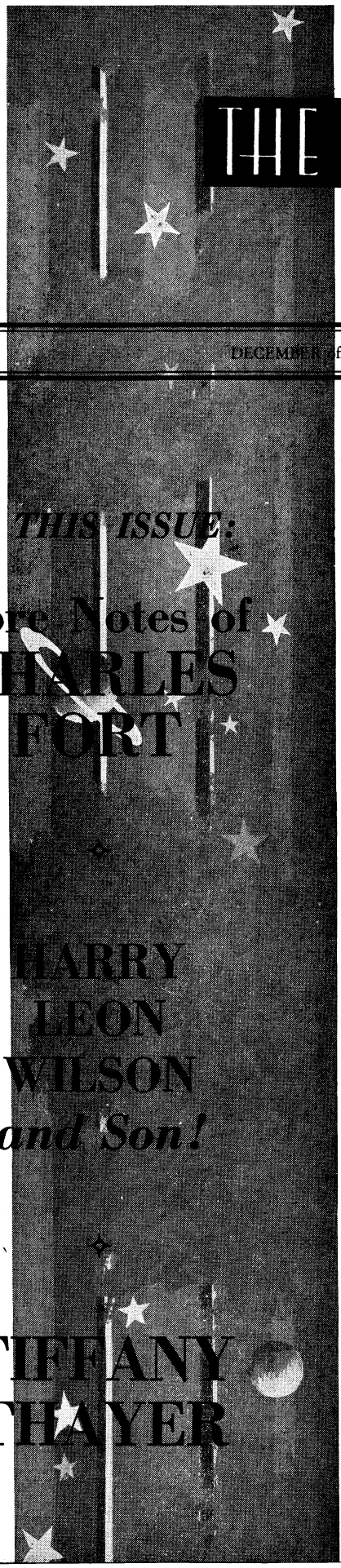
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*IN THIS ISSUE:*

More Notes of CHARLES FORT

HARRY LEON WILSON *and Son!*

TIFFANY THAYER

## The Truth About INDIA

(Forteans are likely to have overlooked this book, which its author tried to publish in LAHORE in 1930 A.D. The book was *damned* to extinction in the usual ways. But—in the best Fortean tradition— we exhume it, and the "pallid data march!" The original title was "H. H. the Pathology of Princes.")

### by Kanhayalal Gauba

John Bull is a famous old gentleman. Born about 1770, he is reported to be still going strong. Perhaps not as strong as the Scotch distilleries would have us believe, but perfectly virile, a fact to which Miss Katherine Mayo will, perhaps, be able to testify. He has changed into a tweed suit and a bowler from a doublet and trunk hose in which he is conventionally caricatured. He is sufficiently conservative and old-fashioned not to change his Morris-Cowley for a Cadillac or "sixteen cylinders." While he lost the "Ashes," and the "Blue Riband of the Atlantic" and Shamrock V proved a dud, he still holds the record as the world's greatest air, water and road hog. He is garrulous but endowed with an ample measure of commonsense. At times he is a little pig-headed. He is perhaps the best loser in the world. His business—the Empire—would be twice as successful, if he modified his outlook and some of his policies. The world has moved a great deal in the one odd century that he has dominated its life.

While John Bull still seems to remember the unhappy incidents at the Boston Tea Party, he has nevertheless hopes of good results in an English-speaking consummation. He woos — successfully—the pick of American heiresses, who, no doubt, prove to be the cream in his coffee. His domestic affairs are not without their worries. A brood of growing daughters and not a single one quite settled for life. Canada has hopes in the young fellows across the border. South Africa wants no more parental interference and claims the right of any twentieth century young lady to form her own friendships—and to try, try again. Australia is much the same. India has ways and ways all her own. She too is growing rapidly. Maturity comes earlier in the East.

Much more could be said about our friend, but this book is not concerned with the big business John Bull runs from Parliament Street and Leadenhall. In fact it little concerns him at all except as a reminder of certain promises made and duties undertaken.

Bismarck is reported to have been very fond of enlarging upon a favorite theory of the male and female European nations. The Germans themselves, the three Scandinavian peoples, the Dutch, the English proper, the Scotch, the Hungarians, and the Turks he declared to be essentially male nations. The Russians, the Poles, the Bohemians, and indeed every Slavonic people, and all Celts, he maintained just as emphatically to be female races. A female race, he somewhat ungallantly defined as one given to immense verbosity, to fickleness, and lack of tenacity. He conceded however to these feminine races some of the peculiarities of their sex, and acknowledged that they had great powers of attraction and charm when they chose to exert them, and also a fluency of speech denied to the more virile nations. He maintained stoutly that it was quite useless to expect efficiency in any form from the female races. The Bismarckian analysis applied to this country we can clearly discern British India as the male and the Indian States as the female respectively. In the India, in which we live, we have the counterpart of a fine growing manhood, the virility of youth. In the States you have all the attractiveness of fine clothes, fine living, love and the extravagance associated with the elegant and sensuous female.

While John Bull and British India have happily their sex in common, the existence of the feminine element is a disturbing factor in their mutual affairs. That in the ultimate, a union between the two Indias is inevitable, there can be no doubt. A trial marriage or temporary alliance with the Indian States would be the worst thing that could happen to John Bull and the happiness of the Empire as a whole. This book is a warning, and a piece of friendly advice addressed in the main to our friend John Bull. God does not look kindly on unnatural alliances.

More is going on behind the scenes than most people know or can estimate. There is the tide of democracy rising in India and rising fast. There are the cross eddies of world affairs. It is certain that the Princes no less than others have their ears to the ground and their eyes fixed anxiously on the political horizon, for they see and hear the signs of the approaching storm. The Princes find their position anomalous and perplexing. They hate the domination of the Foreign and Political Department of the Government of India, they hate being ridden, whether on the snaffle or on the curb, but they are torn between a desire to shake off these controls and the fear that without British support their days are numbered. The Butler Committee who investigated the affairs of the Princes in their relation to the Paramount Power had three divergent policies to reconcile. There was the Government of India seeking justification for its control upon the administration of the States, there was the viewpoint of the States for the larger exercise of their autonomy. There was the clandestine movement of the major States to swallow up the minor States. As one of the advisors to the Princes' delegation at the time expressed to the writer, "How can you expect efficient Government from a State with only 20,000/– as revenue? We must take them over." And many States do not even have 20,000/– though these Mikados enjoy the prefix of "His Highness." The Butler Committee steered a middle course. It established the Paramountcy in India beyond any shadow of doubt. It did very little for the Princes, except to recommend that they be not transferred to the tutelage of a dominion government without their consent. The Princes still hope, that at the Round Table Conference, in the melee they will be able to shake off Simla altogether. In John Bull's embarrassment they hope to drive hard bargains.

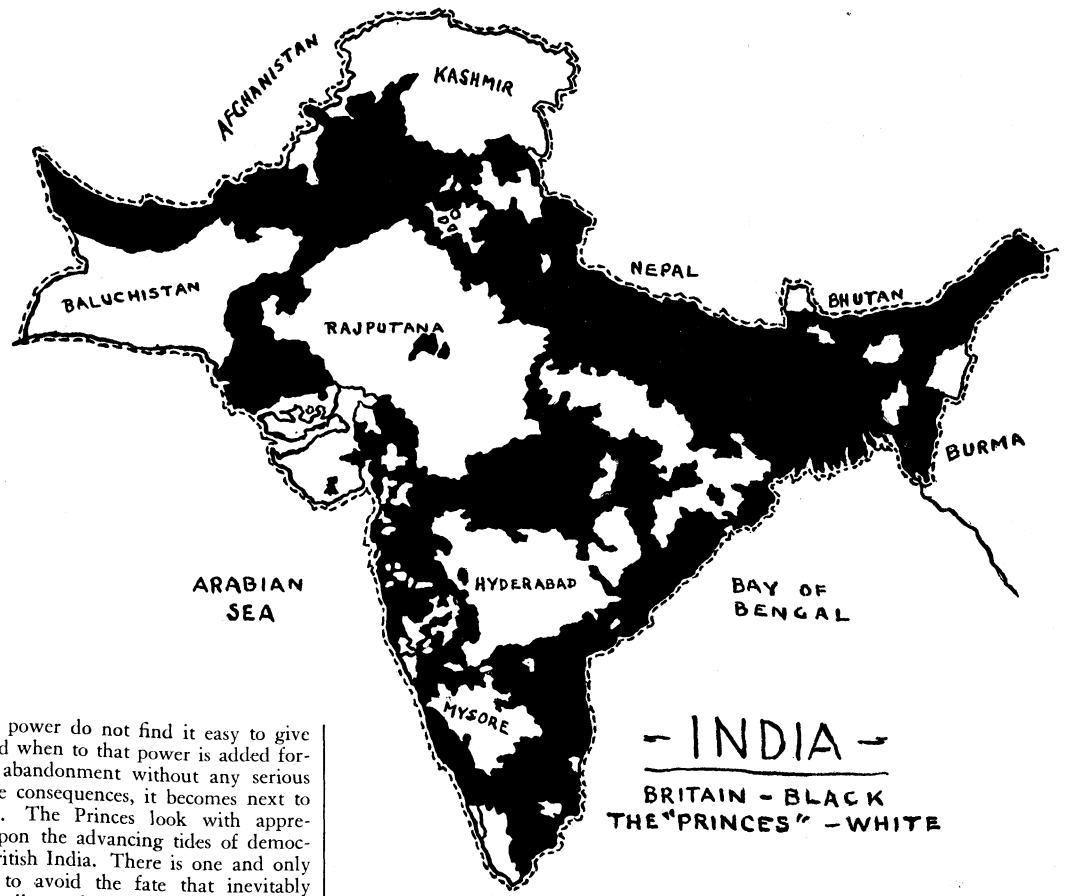
The preparation and work on behalf of the Princes has been thorough. Doleful tales of their broken treaties, pretty stories of their munificence, brave descriptions of their progressive administrations, their frugal wants, and their diligent performance of their responsibilities. Such propaganda may pass for current coin in England but India knows too well that is mere counterfeit.

When not long ago, a play entitled "The Green Goddess" was produced on the London stage, probably most of them who saw it felt that the part of the Indian Rajah was overdrawn. That the ruler of an Indian State, no bigger than one of the smaller counties, a sophisticated oriental who wore a turban with a faultless dinner jacket, and spoke an Oxford accent, should attempt to force a beautiful young English girl into his zenana, in the belief that he could successfully do it, and that, when retribution appeared in the form of Royal Air Force bombing planes, he should implore the protection of a stone goddess, seemed altogether fantastic and farfetched. As a matter of fact, the author of the play, Mr. William Archer, had produced a by no means exaggerated picture, and it is safe to say that it was a composite picture of several Indian Princes, who could be identified by any one familiar with Indian affairs. For as it is generally recognized almost anything can happen in these feudal kingdoms whose rulers enjoy a degree of power, a freedom from interference, which makes them comparable to the despots of ancient history. And among these Princes are no doubt characters every whit as theatrical and anomalous as the Rajah in Mr. Archer's bright play.

This book is not concerned with the romantic and picturesque aspects of life in the States, which one so often comes across. This book is concerned with and confined to "hard boiled" facts, uncontroversial data and unimpeachable authority. It is not an attack on any individual prince or any individual state. It is an attack — if attack at all—on the system that enables the practice on three-score millions of the human race pre-Runnymede theories, and the perpetuation of antediluvian anomalies. The treatment of the subject is not however free from difficulties. Propositions without illustrative example and authority are unconvincing. But every effort has been made to curtail references to individual princes to a minimum, and where such references are of a personal nature to leave them anonymous. There is no great measure of literature either in English or in the vernaculars on the administration of various particular States but such publications have been avoided for the reasons above stated. Upon these principles rigorously adhered to no reference will be found to the *Indictment of Patiala,* or any other publication of a personal nature. It is impossible, however, to overlook the official publications such as the *Administration Reports, Scraps of Paper, The British Crown and the Indian States,* and the rest of free lance literature published at the instance of the Chamber's Special Organization in England and the United States. It is in the interest of their seventy million subjects, it is the interest of India and the Empire as a whole, it is in the interest of the Princes themselves, that the truth should be told. Very little that is "new" will be found in this book, but for all that it is a human document—truth may sometimes seem strange, at times it may appear fictitious, in cumulative array it may even be incredible. The truth told in these pages will appear strange, fictitious, and unbelievable It may at times be ugly and staggering. Everywhere is is naked. Truth in a Palace, dressed, may be picturesque, undressed it may be startling.

