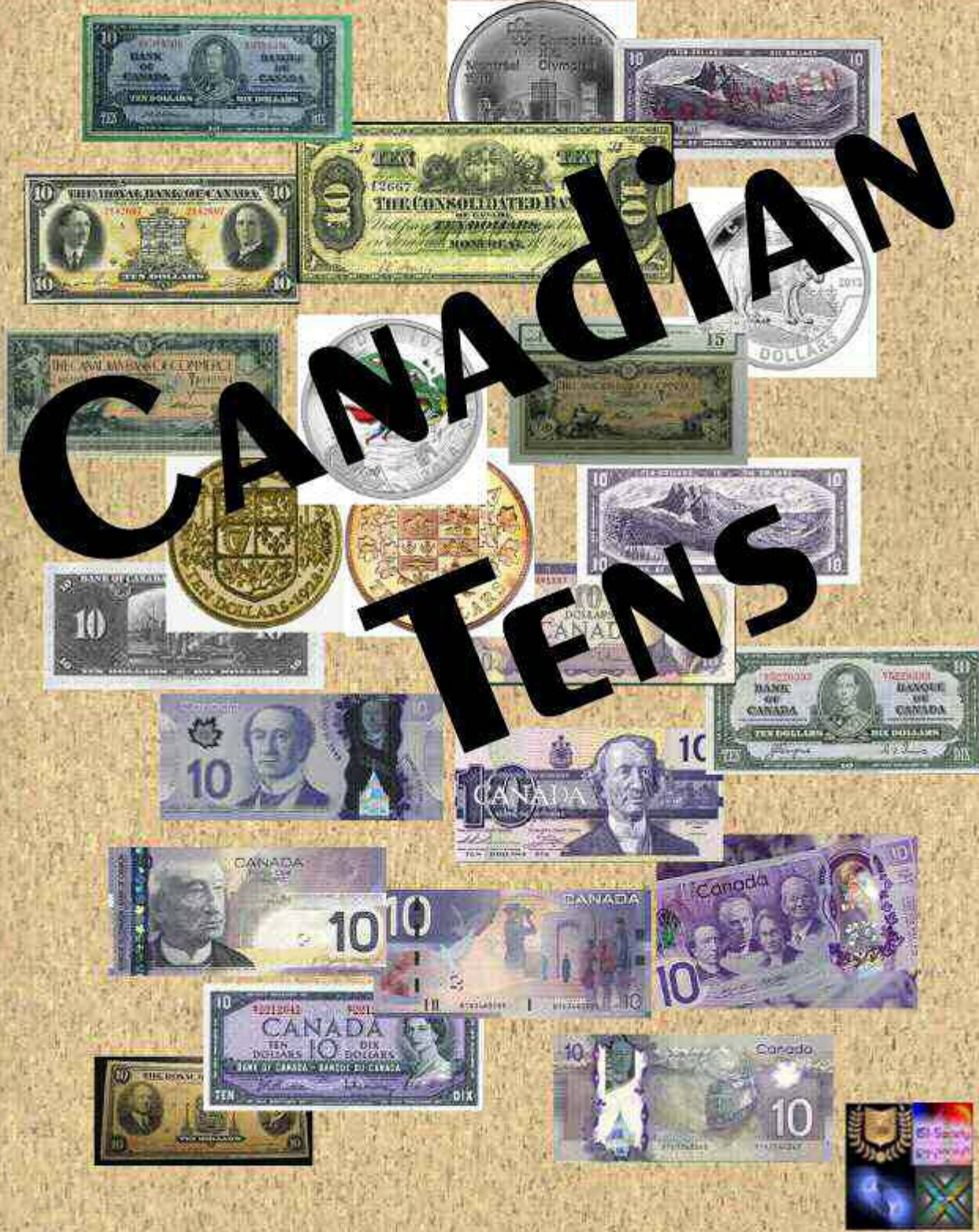
24				14		7		
20			11	11			18	24
8	17			30		16		
	23				12			10
14	7	12			15	23		
			26					
						18		
22			4		19			

IQ Nexus Journal Calendar

2024



CANADIAN TENS



Online Calendar of IIS, ePiq & ISI-S Societies, members of WIN



IQNJ 2024

October

Mon	Tue	Wed	Thu	Fri	Sat	Sun
30 National Day for	1	2	3	4	5	6
7	8	9	10	11	12	13
14 Thanksgiving Day	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30 Halloween	31	1	2	3 Daylight Saving



IQNJ   **November** **2024**

Mon	Tue	Wed	Thu	Fri	Sat	Sun
28	29	30	31 Halloween	1	2	3 Daylight Saving
4	5	6	7	8	9	10
11 Remembrance	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1



IQNJ 2024

December

Mon	Tue	Wed	Thu	Fri	Sat	Sun
25	26	27	28	29	30	1
2	3	4	5	6	7	8
9	10	11 Anniversary of the	12	13	14	15
16	17	18	19	20	21	22
23	24 Christmas Eve	25 Christmas Day	26 Boxing Day	27	28	29
30 New Year's Eve	31	1	2	3	4	5

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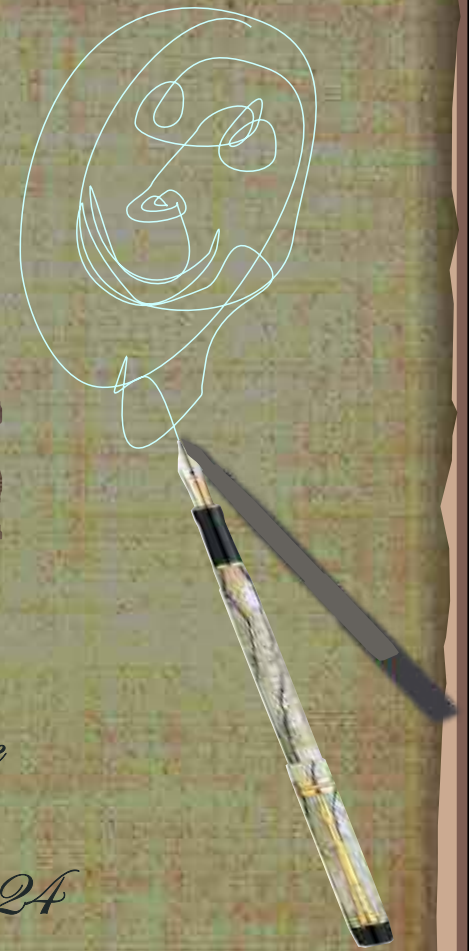
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IQ Nexus



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for contribution to
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