There is not much to choose between the majority of larger or smaller States. As a Rani once confided to the author: "I am sorry ours is the most exalted yet corrupt class in this country. I often tell my husband that unless he is different from his brother Princes he will go the way they are going." A few more Ranis like this one, even though some may suffer in the wells of loneliness, would work wonders. Were India a prosperous country, rich in economic development, there might be less ground for the criticism for the ways and extravagance of the Princely order. But India is far from rich and prosperous, according to standards in other countries of the world. Millions of peasants in India struggle through life on a half acre. Their dwellings are of mud. An incredible portion live on one meal in the day. Their existence is a lifelong battle with hunger, ending, alas, often in defeat.

The problem of the Princes—incorrectly referred to generally as the problem of the States—will be before the Round Table Conference. The Princes will fight hard and bitterly for the maintenance of the *status quo,* at least so far as they are concerned. Bad habits are always difficult to break but of these autocracy is the most difficult. Those




who have power do not find it easy to give it up. And when to that power is added fortune and abandonment without any serious risk of the consequences, it becomes next to impossible. The Princes look with apprehension upon the advancing tides of democracy in British India. There is one and only one way to avoid the fate that inevitably overtakes all anachronisms and that is to recognize the signs of the times, the danger signals upon the horizon.

But will members of the Chamber of Princes and others of their order clothe their authority in modern garments? Will they introduce representative institutions and vest their power in free representatives of their people? Will they modify and curtail their wants as Kings have done in other parts of the world?

It is unlikely that any such self-sacrifice will be forthcoming. The Princes and their representatives will talk of their treaties, they will talk of their loyalty, they will mention their War services, they will further reiterate their personal devotion in the cause of progress, they will refer to their administrations as Utopias, they will prove the ignorance and unfitness of their subjects for responsible Government. Their claims will seem reasonable, their reasoning plausible.

As for the treaties, are they so sacrosanct, that they have never been transgressed? Are they the last words of human progress? Can mere loyalty to the Crown colour-wash the dark spots of despotism? Who paid in blood and money the tolls of War? Is progress to be measured in the patronage of Night clubs, the escort of kitten-eyed flappers down Paris boulevards or the chase of "hours with flying feet" in the arms of demi-mondaines in the fashionable jazz mosques of Deauville and Biarritz? Are their administrations the Utopias that they would have us believe? Why do so many of this exalted order find no spots in their own states, or in fact any spot anywhere in this wide country worth living in many months of the year? During the strenuous labours of a session of the Chamber of Princes over the period of a fortnight, how many polo ponies, how many bottles of champagne, how many Kashmiri women are necessary to maintain princely energies at par? Answers to these questions may be sought for round the famous table in London.

His subjects may be ignorant, they may be unfit for responsible Government. But is there any difference in the fitness to rule between the Prince and his people?

The Lights please!

## Chapter II

## FOOLING THE WORLD

Old institutions in time yield their place to new. But when the change is the result of violence alone, the institutions, may soon find a new lease of life under new names. Disappearance is definite only when an institution has ceased to believe seriously in its mission, in its force, in its raison d'etre.

It is in this manner that aristocracy has practically disappeared in Continental Europe.

It is also disappearing in England and in Japan, which is the only country in the non-European world, where aristocracy—though under different titles—had the same chivalrous and feudal origin and development as in the West.

Until ten years ago there were two aristocratic oases in Europe, and these were Austria and Hungary. In Germany, in spite of all the smart regiments, in spite of all the pride of the Prussian Junkers, the structure of the States was already a middle-class regime. There was no general servile admiration for an Imperial ruler, whose limitations were guessed, in spite of the intellectual slavery that existed during the Bismarckian period, and followed shortly after.

As to English Aristocracy, for many decades its powers, prestige and privileges have drifted slowly to the populace. The death knell of aristocratic rule was sounded by David Lloyd George at the Lime House. Stemmed temporarily by the War, the movement, in recent years, has been constant and increasing. Though the War may be said to have saved the Aristocracy of England, rates, taxes, death duties, have multiplied to such an extent that many of the great landlords—dukes to begin with—are selling their properties slice after slice, or turning them into private Joint-stock Companies in order to escape taxation.

But these are mere transition tricks. When a Duke or Marquis becomes a director with a salary in the company created with his estates he is no longer the man he used to be. A new atmosphere swallows him up—and the day when he is going to sell all his land to speculators is not far distant. His hereditary pride gone, why should he keep a formal

link with something whose spirit has already diseappeared?

But does it matter? Aristocracy, fast disappearing as it is in various parts of the world, still has a long lease of life—in novels and in the movies. Dead or dying, in Europe, Aristocracy has also a fairly stout existence in India, sheltered as it is from external and internal danger, in the sturdy arms of John Bull.

"But the vague unrest—we will call it the awakening of national consciousness for want of a better term—the disposition to question constituted authority, which has swept all Asia in recent years, has not left the Indian States untouched. The people may be as respectful to their Princes as ever, and perhaps as loyal, but they are more disposed to stand upon their rights, less willing to accept autocratic decisions blindly. Save, in some of the remoter and less progressive States, the people no longer regard their rulers as demigods who can do no wrong." (*Last Home of Mystery, p.* 90).

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The area enclosed within the boundaries of India is 1,773,000 square miles, with a population of 315,132,000 of people—nearly one-fifth of the human race. But of this total a very large part is not under direct administration of the Government of India. The area covered in the Indian States is 675,000 square miles with a population of about seventy million. The Indian States embrace the widest variety of country and jurisdiction. They vary in size from petty States like Lawa, in Rajputana, with an area of 19 square miles, and the Simla Hill States which are little more than small holdings, to States like Hyderabad, as large as Italy, with a population of twelve and a half millions. They include the inhospitable regions of Western Rajputana, Baroda, aptly described as the Garden of India, Mysore, rich in agricultural wealth, and Kashmir, where the sunset turns to flame and the emerald lies snugly hedged with diamonds.

"In the Indian States nature assumes its grandest and simplest forms. The eternal snows of the Himalayas gather up and enshrine the mystery of the East and its ancient lore. The enterprise of old world western adventure now slumbers by the placid lagoons of Travancore and Cochin. The parched plains of Rajputana and Central India with their hilly fastnesses recall the romance and chivalry of days that still live and inspire great thoughts and deeds. The hills and plains of Hyderabad and Mysore, famed for gems and gold, for rivers, forests, water-falls still cry out great names of history. Over the dry trap plateau of the Deccan swept the marauding hosts of the Mahrattas, eating here and drinking there, right up to ancient Delhi. From the West, the ports of Kathiawar with their busy progressive people stretch out hands to the jungles of Manipur in the East with their primitive folk and strange practices." (*Butler Committee Report,* para 12).

British India is divided into provinces with Provincial Governments of their own, slowly becoming more and more autonomous, with a strong Central Government ultimately responsible to the British Parliament, forming in all one political unit. But the Indian States, 562 in number, do not form a single political unit. They are separate political entities. Each is separately administered and has no connection with the administration of other States. Their mutual relations are not regulated by them but by the Paramount Power. And it is only recently that the Indian Princes have gained the right of meeting together to discuss matters of common concern and to take concerted action for the redress of common grievances. In fact there is nothing common between them except that they are all autocratically governed and few in the interests of their subjects. It is, therefore, wrong to speak of them as *Indian India,* or as if they formed a single unit comparable in any way to British India. (Vide *Indian States and British India,* p. 2.)

What is called *Indian India* is therefore not one political unit but a conglomeration of States, large and small, as heterogeneous a collection that one can think of.

— 3 —

The problems of the Indian States vary largely from State to State and Agency to Agency. But in the main the questions resolve themselves into those relating to (1) Internal administration, (2) Relations with the Paramount, (3) the Economic fabric. Each of these aspects will be considered in its proper place but it should be remembered that conditions vary widely between one State and another. Because the Nizam is permitted to mint his own coin and print his own stamps and do very much as he pleases—Col. Trench concurring—with the money he collects from his nobles, it is not to be supposed that the same constitutional position arises in considering the problems arising from the Loharu State. Nor is it to be supposed that because the rulers of a few States like Mysore and Baroda have introduced modern institutions that the majority or even a large number of Princes have done or are doing the same or that the States as a whole are well administered. Because there is no non-cooperation movement in the States, it is equally erroneous to suppose that there is no discontent or that the people are happy. Because the capital of a particular principality is laid out as a garden city, it does not imply that the general conditions in the State are as flourishing. If a Prince speaks English, he is not necessarily modern. If he has established a Legislative Assembly, it is probably a farce.

The importance of the Indian States is generally emphasized on the basis of area and population. The India of the States comprises roughly one-third of the area and one-fourth of the population of the land that stretches from Gilgit to Cape Comorin, and from the Kabul river to the frontiers of Siam. Mr. Nicolson, writing for the Princes, sneers at the Swarajists and political classes who "can only make a limited appeal." (*Scraps of Paper* p. 20.) "The vote which empowered Indians to deal with 'transferred' subjects of government was given to 7,500,000 out of the population of 250 millions and only half of those enfranchised voted. It is from among the 'literates' of the middle classes that the comparatively small political class are recruited, who form the Swarajist or Home Rule Parties" (*Ibid* p. 19). It may be true that the Swarajist or Home Ruler is a carpet bagger, it may be true that 7½ millions are not adequately representative of 250 millions, but what about the States? The problem of the States is not the problem of seventy million people or 675,000 square miles of territory, it is the problem of five hundred Princes, a few Czars; it is little more than the problems of their lives, their palaces, their women, and their pleasures. The sovereignty and the integrity that John Bull guaranteed to some of the States a century ago constitute the back-waters of reaction, unaffected by the flowing tides of the twentieth century, harbouring the barbarism and the morals of the middle ages.

In the words of the Butler Report, the term Indian State covers "at one end of the scale, Hyderabad with an area of 82,700 square miles, with a population of 12,500,000 and a revenue of 6½ crores of rupees or about £5,000,000 and at the other end of the scale, minute holdings in Kathiawar amounting in extent to a few acres only and even, in certain cases, holdings which yield a revenue not greater than the annual income of an ordinary artisan. It includes also States economically, politically and administratively advanced, and States, patriarchal, or quasi-feudal in character which still linger in a medieval atmosphere; States like Mysore and Travancore and States which are under purely autocratic administration. The one feature common to them all is that they are not part or governed by the law, of British India." But though conditions vary from state to state and qualities from ruler to ruler, there are some wide general characteristics that form the hypothesis of this work.

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Of all the States the most important from the viewpoint of size, population and revenue are the Nizam's "Dominions". The Revenues of the Hyderabad State are about double that of any other State and equivalent to about 6½ crores in Government of India Currency. The State is about the size of Italy and has a population of over twelve millions. The State has had several generations of able administrators, and while the development of the State is nothing comparable to what it might and could be, it is not on the whole unsatisfactorily administered. The great majority of the population is Hindu and the Ruler is a Mohamedan. Unlike the general trait of his co-religionists, the Nizam is frugal to a freak. It is a matter of doubt whether Henry Ford or the Nizam is the richer. Henry Ford has amassed the most fabulous fortune in modern times on the idiosyncracies of a tin "lizzy", the Nizam has accumulated an almost incredible hoard of gold and jewelry by the most extraordinary methods ever devised for raising money.

If the Hyderabad State is the most important from the standpoint of size and revenue, the Mysore State has the enviable reputation of being the best administered of the Indian States. In the opinion of Miss Yvonne Fitzroy, who was for many years closely connected with the Viceregal Court, the Maharaja is "the only Prince who has granted a genuine constitution to his people, and his rule is extraordinarily enlightened and progressive." (*Courts and Camps in India*)

The History of Mysore is a romantic one. In 1831, the administration was taken over by the British Government. The finances were in a deplorable condition. Fifty years later, in 1881, the State was restored to the old dynasty under conditions and stipulations laid down in the instrument of transfer. Since then Mysore has made rapid strides both in the development of its national resources and in representative institutions. In many quarters it is the opinion that in some aspects the administrations of Mysore and Travancore, are ahead of British India. This book is, however, concerned with the rule rather than with the exception. Mysore, Travancore and some others are exceptions. They are cited by way of contrast as to what might be and actually is.

Jammu and Kashmir is also important — stretching from the Table Lands of the Karakoram, "where three empires meet," to the plains of the Punjab. The total area is over 80,000 square miles but with a population of only 40 to the square mile. The Revenue of the State is about 2½ crores, considerably less than the potentialities indicated in the surveys of the valleys. The State is one on which the British Government is reported to have had, for many years, an eye. It is not unlikely that on the demise of the present Ruler—heirless—it will lapse to the Crown. It may then be turned into another Kenya. (For the benefit of the natives of course.)

The Government of India is represented directly to the more important States. Those less important are represented through various Agencies. As to the powers exercised by Residents and Agents, we shall have more to say later, but generally the Agencies keep their hands off the workings of the internal machinery. In matters in which the Paramount Power is interested, the "whisper of the Residency is the thunder of the State."

The Rajputana Agency consists of several Sub-Agencies and watches the interest of the Paramount Power in twenty-one States, Among those under the surveyance of this Agency, the most important are, Bikaner, ruled by the Maharaja with the golden tongue, and Udaipur, Jodhpur and Jaipur. There is Alwar, whose services are recruited from photographs (not to be returned), there is Bharatpur, whose late ruler was notorious for the bills he left unpaid, there is Lawa with only 19 square miles of territory and a population of only 2,000 persons.

"Gratitude-honour-fidelity," these have been described as the foundation of Rajput character. "Ask a Rajput" says Tod in his famous chronicle, "which is the greatest of crimes? He will reply, 'Forgetfulness of favours.' " Add to this a high and reckless courage, a jealous sense of honour, extreme pride of race, chivalrous consideration for women—the women of the race were worthy of their lords, there could be no higher praise—a passionate love of faith and freedom, and you have some, at least, of the material that has gone to the making of their incomparable story.

In the Central India Agency, Indore is the most important State. It has the conspicuous record of having had three successive rulers deposed — the latest over pretty Mumtaz Begum.

Bhopal ranks next in importance to Hyderabad among the Mohamedan States of India. The present ruler is a graduate in arts, which is among the most creditable of his performances. He is one of the world's greatest polo players and devotes himself to the game for four months in the year.

The territories under the rule of Indian Princes and Chiefs in the Bombay Presidency extend over an area of 28,039 square miles. The characteristic feature of the Bombay States is the great number of petty principalities, about 151 in all. The recognition of these very numerous jurisdictions is due to the circumstances that the early Bombay administrators were induced to treat the defacto exercise of civil and criminal jurisdiction by a landholder as carrying with it a quasi-sovereign status. In no part of India is there a greater variety of principalities. Some of the largest are of modern origin, having been founded by the Mahrattas in the general scramble for power in the middle of the 18th Century, but the Rajput houses in the Gujrat Agencies date from earlier times. Interesting traces of ancient history are to be found at Sachin and Janjire, where chiefs of foreign ancestry, descended from Abyssinian admirals of the Deccan fleets, still remain. A few aboriginal chiefs, Bhils or Kolis, exercise very limited authority in the Dangs and the hilly country that fringes the Mahi and the Narbada rivers.

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The variety of relations which under the terms of the several treaties, subsist between the British Government and the rulers of the different States, and the general superintendence exercised by Government as the Paramount Power, necessitate the presence of an Agent or representative of Government at the principal Courts. The smaller and less important States are either grouped together under the general supervision of a political Agent or are looked after by the Collectors of the districts which they adjoin. The position of the Agent varies, roughly speaking, with the importance of the State. In some cases he does nothing more than give advice and exercise a general surveillance. In other cases, the Agents are invested with a direct share in the administration, while States, the Rulers of which are minor, are directly managed by Government officers or under arrangements approved by Government. Some of the States are subordinate to other States and not in direct relations with the British Government. In these cases the status of the feudatories is usually guaranteed by Government. The powers of the chiefs are regulated by treaties and custom, and range downwards to a mere right to collect revenue in a share of a village without criminal or civil jurisdiction, as in the case of the petty chiefs in the Mahi Kantha and Rewa Kantha Agencies.

Cooch Behar is the most important State under the Bengal Government. The ruler is a minor and under the regency of his mother. The Maharani is well-known in London society and administers the State mainly from London, where she hunts, flies and lives the life of her class.

The thirteen salute States of the Punjab were transferred to the political charge of the Government of India in 1921. Of the more important Patiala, Bhawalpur, Nabha, Kapurthala and Mandi may be mentioned. By far the largest is Patiala, whose ruler, warm-hearted and generous, is the present Chancellor of the Chamber of Princes, and comprises more than one-sixth the area, one-third of the population and one-half of the entire revenue of the States in this area. Bahawalpur has recently come into prominence in the reclamation schemes arising out of the Sutlej Valley Irrigation Projects. The Maharaja of Jhind has the best kennels in the country, the dogs being valued at several thousands of pounds sterling. The Maharaja of Kapurthala is the most travelled of India's Princes having been feted and honoured in most of the Courts of the world, and owns among other decorations the Legion d'Honneur from the French Government and possesses also the Grand Cross of the Order of Carlos 3rd, of Spain, Grand Cross of the Order of the Star of Roumania, Grand Cross of the Order of Manelet of Abyssinia, Grand Cordon of the Order of Morocco, Grand Cordon of the Order of Chilli, Grand Cordon of the Order of Tunis, Grand Cross of the Order of the Sun of Peru, and Grand Cross of the Order of Cuba.

The United Provinces contain Rampur, Tehri Gharwal and Benares. The administration of any of these States is not such that need make us tarry long. The Maharaja of Benares is notorious for his indiscretion. His references to affairs in British India savour a great deal of the old story of the pot and kettle.

— 6 —

On analysis only forty States can be deemed to come in category of what may be called "Larger States," that is States having an income of 10 lacs and over. According to the classification of an erudite member of the Servants of India Society, out of 562 States, as many as 454 States have an area of less than 1,000 sq. miles, 452 States have less than 1,000,000 population and 374 States have revenue less than a lac of rupees. It is only some thirty, among the 562 States, that possess the area, population and resources of an average British Indian District. As many as 15 States have territories under a square mile. Three of these States cannot boast of a population of 100 souls. Five have a revenue of Rs. 100. The smallest revenue mentioned is Rs. 20 for the year and the smallest population 32 souls.

We shall in subsequent chapters consider in further detail the administrative machinery of the States. Suffice it here to note that everything considered, the average Indian State has a particular charm for the moneyed class of pleasure-seekers, the world tourist, the cold weather pedagogue, the itinerant Duchess and the decadent Duke. Here free from the trammels of convention and the eyes of prying neighbours, Rulers, officials and sardars "indulge in the most reckless forms of amusement, spending money like water in excesses which have to be seen to be believed." Of the many factors conducive to these extravagances, not the least is a latent atmosphere of "it does not matter." In these slums of the Middle Ages, a man is known by the number of women he keeps. The history of a State is incomplete unless it is associated with its voluptuousness, its extravagance and its vice.

The present government of the Indian States is abnormal in the world of to-day, — a belated example of those crude forms of politics which the rest of India has outgrown. Turning to the existing monarchies of today, almost without exception, they are "limited" by the resolutions of a popular parliament. The subjects of other monarchies have a distinct and often imperative voice in the conduct of public affairs. In an Indian State as in a Roman Province, force cures the want of system; arrogant domination serves instead of adequate machinery; a genius for intrigue and for open subjugation takes the place of wise legislation. The world is made use of rather than administered. These conditions are slowly disappearing but have not disappeared altogether in any of the States as yet. It can be said with regard to an Indian Ruler that "He is absolute over his subjects not only—ancient despots were that —but over all laws also, — which no ancient despot was." Such a state of things must grow to be a danger, indeed, a menace to the Indian National or Federal State.

Society, like other organisms, can be changed only by evolution and evolution is the antidote of revolution. The public order is preserved because order inheres the character of society. The forms of government do not affect the essence of government. The bayonets of the tyrant, the quick concert and superior force of an organized minority, the latent force of self-governed majority, — all these depend upon the organic character and development of the community. The obedience of the subject to the Sovereign has its root in contract and in the force, — that is provided to the Sovereign to punish disobedience, but that force must be backed by the general habit. Sometimes power is abused and then guns become the final argument of fools. The better government of all times, — those which rest, not upon the armed strength of governors, but upon the consent of the governed, — are formed on considerations of laws whose source and sanction have been the habit of the community. The force which they embody is not the force of a dominant dynasty, or of a prevalent minority, but the force of an agreeing majority. The State exists for the sake of an individual, and recognizes no rights which are independent of personal rights. The sanction of every rule not founded upon sheer military despotism, is the consent of the people. Only monarchs who seek to serve their subjects can be said to be safe on their thrones. A monarch can exist only by democratic consent.

(To be continued)

## AN EARLY (but surely not the first) FORTEAN

Reference is so often made in Fortean correspondence to the Greek philosopher Pyrrho, that it appears sensible to bring the following to the attention of the membership . . . Practically all that we know about Pyrrho was preserved for us by Diogenes Laertius in his *Lives and Opinions of Eminent Philosophers*. (What should we do without that book?—"the chief source of information we possess concerning the history of Greek philosophy . . . the foundation of nearly all the modern treatises on that subject; some of the most important of which are little more than translations or amplifications of it.")

The text of Diogenes which we have today probably suffered in common with most other great Greek books at the hands of Christian copyists through the Middle Ages, but one finds little at which to cavil in the article on Pyrrho. Our text is that of C. D. Yonge, B.A., as printed by Henry G. Bohn, London, 1853. Mr. Yonge, in turn, bases his text upon that of Huebner, Leipsic, 1828.

Although Pyrrho is not often mentioned these days outside the Fortean Society, his name was given to the whole body of thought embraced by skeptics, free-thinkers and dissenters through the eighteenth century, *i.e., pyrrhonism*. We have an old French folio (1733) which quite takes the whole subject apart—*Examen du Pyrrhonisme Ancien & Moderne, par Monsieur de Crousaz de l'Academie Roiale des Sciences, Gouverneur do Son Altesse Serenissime le Prince Frederic de Hesse Cassel. & Conseiller d'Ambassade de sa Majeste le Roi de Suede, & Land-Grave de Hesse Cassel . . . Chez Pierre de Hondt, a la Haye MDCCXXXIII.*

Volunteer translators are called for! . . . Although this volume is an attack upon us, the passage of the years has rendered their own words the best ammunition against the dogmatists of that day. As Fort had it:

"Or everything that is, won't be.
"And everything that isn't, will be —
"But, of course, will be that which won't be — "

We have also an article on Pyrrho by Thomas Stanley (1743) and another by Montaigne, both of which may be printed here if interest warrants.

## LIFE OF PYRRHO by Diogenes Laertius

I. Pyrrho was a citizen of Elis, and the son of Pleistarchus, as Diocles informs us, and, as Apollodorus in his Chronicles asserts, he was originally a painter.

II. And he was a pupil of Bryson, the son of Stilpon, as we are told by Alexander in his Chronicles. After that he attached himself to Anaxarchus, and attended him everywhere; so that he even went as far at the Gymnosophists, India, and the Magi.

III. Owing to which circumstance, he seems to have taken a noble line in philosophy, introducing the doctrine of incomprehensibility, and of the necessity of suspending one's judgment, as we learn from Ascanius, of Abdera. For he used to say that nothing was honourable, or disgraceful, or just, or unjust. And on the same principle he asserted that there was no such thing as downright truth; but that men did everything in consequence of custom and law. For nothing was any more this than that. And his life corresponded to his principles; for he never shunned anything, and never guarded against anything; encountering everything, even wagons for instance, and precipices, and dogs, and everything of that sort; committing nothing whatever to his senses. So that he used to be saved, as Antigonus the Carystian tells us, by his friends who accompanied him. And Aenesidemus says that he studied philosophy on the principle of suspending his judgment on all points, without, however, on any occasion acting in an imprudent manner, or doing anything without due consideration. And he lived to nearly ninety years of age.

IV. And Antigonus, of Carystus, in his account of Pyrrho, mentions the following circumstances respecting him; that he was originally a person of no reputation, but a poor man, and a painter; and that a picture of some camp-bearers, of very moderate execution, was preserved in the Gymnasium at Elis, which was his work; and that he used to walk out into the fields and seek solitary places, very rarely appearing to his family at home; and that he did this in consequence of having heard some Indian reproaching Anaxarchus for never teaching any one else any good, but for devoting all his time to paying court to princes in palaces. He relates of him too, that he always maintained the same demeanor, so that if anyone left him in the middle of his delivery of a discourse, he remained and continued what he was saying; although, when a young man, he was of a very excitable temperament. Often too, says Antigonus, he would go away for a time, without telling any one beforehand, and taking any chance persons whom he chose for his companions. And once, when Anaxarchus had fallen into a pond, he passed by without assisting him; and when some one blamed him for this, Anaxarchus himself praised his indifference and absence of all emotion.

On one occasion he was detected talking to himself, and when he was asked the reason, he said that he was studying how to be good. In his investigations he was never despised by any one, because he always spoke explicitly and straight to the question that had been put to him. On which account Nausiphanes was charmed by him even when he was quite young. And he used to say that he should like to be endowed with the disposition of Pyrrho, without losing his own power of eloquence. And he said too, that Epicurus, who admired the conversation and manners of Pyrrho, was frequently asking him about him.

V. He was so greatly honoured by his country, that he was appointed a priest; and on his account all the philosophers were exempted from taxation. He had a great many imitators of his impassiveness; in reference to which Timon speaks thus of him in his Python, and in his Silli:—

Now, you old man, you Pyrrho, how could you
Find an escape from all the slavish doctrines
And vain imaginations of the Sophists?
How did you free yourself from all the bonds
Of sly chicane, and artful deep persuasion?
How came you to neglect what sort of breeze
Blows round your Greece, and what's the origin
And end of everything?

And again, in his Images, he says:—

These things, my heart, O Pyrrho, longs to hear,
How you enjoy such ease of life and quiet,
The only man as happy as God.

And the Athenians presented him with the freedom of their city, as Diocles tells us, because he had slain Cotys, the Thracian.

VI. He also lived in a most blameless manner with his sister, who was a midwife, as Eratosthenes relates, in his treatise on Riches and Poverty; so that he himself used to carry poultry, and pigs too if he could get any, into the marketplace and sell them. And he used to clean all the furniture of the house without expressing any annoyance. And it is said that he carried his indifference so far that he even washed a pig. And once, when he was very angry about something connected with his sister (and her name was Philista), and some one took him up, he said, "The display of my indifference does not depend on a woman." On another occasion, when he was driven back by a dog which was attacking him, he said to some one who blamed him for being discomposed, "That it was a difficult thing entirely to put off humanity; but that a man ought to strive with all his power to counteract circumstances with his actions if possible, and at all events with his reason." They also tell a story that once, when some medicines of a consuming tendency, and some cutting and cautery was applied to him for some wound, that he never even contracted his brow. And Timon intimates his disposition plainly enough in the letters which he wrote to Python. Moreover, Philo, the Athenian, who was a friend of his, said that he was especially fond of Democritus; and next to him of Homer; whom he admired greatly, and was continually saying:—

But as the race of falling leaves decay,
Such is the fate of man.

He used also, as it is said, to compare men to wasps, and flies, and birds, and to quote the following lines:—

Die then, my friend, what boots it to deplore?
The great, the good Patroclus is no more.
He, far thy better, was foredoom'd to die;
And thou, doest thou bewail mortality?

And so he would quote, anything that bore on the uncertainty and emptiness and fickleness of the affairs of men. Posidonius tells the following anecdote about him: that when some people who were sailing with him were looking gloomy because of a storm, he kept a calm countenance, and comforted their minds, exhibiting himself on deck eating a pig, and saying that it became a wise man to preserve an untroubled spirit in that manner. Memenius is the only writer who asserts that he used to deliver positive dogmas.

VII. He had many eminent disciples, and among them Eurylochus, of whom the following defective characteristic is related; for, they say, that he was once worked up to such a pitch of rage that he took up a spit with the meat on it, and chased the cook as far as the market-place. And once in Elis he was so harrassed by some people who put questions to him in the middle of his discourses, that he threw down his cloak and swam across the Alpheus. He was the greatest possible enemy to the Sophists, as Timon tells us. But Philo, on the contrary, was very fond of arguing; on which account Timon speaks of him thus:—

Avoiding men to study all devoted,
He ponders with himself, and never heeds
The glory or disputes which harass Philo.

Besides these disciples, Pyrrho also had Hecateus of Abdera, and Timon the Phlasian, who wrote the Silli, and whom we shall speak of hereafter; and also Nausiphanes, of Teos, who, as some say, was the master of Epianus.

VIII. All these men were called Pyrrhoneans from their master; and also doubters, and sceptics, and ephectics, or suspenders of their judgment, and investigators, from their principles. And their philosophy was called investigatory, from their investigating or seeking the truth on all sides; and sceptical from their being always doubting, and never finding; and ephectic, from the disposition which they encouraged after investigation, I mean the suspending of their judgment; and doubting, because they asserted that the dogmatic philosophers only doubted, and that they did the same. (And they were called Pyrrhoneans from Pyrrho himself.)

But Theodosius, in his Chapters on Scepticism, contends, that we ought not to call the Pyrrhonean school sceptical; for since, says he, the motion and agitation of the mind in each individual is incomprehensible to others, we are unable to know what was the disposition of Pyrrho; and if we do not know it we ought not to be called Pyrrhoneans. He also adds that Pyrrho was not the original inventor of Scepticism, and that he had no particular dogma of any kind; and that, consequently, it can only be called Pyrrhonism from some similarity. Some say that Homer was the original founder of this school; since he at different times gives different accounts of the same circumstance, as much as any one else ever did; and since he never dogmatizes definitively respecting affirmation; they also say that the maxims of the seven wise men were sceptical; such as that, "Seek nothing in excess," and that, "Suretyship is near calamity;" which shows that calamity follows a man who has given positive and certain surety; they also argue that Archilochus and Euripedes were Sceptics; and Archilochus speaks thus:—

And now, O Glaucus, son of Leptines,
Such is the mind of mortal man, which changes
With every day that Jupiter doth send.

And Euripedes says:—

Why then do men assert that wretched mortals
Are with true wisdom gifted; for on you
We all depend; and we do everything
Which pleases you.

Moreover, Xenophanes, and Zeno the Eleatic, and Democritus were also Sceptics; of whom Xenophanes speaks thus:—

And no man knows distinctly anything,
And no man ever will.

And Zeno endeavors to put an end to the doctrine of motion by saying: "The object moved does not move either in the place in which it is, or in that in which it is not." Democritus, too, discards the qualities, where he says: what is cold is cold in opinion, and what is hot is hot in opinion; but atoms and the vacuum exist in reality. And again he says: "But we know nothing really; for truth lies in the bottom." Plato, too, following them, attributes the knowledge of the truth to the Gods and to the sons of the Gods, and leaves men only the investigation of probability. And Euripedes says:—

Who can now tell whether to live may not
Be properly to die. And whether that
Which men do call to die, may not in truth
Be but the entrance into real life?

And Empedocles speaks thus:—

These things are not perceptible to sight,
Nor to the ears, nor comprehensible
To human intellect.

And in a preceding passage he says:—

Believing nothing, but such circumstances
As have befallen each.

Heraclitus, too, says, "Let us not form conjectures at random, about things of the greatest importance." And Hippocrates delivers his opinion in a very doubtful manner, such as becomes a man; and before them all Homer has said:—

Long in the field of words we may contend,
Reproach is infinite and knows no end.

And immediately after:—

Armed, or with truth or falsehood, right or wrong.
(So voluble a weapon is the tongue),
Wounded we wound, and neither side can fail,

For every man has equal strength to rail. Intimating the equal vigor and antethetical force of words. And the Sceptics persevered in overthrowing all the dogmas of every sect, while they themselves asserted nothing dogmatically; and contented themselves with expressing the opinions of others, without affirming anything themselves, not even that they did affirm nothing; so that even discarded all positive denial; for to say, "We affirm nothing," was to affirm something. "But we," said they, "enunciate the doctrines of others, to prove our own perfect indifference; it is just as if we were to express the same thing by a simple sign." So these words, "We affirm nothing," indicate the absence of all affirmation, just as other propositions, such as, "Not more one thing than another," or, "Every reason has a corresponding reason opposed to it," and all such maxims indicate a similar idea. But the phrase, "Not more one thing," &c., has sometimes an affirmative sense, indicating the equality of certain things, as for instance, in this sentence, "A pirate is not worse than a liar." But by the sceptics this is said not positively, but negatively, as for instance, where the speaker contests a point and says, "It was not Scylla, any more than it was Chimaera." And the word "more," itself, is sometimes used to indicate a comparison, as when we say, "That honey is more sweet than grapes." And at other times it is used positively, and at the same time negatively, as when we say, "Virtue profits us more than hurts us;" for in this phrase we intimate that virtue does profit, and does not hurt us. But the Sceptics abolish the whole expression, "Not more than it;" saying, that "Prudence has not existence, any more than it has no existence." Accordingly, then, expression, as Timon says in his Python, indicates nothing more than an absence of all affirmation, or of all assent of the judgment.

Also the expression, "Every reason has a corresponding reason," &c., does in the same manner indicate the suspension of the judgment; for if, while the facts are different, the expressions are equipollent, it follows that a man must be quite ignorant of the real truth.

Besides this, to this assertion there is a contrary assertion opposed, which, after hav-

ing destroyed all others, turns itself against itself, and destroys itself, resembling, as it were, those cathartic medicines which, after they have cleaned the stomach, then discharge themselves, and are got rid of. And so the dogmatic philosophers say, that all these reasonings are so far from overturning the authority of reason that they confirm it. To this the Sceptics reply, that they only employ reason as an instrument, because it is impossible to overturn the authority of reason, without employing reason; just as if we assert there is no such thing as space, we must employ the word "space," but that not dogmatically, but demonstratively; and if we assert that nothing exists according to necessity, it is unavoidable that we must use the word "necessity." The same principle of interpretation did they adopt; for they affirmed that facts are not by nature such as they appear to be, but that they only seem such; and they said, that what they doubt is not what they think, for their thoughts are evident to themselves, but the reality of the things which are only made known to them by their sensations.

The Pyrrhonean system, then, is a simple explanation of appearances, or of notions of every kind, by means of which, comparing one thing with another, one arrives at the conclusion, that there is nothing in all these notions, but contradiction and confusion; as Aenesidemus says in his Introduction to Pyrrhonism. As to the contradictions which are found in those speculations, when they have pointed out in what way each fact is convincing, they then, by the same means, take away all belief from it; for they say that we regard as certain, those things which always produce similar impressions on the senses, those which are the offspring of habit, or which are established by the laws, and those too which give pleasure or excite wonder. And they prove that the reasons opposite to those on which our assent is founded are entitled to equal belief.

IX. The difficulties which they suggest, relating to the agreement subsisting between what appears to the senses, and what is comprehended by the intellect, divide themselves into ten modes of argument, according to which the subject and object of our knowledge is incessantly changing. And these ten modes Pyrrho lays down in the following manner.

The first relates to the difference which one remarks between the sentiments of animals in respect of pleasure, and pain, and what is injurious, and what is advantageous; and from this we conclude, that the same objects do not always produce the same impressions; and that the fact of this difference ought to be a reason with us for suspending our judgment. For there are some animals which are produced without any sexual connexion, as those which live in the fire, and the Arabian Phoenix, and worms. Others again are engendered by copulation, as men and others of that kind; and some are composed in one way, and others in another; on which account they also differ in their senses, as for instance, hawks are very keen-sighted; dogs have a most acute scent. It is plain, therefore, that the things seen produce different impressions on those animals, which differ in their power of sight. So, too, young branches are eagerly eaten by the goat, but are bitter to mankind; and hemlock is nutritious for the quail, but deadly to man; and pigs eat their own dung, but a horse does not.

The second mode refers to the nature and idiosyncrasies of men. According to Demophon, the steward of Alexander used to feel warm in the shade, and to shiver in the sun. And Andron, the Argive, as Aristotle tells us, travelled the dry parts of Libya, without once drinking. Again, one man is fond of medicine, another of farming, another of commerce; and the same pursuits are good for one man, and injurious to another; on which account, we ought to suspend our opinions.

The third mode, is that which has for its object the difference of the organs of sense. Accordingly, an apple presents itself to the sight as yellow, to the taste as sweet, to the smell as fragrant; and the same form is seen, in very different lights according to the differences of mirrors. It follows, therefore, that what is seen is just as likely to be something else as the reality.

The fourth refers to the dispositions of the subject, and the changes in general to which it is liable. Such as health, sickness, sleep, waking, joy, grief, youth, old age, courage, fear, want, abundance, hatred, friendship, warmth, cold, easiness of breathing, oppression of the respiratory organs, and so on. The objects, therefore, appear different to us according to the disposition of the moment; for, even madmen are not in a state contrary to nature. For, why are we to say that of them more than of ourselves? For we too look at the sun as if it stood still. Theon, of Tithora, the Stoic, used to walk about in his sleep; and a slave of Pericles' used, when in the same state, to walk on top of the house.

The fifth mode is conversant with laws, and established customs, and belief in mythical traditions, and the conventions of art, and dogmatical opinions. This mode embraces all that relates to vice, and to honesty; to the true, and to the false; to the good, and to the bad; to the Gods, and to the production, and destruction of all visible objects. Accordingly, the same action is just in the case of some people, and unjust in that of others. On this principle we see that the Persians do not think it unnatural for a man to marry his daughter; but among the Greeks it is unlawful. Again, the Massagetae, as Eudoxus tells us in the first book of his Travels over the World, have their women in common; but the Greeks do not. And the Cilicians delight in piracy, but the Greeks avoid it. So again, different nations worship different Gods; and some believe in the providence of God, and others do not. The Egyptians embalm their dead, and then bury them; the Romans burn them; the Paeonians throw them into the lakes. All these considerations show that we ought to suspend our judgment.

The sixth mode has reference to the promiscuousness and confusion of objects; according to which nothing is seen by us simply and by itself; but in combination either with air, or with light, or with moisture, or with solidity, or heat, or cold, or motion, or evaporation or some other power. Accordingly, purple exhibits a different hue in the sun, and in the moon, and in a lamp. And our own complexions appear different when seen at noonday and at sunset. And a stone which one cannot lift in the air, is easily displaced in the water, either because it is heavy itself and is made light by the water, or because it is light in itself and is made heavy by the air. So that we cannot positively know the peculiar qualities of anything, just as we cannot discover oil in ointment.

The seventh mode has reference to distances, and position, and space, and to the objects which are in space. In this mode one establishes the fact that objects which we believe to be large, sometimes appear small; that those which we believe to be square, sometimes appear round; that those which we fancy even, appear full of projections; those which we think straight, seem bent; and those which we believe to be colorless, appear of quite a different complexion. Accordingly, the sun, on account of its distance from us, appears small. The mountains, too, at a distance, appear airy masses and smooth, but when beheld close, they are rough. Again, the sun has one appearance at is rise, and quite a different one at midday. And the same body looks very different in a wood from what it does on plain ground. So too, the appearance of an object changes according to its position as regards us; for instance, the neck of a dove varies as it turns. Since then, it is impossible to view these things irrespectively of place and position, it is clear that their real nature is not known.

The eighth mode has respect to the magnitudes or quantities of things; or to the heat or coldness, or to the speed or slowness, or to the paleness or variety of colour of the subject. For instance, a moderate quantity of wine when taken invigorates, but an excessive quantity weakens. And the same is the case with food, and other similar things.

The ninth depends upon the frequency, or rarity, or strangeness of the thing under consideration. For instance, earthquakes excite no wonder among those nations with whom they are of frequent occurrence; nor does the sun, because he is seen every day.

The ninth mode is called by Phavorinus, the eighth, and by Sextus and Aenesidemus, the tenth; and Sextus calls the tenth the eighth, which Phavorinus reckons the tenth as the ninth in order.

The tenth mode refers to the comparison between one thing and another; as, for instance between what is light and what is heavy; between what is strong and what is weak; between what is greater and what is less; what is above and what is below. For instance that which is on the right, is not on the right intrinsically and by nature, but it is looked upon as such in consequence of its relation to something else; and if that other thing be transposed, then it will no longer be on the right. In the same way, a man is spoken of as a father, or brother, or relation to some one else; and day is called so in relation to the sun: and everything has its distinctive name in relation to human thought; therefore, those things which are known in relation to others, are unknown of themselves.

And these are the ten modes.

X. But Agrippa adds five other modes to them. One derived from the disagreement of opinions; another from the necessity of proceeding *ad infinitum* from one reasoning to another; a third from relation; a fourth from hypothesis; and the last from the reciprocal nature of proofs.

That which refers to the disagreement of opinions, shows that all the questions which philosophers propose to themselves, or which people in general discuss, are full of uncertainty and contradiction.

That which is derived from the necessity of proceeding incessantly from one reasoning to another, demonstrates that it is impossible for a man ever, in his researches, to arrive at undeniable truth; since one truth is only to be established by another truth; and so on, *ad infinitum*.

The mode which is derived from relation rests on the doctrine that no object is ever perceived independently and entirely by itself, but always in its relation to something else; so that it is impossible to know its nature correctly.

That which depends on hypothesis is directed against those arguers who pretend that it is necessary to accept the principles of things taken absolutely, and that one must place one's faith in them without any examination, which is an absurdity; for one may just as well lay down the opposite principles.

The fifth mode, that one namely which arises from the reciprocal nature of proofs, is capable of application whenever the proof of the truth which we are looking for supposes, as a necessary preliminary, our belief in that truth; for instance, if, after we have proved the porosity of bodies by their evaporations, we return and prove the evaporations by the porosity.

XI. These Sceptics then deny the existence of any demonstration, of any test of truth, of any signs, or causes, or motion, or learning, and of anything as intrinsically or naturally good or bad. For every demonstration, say they, depends either on things which demonstrate themselves, or on principles which are indemonstrable. If on things which demonstrate themselves, then these things themselves require demonstration; and so on *ad infinitum*. If on principles which are indemonstrable, then, the very moment that either the sum total of these principles, or even one single one of them, is incorrectly urged, the whole demonstration falls instantly to pieces. But if any one supposes, they add, that there are principles which require no demonstration, that man deceives himself strangely, not seeing that it is necessary for him in the first place to establish this point, that they contain their proof in themselves. For man cannot prove that there are four elements, because there are four elements.

Besides, if particular proofs are denied in a complex demonstration, it must follow that the whole demonstration is also incorrect. Again, if we are to know that an argument is really a demonstrative proof, we must have a test of truth; and in order to establish a test, we require a demonstrative proof; and these two things must be devoid of every kind of certainty, since they bear reciprocally the one on the other.

How then is anyone to arrive at certainty about obscure matters, if one is ignorant even how one ought to attempt to prove them? For what one is desirous to understand is not what the appearance of things is, but what their nature and essence is.

They show, too, that the dogmatic philosophers act with great simplicity; for that the conclusions which they draw from their hypothetical principles, are not scientific truths but mere suppositions; and that, in the same manner, one might establish the most improbable propositions. They also say that those who pretend that one ought not to judge of things by the circumstances which surround them, or by their accessories, but that one ought to take their nature itself as one's guide, do not perceive that, while they pretend to give the precise measure and definition of everything, if the objects present such an appearance, that depends solely on their position and relative arrangement. They conclude from thence, that it is necessary to say that everything is true, or that everything is false. For if certain things only are true, how is one to recognize them. Evidently it will not be the senses which judge in that case of the objects of sensation, for all appearances are equal to the senses; nor will it be the intellect, for the same reason. But besides these two faculties, there does not appear to be any other test or criterion at all. So, say they, if we desire to arrive at any certainty with respect to any object which comes under either sense or intellect, we must first establish those opinions which are laid down previously as bearing on those objects. For some people have denied this doctrine, and others have overturned that; it is therefore indispensable that they should be judged of either by the senses or by the intellect. And the authority of each of these faculties is contested; it is therefore impossible to form a positive judgment of the operations of the senses and of the intellect; and if the contest between the different opinions, compels us to a neutrality, then the measure which appeared proper to apply to the appreciation of all those objects is at the same time put an end to, and one must fix a similar valuation on everything.

Perhaps our opponent will say, "Are then appearances trustworthy or deceitful?" We answer that, if they are trustworthy, the other side has nothing to object to those to whom the contrary appearance presents itself. For, as he who says that such and such a thing appears to him is trustworthy, so also is he who says that the contrary appears to him. And if appearances are deceitful, then they do not deserve any confidence when they assert what appears to them to be true. We are not bound then to believe that a thing is true, merely because it obtains assent. For all men do not yield to the same reasons; and even the same individual does not always see things in the same light. Persuasion often depends on external circumstances, on the authority of the speaker, on his ability, on the elegance of his language, on habit, or even on pleasure.

They also, by this rain of reasoning, suppress the criterion of truth. Either the criterion has been decided on, or it has not. And if it has not, it does not deserve any confidence, and it cannot be of any use at all in aiding us to discern truth from falsehood. If, on the other hand, it has been decided on, it then enters into the class of particular things which require a criterion, and in that case to judge and be judged amount to the same thing; the criterion which judges is itself judged of by something else, that again by a third criterion, and so on *ad infinitum*. Add to this, say they, the fact that people are not even agreed as to the nature of the criterion of truth; some say that man is the criterion, others that it is the senses which are so: one set places reason in the van, another class rely upon cataleptic perception.

As to man himself, he disagrees both with himself and with others, as the diversity of laws and customs proves. The senses are deceivers, and reason disagrees with itself. Cataleptic perception is judged of by the intellect, and the intellect changes in various manners; accordingly, we can never find any positive criterion, and in consequence, truth itself wholly eludes our search.

They also affirm that there are no such things as signs; for if there are signs, they argue they must be such as are apprehended either by the senses or by the intellect. Now, there are none which are apprehended by the senses, for everything which is apprehended by the senses is general, while a sign is something particular. Moreover, any object which is apprehended by the senses has an existence of its own, while signs are only relative. Again, signs are not apprehended by the intellect, for in that case they would be either the visible manifestation of a visible thing, or the invisible manifestation of an invisible thing, or the invisible sign of a visible thing; or the visible sign of an invisible thing. But none of all these cases are possible; there are therefore no such things as signs at all.

There is therefore no such thing as a visible sign of a visible thing; for that which is visible has no need of a sign. Nor, again, is there any invisible sign of an invisible thing; for when anything is manifested by means of another thing, it must become visible. On the same principle there is no invisible sign of a visible object; for that which aids in the perception of something else must be visible. Lastly, there is no visible manifestation of an invisible thing; for as a sign is something wholly relative, it must be perceived in that of which it is the sign; and that is not the case. It follows, therefore, that none of those things which are not visible in themseves admit of being perceived; for one considers signs as things which aid in the perception of that which is not evident by itself.

They also wholly discard, and, as far as depends on them, overturn the idea of any cause, by means of this same train of reasoning. Cause is something relative. It is relative to that of which it is the cause. But that which is relative is only conceived, and has no real existence. The idea of a cause then is a pure conception; for, inasmuch as it is a cause, it must be a cause of something; otherwise it would be no cause at all. In the same way as a father cannot be a father, unless there exists some being in respect of whom one gives him the title of father; so too a cause stands on the same

ground. For, supposiing that nothing exists relatively to which a cause can be spoken of; then, as there is no production, or destruction, or anything of that sort, there can likewise be no cause. However, let us admit that there are such things as causes. In that case then, either a body must be the cause of a body, or that which is incorporeal must be the cause of that which is incorporeal. Now, neither of these cases is possible; therefore, there is no such thing as cause. In fact, one body cannot be the cause of another body, since both bodies must have the same nature; and if it be said that one is the cause, inasmuch as it is a body, then the other must be cause for the same reason. And in that case one would have two reciprocal causes; two agents without any passive subject.

Again, one incorporeal thing cannot be the cause of another incorporeal thing for the same reason. Also, an incorporeal thing cannot be the cause of a body. Nor, on the other hand, can a body be the cause of anything incorporeal, because in every production there must be some passive subject matter; but, as what is incorporeal is by its own nature protected from being a passive subject, it cannot be the object of any productive power. There is, therefore, no such thing as any cause at all. From all which it follows, that the first principles of all things have no reality; for such a principle, if it did exist, must be both the agent and the efficient cause.

Again, there is no such thing as motion. For whatever is moved, is moved either in the place in which it is, or in that in which it is not. It certainly is not moved in the place in which it is, and it is impossible that it should be moved in the place in which it is not; therefore, there is no such thing as motion at all.

They also denied the existence of all learning. If, said they, anything is taught, then either that which does exist is taught in its existence or that which does not exist is taught in its non-existence; but that which does exist is not taught in its existence (for the nature of all existent things is visible to all men, and is known by all men); nor is that which does not exist, taught in its non-existence, for nothing can happen to that which does not exist, so that to be taught cannot happen to it.

Nor again, say they, is there any such thing as production. For that which is, is not produced, for it exists already; nor that which is not, for that does not exist at all. And that which has no being nor existence at all, cannot be produced.

Another of their doctrines is, that there is no such thing as any natural good, or natural evil. For if there be any natural good, or natural evil, then it must be good to everyone, or evil to everyone; just as snow is cold to everyone. But there is no such thing as one general good or evil which is common to all beings; therefore, there is no such thing as any natural good, or natural evil. For either one must pronounce everything good which is thought so by anyone whatever, or one must say that it does not follow that everything which is thought good is good. Now, we cannot say that everything which is thought good is good, since the same thing is thought good by one person (as, for instance, pleasure is thought good by Epicurus) and evil by another (as it is thought evil by Antisthenes); and on this principle the same thing will be both good and evil. If, again, we assert that it does not follow that everything which is thought good is good, then we must distinguish between the different opinions; which it is not possible to do by reason of the equality of the reasons adduced in support of them. It follows that we cannot recognize anything as good by nature.

And we may also take a view of the whole of their system by the writings which some of them have left behind them. Pyrrho has left nothing; but his friend Timon, and Aenesidemus, and Numenius, and Nausiphanes, and others of that class have left books. And the dogmatical philosophers arguing against them, say that they also adopt spurious and pronounce positive dogmas. For where they think that they are refuting others they are convicted, for in the very act of refutation, they assert positively and dogmatize. For when they say that they define nothing, and that every argument has an opposite argument; they do here give a positive definition, and assert a positive dogma. But they reply to these objectors; as to the things which happen to us as men, we admit the truth of what you say; for we certainly do know that it is day, and that we are alive; and we admit that we know many other of the phenomena of life. But with respect to those things as to which the dogmatic philosophers make positive assertions, saying that they are comprehended, we suspend our judgment on the ground of their being uncertain; and we know nothing but the passions; for we confess that we see, and we are aware that we comprehend that such a thing is the fact; but we do not know how we see, or how we comprehend. Also, we state in the way of narrative, that this appears white, without asserting positively that it really is so. And with respect to the assertion, "We define nothing," and other sentences of that sort, we do not pronounce them as dogmas. For to say that is a different knd of statement from saying that the world is spherical; for the one fact is not evident, while the other statements are mere admissions.

While, therefore, we say that we define nothing, we do not even say that as a definition.

Again, the dogmatic philosophers say that the Sceptics overthrow all life, when they deny everything of which life consists. But the Sceptics say that they are mistaken; for they do not deny that they see, but that they do not know how it is that they see. For, say they, we assert what is actually the fact, but we do not describe its character. Again, we feel that fire burns, but we suspend our judgment as to whether it has a burning nature. Also, we see whether a person moves, and that a man dies; but how these things happen we know not. Therefore, say they, we only resist the uncertain deductions which are put by the side of evident facts. For when we say that an image has projections, we only state plainly what is evident; but when we say that it has not projections, we no longer say what appears evident, but something else. On which account Timon, in his Python, says that Pyrrho does not destroy the authority of custom. And in his Images he speaks thus:—

But what is evidently seen prevails,
Wherever it may be.



LEON WILSON
M.F.S., C.O.

*Photo by Sybil Anikeyev*

And in his treatise on the Senses, he says, "The reason why a thing is sweet I do not declare, but I confess that the fact of sweetness is evident." So too, Aenesidemus, in the first book of his Pyrrhonean Discourses, says that Pyrrho defines nothing dogmatically, on account of the possibility of contradiction, but that he is guided by what is evident. And he says the same thing in his book against Wisdom, and in his treatise on Investigation.

In like manner, Zeuxis, a friend of Aenesidemus, in his treatise on Twofold Arguments, and Antiochus, of Laodicea, and Appellas, in his Agrippa, all declare nothing beyond what is evident. The criterion therefore, among the Sceptics, is that which is evident; as Aenesidemus also says; and Epicurus says the same thing.

But Democritus says, that there is no test whatever of appearances, and also that they are not criteria of truth. Moreover, the dogmatic philosophers attack the criterion derived from appearances, and say that the same objects present at times different appearances; so that a town presents at one time a square, and at another a round appearance; and that consequently, if the Sceptic does not discriminate between different apearances, he does nothing at all. If, on the contrary, he determines in favour of either, then, say they, he no longer attaches equal value to all appearances. The Sceptics reply to this, that in the presence of different appearances, they content themselves with saying that there are many appearances, and that it is precisely because things present themselves under different characters, that they affirm the existence of appearances.

Lastly, the Sceptics say, that the chief good is the suspension of the judgment which tranquility of mind follows, like its shadow, as Timon and Aenesidemus say; for that we need not choose these things, or avoid those, which all depend on ourselves: but as to those things which do not depend on us, but upon necessity, such as hunger, thirst, and pain, those we cannot avoid; for it is not possible to put an end to them by reason.

But when the dogmatic philosophers object that the Sceptic, on his principles, will not refuse to kill his own father, if he is ordered to do so; to that they answer, that they can live very well without disquieting themselves about the speculations of the dogmatic philosophers; but, suspending their judgment in all matters which do not refer to living and the preservation of life. Accordingly, say they, we avoid some things, and we seek others, following custom in that; and we obey the laws.

Some authors have asserted, that the chief good of the Stoics is impassibility; others say that it is mildness and tranquility.

## THE WILSON'S FATHER AND SON

The Forteanism of Harry Leon Wilson is exemplified in one of his best characters, Dave Cowan, the tramp printer, in *The Wrong Twin.*

" . . . a gay and gallant figure in his blue cutaway coat, his waistcoat of most legible plaid, fit ground for a watch chain of heavy gold links. He wore a derby hat and a fuming calabash pipe, removing both for a courtly bow to the ladies. His yellow hair had been plastered low on his brow, to be swept back each side of the part in a gracious curve; his thick yellow moustache curled jauntily upward, to show white teeth as he smiled. At first glance he was smartly apparelled, but below the waist Dave always diminished rapidly in elegance. His trousers were of another pattern from the coat, not too accurate of fit, and could have been pressed to advantage, while the once superb yellow shoes were tarnished and sadly worn. The man was richly and variously scented. There were the basic and permanent aromas of printer's ink and pipe tobacco; above these like a mist were the rare unguents lately applied by Don Paley, the barber, and a spicy odour of strong drink . . . despite his levity Dave Cowan knew things. He read books and saw the world . . . He said it had taken four hundred and fifty million years for man to progress thus far from the blue-jay stage—if you could call it progress, the superiority of man's brain to the jay's being inconsiderable . . . the speaker strayed into the comparatively blameless field of astronomy, telling of suns so vast that our own sun became to them but a pin point of light, and of other worlds out in space peopled with beings like Mrs. Penniman and Winona and the judge . . . The Bible said nothing about these other worlds out in space. But then Dave had once, in the post office, argued against religion itself in the most daring manner, with none other than the Reverend Mallett . . . "No respect for God or man," mumbled the judge from his wicker chair.

He . . . "luxuriated in the merely Sunday —and not Sabbath—edition of the city paper shrieking with black headlines and spectacular with coloured pictures; a pleasing record of crimes and disasters and secrets of the boudoir, the festal diversions of the opulent, the minor secrets of astronomy, woman's attire, baseball, high art, and facial creams. As a high priest of the most liberal of all arts, Dave scanned the noisy pages with a cynical and professional eye, knowing that none of the stuff had acquired any dignity or power to coerce human belief until mere typesetters like himself had crystallized it. Not for Dave Cowan was the printed word of sacred authority. He had set too much copy . . . He had the air of being in the world itself, but a transient, a cheerful and observant explorer finding entertainment in the manners and customs of a curious tribe, its foibles, conceits, and quaint standards of value—since the most of them curiously adhered to one spot even though the round earth invited them to wander.

Said Dave Cowan to his son: "Life has to live on life, humans same as dogs. Life is something that keeps tearing itself down and building itself up again; everybody killing something else and eating it . . . Humans are the best killers of all . . . That's the reason they came up from monkeys, and got civilized so they wear neckties and have religion and post offices and all such . . . Everything is electricity or something . . . and it crackles and works on itself until it makes star dust, and it shakes this together till it makes lumps, and they float around,

## THE FOUNDERS

HARRY
LEON
WILSON

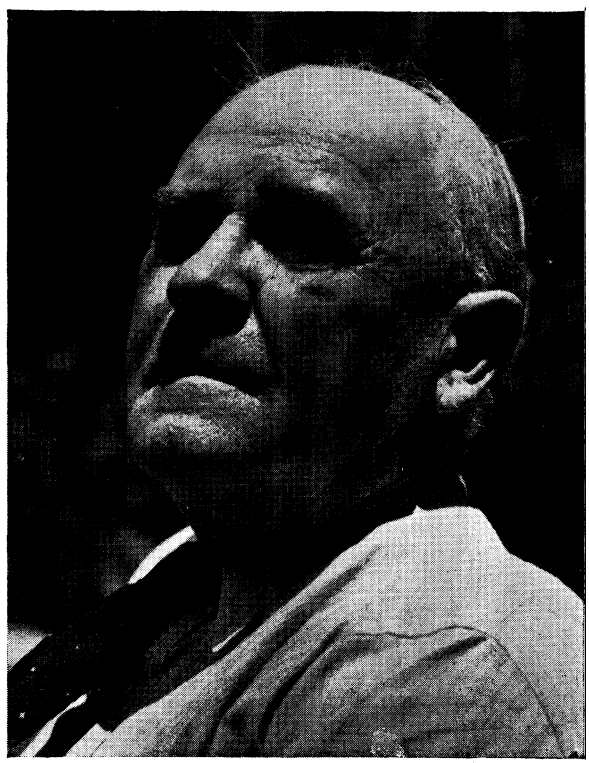


*Photo by Edward Weston*

and pretty soon they're big lumps like the moon and like this little ball of star dust we're riding on—and there are millions of them out there all round and about, some a million times bigger than this little one, and they all whirl and whirl, the little ones whirling round the big ones and the big ones whirling round still bigger ones, dancing and swinging and going off to some place that no one knows anything about; and some are old and have lost their people; and some are too young to have any people yet; but millions like this one have people, and on some they are a million years older than we are, and know everything that it'll take us a million years to find out; but even they haven't begun to really know anything—compared with what they don't know. They'll have to go on forever finding out things about what it all means . . . This star dust shakes together, and pretty soon some of it gets to be one chemical and some of it gets to be another, like water and salt and lime and phosphorus and stuff like that, and it gets together in little combinations and it makes little animals, so little you couldn't see them, and they get together and make bigger animals, and pretty soon they have brains and stomachs — and there you are. This electricity or something that shook the star dust together and made the chemicals, and shook the chemicals together and made the animals—well, it's fierce stuff. It wants to find out all about itself. It keeps making animals with bigger brains all the time, so it can examine itself and write books about itself — but the animals have to be good killers, or something else kills them. This electricity that makes 'em don't care which kills which. It knows the best killer will have the best brain in the long run; and that's all it cares about. It's a good sporty scheme, all right . . . Everything's got a fair chance to kill; this power shows no favours to anything. If gophers could kill dogs it would rather have gophers; when microbes kill us it will rather have microbes than people. It just wants a winner and don't care a snap which it is . . . Of course, now, you hear people swell and brag and strut round about how they are different from the animals and have something they call a soul that the animals haven't got, but that's just the natural conceit of this electricity or something before it has found out much about itself. Not different from the animals, you ain't. This tree I'm leaning against is your second or third cousin. Only difference, you can walk and talk and see . . . (Dave refilled the calabash pipe, lighted it, and held the match while it burned out.) That fire came from the sun . . . We're only burning matches ourselves—burning with a little fire from the sun. Pretty soon it flickers out . . . Of course, I don't say I know it all yet. There's a catch in it I haven't figured out. But I'm right as far as I've gone. You can't go wrong if you take the facts and stay by 'em and don't read books that leave the facts to one side, like most books do."

* * * * *

Under date of February 23, 1931, the elder Wilson wrote to Your Secretary . . .

"I am today returning New Lands and am sending my copy of Lo! to an inquiring friend. Also I enclose a small contribution to the Cause.

Fort is highly exciting to me. I cannot share, as fellow host, quite all of what he somewhere speaks of as his "bizzare hospitalities," but I do greatly enjoy going to his parties.

In early infancy he seems to have been bitten by a rabid astronomer — and more venom to him.

As I go do down into the vale of years I grow more and more suspicious of all certainties. Perhaps in another dozen years some one will be attacking Fort's certainties and I'll be for that guy, too.

A note from Milliken the other day — "99/100 of what is written on four dimensions is merely nonsense." It's up to C.F. to take care of that minute reminder. With Einstein as the North Pole and Fort as the South, maybe we can get somewhere. I shall look forward to the next assault on old walls.

Sincerely,

HARRY LEON WILSON

* * * * *

And at the moment of writing, we are awaiting word from San Francisco where the younger Wilson is on trial as a Conscientious Objector.

The news that Leon Wilson had scruples about being a soldier was given to New York City in this wise, March 19, 1943:

## Author's Son Held as Draft Dodger

Harry Leon Wilson, Jr., 30, son of the late author of Ruggles of Red Gap, was taken into custody last night by the Federal Bureau of Investigation at Monteagle, Tenn., Nat J. L. Pieper, San Francisco special FBI agent announced.

Wilson was arrested on a warrant issued here charging failure to report for army induction.

Wilson, a librarian at Monteagle, Tenn., carried his case as a conscientious objector to President Roosevelt, but his 1-A classification was not changed, Mr. Pieper said.

* * * * *

Now, a Conscientious Objector is not a "draft dodger", and the young man's father was considerably more than the "author of Ruggles of Red Gap". Harry Leon Wilson towered over all his contemporary writers, the chiefest literary talent this country has produced since Mark Twain. Neither George Ade, nor Frank Norris, nor Sinclair Lewis could touch him; and Forteans who have not read Ma Pettingill, Merton of the Movies, Boss of Little Arcady, Bunker Bean and the Wrong Twin, quoted above, are advised to treat themselves promptly.

"Wilson," says the misleading despatch, was, "a librarian at Monteagle, Tenn."

Have any of you Forteans the slightest notion of what that means? Does it give you the picture of an old-maidish young man coming and going through the marble portals of a small, chaste edifice donated to the town by Andrew Carnegie? That is not a very accurate picture.

The population of Monteagle was 625 in 1931. They had no library and no school. The people were coal miners, timber cutters, road workers, farmers. The district is mountainous, near Chattanooga, and it is deep, deep South.

In 1932, Reinhold Neibuhr, Alva Taylor, Sherwood Eddy and Frank Graham opened a school on a 40-acre, mountain, co-operative farm, and called it the Highlander Folk School . . . Since then John Dewey has called it, "One of the most important social-educational projects in America."

The teachers and "librarians" — in fact all the unselfish humanitarians who give Monteagle their time and services — serve entirely without pay. The school's program is financed by contributions from individuals —and unions.

There's the rub.

That's why you never heard of the Highlander Folk School of Monteagle, Tenn., where Leon Wilson would rather work without pay, teaching blacks and whites of all ages to read—and to organize—than to participate in pointless mass-murder.

Like Dave Cowan, and his own father, like yourself and Your Secretary, Leon Wilson has "set too much copy" to take the printed word of the Freeprez as "sacred authority".

You can learn more about the Highlander Folk School by addressing Zilphia Horton, Treasurer, Highlander Folk School, Monteagle, Tenn. Put some cash in your letter. It will do a great deal of good . . . Besides money, they need books and teachers. Ask how you can help.

## LINE MISSING IN "NEW LANDS"

The eagle eye of H. W. GILES, M.F.S., has detected a place in *New Lands* where words are missing . . . The sense somehow carries over the gap, but not rhetorically.

The blunder occurs on page 423 of *The Books of Charles Fort,* middle of the page. The text reads:

"A pregnant woman stands near Niagara Falls. There are sounds, and they are vast circumstances; but the cells of an unborn being respond, or vibrate, only as they do to disturbances in their own little environment. Horizons pour into a gulf, and thunder rolls upward: embryonic consciousness is no more than . . . (here the line is missing) . . . to slight perturbations of maternal indigestion. It is Exclusionism."

The text is set solid in the omnibus volume (bringing Eagle Eye Giles the greater credit for missing something), but in the first edition of *New Lands,* see p. 127 . . . The last line on the page reads: "thunder rolls upward: embryonic consciousness is no more than" . . . and when you turn to p 128, the first line is: "to slight perturbations of maternal indigestion. It is Exclusionism."

Clearly, a compositor, making up the pages dropped a line of type. We regret that we do not possess the MSS, and so cannot fill it in.

* * * * *

Brother Giles is the mainspring of Forteanism in Buffalo, where he operates a bookstore in 67 West Chippewa Street.

He recently contributed a fund of material to the Society's archives. The following are selections of special and immediate interst:

SPEED OF LIGHT: Dr. Henry G. Gale, Ryerson Laboratory, Chicago, was squawkin (7-19-35) for more dough to continue the experiments of the late A. A. Michelson. The "initial" funds provided by Martin A.

Ryerson, and later by the Rockefeller Foundation and the Carnegie Corporation, had given out just when the report of F. G. Pease, Mt. Wilson, and Fred Ryerson, Lab., had informed the world that "of 2,885.5 determinations of the velocity of light, made by the rotating mirror at Santa Ana, Cal., the simple mean value of 299,774 kilometers a second was reached, with an average deviation of eleven kilometers a second from mean.

"This is a slowing down of light speed by about fourteen miles a second from the velocity found by Dr. Michelson. The old value was 186,284 miles a second. The tentative now is 186,270.6 miles a second . . . There should be more measurements, every day, for from two to five years," said Dr. Gale. (It's nice work if you can get it.) "If the velocity is not constant," he continued, "the relativity people will have an interesting time (sic!) to reconcile this with their hypothesis. The general theory of relativity, however, is too well founded to be upset by this. It merely means that something would have to be modified. (Oh, glorious Fort!) It would be a lot of fun (sic!) to find the cause and it would be a bad idea now to go into a lot of elaborate theory about it." . . . How cagey the High Priests are getting as time goes on!

* * * * *

HISSING NOISE FROM SPACE: Out in Pasadena, Drs. C. W. Potapenko and D. F. Folland had a "special" short wave radio set aimed (2-14-36) at a point in the sky "between the constellations Sagittarius and Ophiuchus," which is the center of the milky way galaxy of which Sol is a part. Their object was to "decode hissing noises from the heavens" . . . "Dr. Folland said the discovery may supply the key for solution of such problems as the relation of gravitation and electricity and the origin and annihilation of matter. Until these messages are translated, he said, all theories of the structure of the universe will remain incomplete." . . . How's your translation coming along, Doctor? Need more funds to bring it off?

* * * * *

SUN NOT HOT: One Dr. Fricke, identified only as "a French-Alsatian scientist" is quoted (6-22-36) in the Buffalo *Courier-Express,* from London to the effect that the sun has "an extremely low temperature" . . . "What the sun radiates is not heat at all, but hertzian waves, over which wireless is sent. These waves are neither cold nor hot.

"They radiate energy which, when it comes into contact with the particles of earthly matter is transformed into calories and light. (Aside: This is a notion Your Secretary, too, has entertained for some time, although he never called his waves "hertzian". The term derives from the studies of Heinrich Rudolf Hertz; see Encylclopedia Britannica where is a bibliography of his works in English.) Human beings and animals have sensations which they describe as responding to heat and light, but neither the heat nor the light emanates from the sun."

*Rubbish,* said "an official" of the Royal Astronomical Society. *The sun is hot. We have heard of Dr. Fricke before, but we take no notice of his theories. He is not a member of any scientific society, as far as we are aware, and has therefore no standing . . . We know that the sun is a globe of heat — burning gas—and this is not a question of theory. It is an established fact.*

If any London correspondent can identify that "official," the Fortean Society engages to throw a party to watch him one day eat his words.

* * * * *

PHANTOM LIGHT: Ringold, Wash., is too small to be noticed on any map in the Society's possession, but news of Ringold comes from Pasco, which is near Walla Walla. "Citizens of high repute" in the Ringold district report a mysterious light, similar to "an automobile with only one headlight" which appears in foggy or rainy weather "in barren hills as well as on populated highways."

*"Innumerable* motorists have reported running in a ditch to avoid it—only to have a beam of light flash past them and continue on down the highway." This report indicates that it was seen just before April 13, 1936. Local correspondents, please keep us up to date.

* * * * *

GHOST SPOT IN PACIFIC: Clickings, clankings, moanings "and other eerie sounds" emerge, it is said, apparently from the ocean floor over a 75-mile area of the Pacific Ocean, extending from San Clemente to Oceanside, Calif. . . . "Starting at 11 A.M., the mystifying sounds continue well into the night." Commander O. W. Swainson of the U. S. Coast and Geodetic Survey ship *Pioneer* had been searching (9-7-35) for the cause for two months without results. The Flying Dutchman, a cave of sea serpents, and mermaids have all be suggested.

* * * * *

SHADE -OF FORT: Mineral specimens that look like something else were listed (6-17-35) by Dr. George Letchworth English of Rochester, N. Y. . . . Iron ores that look like kidneys and grapes, Bohemian minerals like peas, lime like coral, something like a birds' nest with eggs, "fossil raindrops . . . and from Texas came a natural arrangement of partly transparent gypsum crystals which might serve as model for a crystal rose."

In similar vein, Mr. Giles writes:

"Here is a quotation from Benjamin De Casseres—"Exhibitionism"—N. Y. (1936):

Q—"I half believe with the ancients, and with Maeterlinck . . . that there is only one being, one Man on this planet: a Demiurge.

"We are all aspects, facets, variations of this Demiurge, who is not God, but who is related to God as some organ, for instance, of my body, is related to the whole of me.

"This Man—who I will call Microcosm—tends to perpetual variation under the primal law that commands him to aspire to see himself in as many roles, guises, and adventures as are possible.

"In Thomas Hardy's 'The Dynasts' all human beings including Napoleon, the hero . . . are shown, from time to time, pullulating like bacteria in the brain of It. So do we pullulate, in the brain of the Demiurge of Earth. He is conscious of us, as Maeterlinck and myself are conscious of him . . . "

Q—"One integrating organism and we have heard its pulse" —

Charles Fort — New Lands

Q—"The atom, like God, intangible but demonstrable" —

Norman Douglas — "Looking Back"

*Note*—Collate Fort's notion of "steam-engine time" with the idea of a "fan-shaped destiny" —an African notion mentioned by William Seabrook in his books "Witchcraft" and "No Hiding Place". There's a thought for the day!

And in another letter:

"See p. 132 of Anatole France's On Life and Letters—Third Series—N. Y. & Lond., 1922 — last number of the Essay called Astronomical Day Dreams — which might indicate that Fort had a precursor in 1840— anyway, it would be interesting to see a copy of the book written by the Abbe Mathatene, for which no title is given( making it all the more difficult to procure a copy) I quote: 'When a child, I knew the last defender of the old sacred cosmogony . . . a priest called Mathatene . . . a geometrician . . . he had written a book to prove algebraically that the stars revolve round the motionless Earth, and that the sun is in reality only twice the size of its apparent diameter' . . . Credulous Anatole! Sceptical of everything except 19th Century Science!"

* * * * *

LUNA'S CAPERS: The following "two-head" from the Buffalo *Courier-Express,* 3-27-36, is reprinted in full and verbatim.

## Moon's Defiance of Gravity Being Studied by Experts

Astronomers don't have any trouble telling with great precision just where stars will be in the heavens at any old time if viewed from any point on the earth's surface. That's because the stars obey the law of gravity; but not so Mr. Moon. That highly illuminating fellow that makes two shadows appear as one seems to disobey the law of gravity.

The moon is so erratic, scientists say, that its position cannot be determined as exactly as that of stars. That is, it is never where it should be in its theoretical orbit. And what is so strange, it is the only heavenly body known to disobey such laws. In an effort to solve the mystery, computers of the naval almanac office are making a two-year check on the occulations of stars by the moon.

* * * * *

On the other hand, we have Herr Doktor Kaempffert (again! we always have Waldemar, even when Sir Hubert Wilkins is in eclipse) reviewing (5-15-43) the *Story of the Moon,* by Clyde Fisher . . . "In recent years astronomers have turned to more promising bodies. For the moon is airless and dead. Had it not be for Jules Verne and H. G. Wells, both of whom wrote novels that described voyages to the moon, it is doubtful if even (sic!) the public would interest itself very much in our neighbor." The Doktor goes on: "This useful volume shows plainly enough how conceptions of the universe have changed with the advance of sicence. (Highty-tighty!) The poetic ignorance of the ancients is revealed. (A tear for their benighted condition, now so happily overcome!) The remarkable mathematical work of Sir George Darwin and Henri Poincare, out of which emerged the startling fact (WOW! — not "theory," mind you, but "fact") that the moon was torn out from

the earth in a fluid stage, complex lunar motions and their relation to the tides, the origin of the craters—all this is explained in a way that anyone can understand."

But, dear Doktor, is it so persuasively written that "anyone" will *believe* it? Among Forteans are at least a dozen "explanations" of those craters, every one of which is as tenable as Dr. Fisher's guess.

* * * * *

SEX LIFE OF DICTYOTA: "Only when the moon is full do the fruits, male and female, of this plant (a brown, flat, ribbon-like sea-weed) ripen, "according to Prof. W. D. Hoyt, Washington & Lee, who has been verifying (12-20-36) the matter *for sixteen years!*

* * * * *

Paris:—*For sixteen years* Leon Mercier, "French scientist", has been collecting data about moonlight (8-8-36). He announces that it bores holes in marble "as though it had been eaten away by a powerful drill", and that it fades silk and flannel, and "stimulates living cells".

Now, sixteen years before 1936 would be 1920. Was it by coincidence or agreement that special studies of moonlight were begun that year, in France and in Virginia?

(The above concludes the selections from the GILES contributions—to whom we repeat our gratitude—but the following is pertinent.)

ABRAM BROOKS, M.F.S., calls our attention to *Moon Up—Moon Down,* a book by John Alden Knight. The jacket blurb states:

"For some years past, sportsmen have been using with success an ingenious set of tables based on Mr. Knight's development of the Solunar Theory. This theory, having to do with the pull of the moon among other factors, explains why at certain definite periods, which can be predicted with reasonable certainty, animals of all kinds are more active than usual. They 'go on the feed' and can be more readily shot or caught as the case may be.

The theory has had increasing corroboration as time has gone on and there is no longer room for doubt as to its validity. The body of evidence which has been built up is impressive and the broadening applications of the theory — it applies in many cases—makes fascinating reading.

Altogether the story of the Solunar Theory is one which should interest a large public, sportsman and layman alike."

Your Secretary bought the book promptly, and begs to report that its implications are at least ten times as great as the blurb indicates. Mr. Knight may have a comet by the tail! . . . The text is written in the true Fortean manner—that is, with only "temporary acceptance" of its findings—and the author has confirmed that mental attitude by joining the Society. He has contributed the Solunar Tables for 1943 (old style) to the Society library, and you will hear more of them. Every member is urged to provide himself with a set for this year—and one for next—and to begin at once to test them for reliability. Order from the Society:

Solunar Tables, 1943 (old style) 50c
Solunar Tables, 1944 (old style) 50c
Moon Up — Moon Down, 163pp., cloth-bound $2.50

# FORTEAN LOSSES

With the utmost regret we are forced to record the passing of two fine Forteans . . . Abe Merritt, long-time editor of the *American Weekly,* and a member of the Society almost from its founding . . . And of Edward Peters, of Detroit, whose contributions to Forteana have sometimes appeared in the Magazine, and unfailingly enriched the archives.

Sad as death must always be, the loss of two mentalities such as these is doubly poignant. The Society extends its deepest condolences to the families of these two Forteans.

## Books to Read

Every time we list recommended books for Forteans here, members write asking for *more of the same.* To supply this definite need a new, enlarged circular has been prepared . . . Ask for it.

## Papers to Read

The Lafollete crowd has a strong following among the Forteans. No sooner had we recommended the CALL and IN FACT (as counter-irritants) than letters began coming in from all over, insisting that the PROGRESSIVE belonged on the list too. We agree. It does. Subscribe.

PROGRESSIVE
Weekly — $2.50 per year
Teeney Building Madison, Wisconsin

And, if you can master the lingo, here is a *daily* which will tell you what is really going on. The information is less in the words it prints than in what you can read between the lines. That is the JOURNAL OF COMMERCE, 63 Park Row, N.Y.C. Daily except Sunday, $20.00 a year. It is not easy reading because it is written (as Rolls-Royce advertising used to be) in the fifth person.

You will also do well to subscribe to the CONSCIENTIOUS OBJECTOR, 2 Stone Street, N.Y.C. It is only 50c a year . . . Take *two!*

And you will find real meat in RETORT, "a quarterly of social philosophy and the arts", printed by young, eager, willing hands. Holley R. Cantine, Jr., is the very moving spirit, who thinks and writes in a straight line. Send $1.00 to —

RETORT
Box 7 Bearsville, N. Y.

And — to show no favorites — the IWW weekly should also be mentioned. The official organ of the Industrial Workers of the World is:

INDUSTRIAL WORKER
2422 North Halsted Street Chicago, Ill.
$1.50 per year

# The NOTES of Charles Fort

*Continued from Number 7 of the Fortean Society Magazine.*

Students will find the *Index* to THE BOOKS OF CHARLES FORT of value in connection with these notes, especially in reference to bibliographical sources. Where only abbreviations appear in the notes, the full name of the publication usually appears in the *Index* . . . . . Throughout the notes "BA" refers to reports of the British Association for the Advancement of Science. The numerals in connection with "BA" sometimes refer to volume numbers and sometimes to the year. This will cause no confusion in consulting the reports since either year or volume number will identify the publication to almost any librarian where the work is on the shelves.

## 1823 Box 1 (Continued)

(Note: A typographical error in the last column of notes printed—"Box 1" and "Box A" should be transposed. TT)

Oct 23 Sharply defined circular spot by Biela p. 43
Webb Celestial Objects p. 42
23 Slight shocks and extreme heat at Minschript, Siberia BA '54

## Box A - (Resumed)

27 Polt(ergeist) stones London Times p. 3 Monday A ghost at Pimlico—for two weeks reports that a ghost, in various forms, had been seen Night of 21st showers of "stones, brickbats and missiles" broke almost every pane of glass at Nos. (reverse) 4, 5, 6, 7 Elizabeth Place, Queen Street. Some of the stones weighed at least seven pounds. Origin could not be discovered. Night of 22nd, *about the same hour* and 23rd "same time precisely more showers, breaking furniture (2nd page of note) said that constable and watchmen were on guard (reverse) but that the "diabolical offender" could not *be discovered,* so definite story of stones but no definite story of ghost seen.

## Box 1 - (Resumed)

Nov 17 China Heavy quake
21 Freiberg etc. loud sound and quake BA 54/153
24 Stockholm and other places in Sweden, "a dull sound that seemed to come down from (reverse) the atmosphere—Then a violent tempest Shock not felt in mines.
26 Shock Calcutta BA '54
27 Aerolite? See Nov. 29 1809
30 3:10 P. M. Martinique quake and sea waves Heat had been (reverse) suffocating. Abundant rain following and lasted 10 days BA '54
30 Quake and great rain at Martinique C. R. 16-1292 See Nov. 30.24
Dec 6 Aix Fireball BA '60
13 Belley (Ain) Fireball BA '60
13 or 16 Belley (Ain) France Shock said by some persons occurred at 1 AM at (reverse) 3 a.m. An explosion and according to one person the heavens appeared on fire. Listed with quakes BA 54/154
13 3 A.M. Belley (Ain) quake and sky appeared on fire C.R. 17-622

## 1824

No date Melida See Humboldt Cosmos 1-205

## Box A - (Resumed)

1824 Jubilee of Leo XII Poitiers Cross 200 ft. high over a church 2 hours Sun 1882 March 7-1-3 (probably N Y Sun TT)

## Box 1 - (Resumed)

Jan 1-10 One large spot on sun Sci. Gazette 1-40
Quakes medium Philippines BA '11
Jan 6-7 Night, Bohemia. The first of many shocks. On Jan 1 a sound like thunder BA 54-155
13 Bohemia quake — Wells in several places which for years been dry (reverse) suddenly filled with water BA '54
15 Quake—star above Boves, Piedmont. 3 shocks 12:20 12:30 2 AM. A meteoric (reverse) stone fell on this day at Arenazzo near Ferrara (Chladni) (F) B Assoc '54/156
13
or Feb 6 Italy, Renazzo, Bologna, Italy Meteorite BA '60
Jan 19 Bet 11 AM and noon. Quake. Ionian Islands followed by heavy rain which lasted several days. BA 54
Toward end of
Jan Many stones near Arenazzo, Bologna An de Chimie 2/31-/261
Jan 22 p. 2, London Times, comet: also *ibid,* Jan. 27, p. 3; Feb 5, p. 3.
30 "Terrible shocks" Philippines BA '54

## Box A - (Resumed)

Feb 3 Waterford / Lightning reduces a girl to ashes.

## Box 1 - (Resumed)

4 Shocks Sardinia and a noise like that of a storm BA '54
11 B/Irkutsk / slight shock / 3 severe shocks March 8 / BA Rept. 54/124
18 on other accounts May 14 — stone weighing 5 pounds fell at Irkutsk, Siberia. Rept. B. Assoc 1860/70 see 1829
Feb 21 Greece Ionian Island of Santa Maura light quake
26 Bergen, Norway Quake London Times p. 3 col. 6
Mar 1 Berlin Fireball BA '60
24 Opposition Mars according to Francis Baily Annals of Phil 23/107
April 10 Very severe shocks Jamaica preceded by a violent wind BA '54
17 Linlithgowshire Fireball BA '60
From last of May to last of Aug. no sunspots were observed by Flauguerquesto Edin. J. Sci. 2/172
June 23 Quake in Persia and renewal of volcano in Java which began on 9th BA '54
25 5:30 AM Shiraz great quake An. Reg. '24-72
July Fish Meerut, India Liv. Age 52/186 D-84
About Herrings Shalhinday, Bleachfield,
July 1 Eng. Phil Mag 64/152
July 13 Tidal Wave Coast of Devonshire.
or 14 Had been fine weather but "the atmosphere seemed to be charged with electric matter." Gents Mag. Aug 1824 (reverse) but from the south and west a "continued peal of thunder was heard which lasted for many hours." Then a huge tidal wave rushed up the river Dart.
18 Departments of France, Eastern Pyrenees, Ande, Tarn, etc. Lightning in the sky and flashes like lightning all (reverse) day at Carcassone. No thunder heard. At about 10.20 a quake or shock. See Feb 24 B. Assoc 54/160
July 18 France—Eastern Pyrenees. About 10:20 PM at Mont-Louis, where weather had been clear, a violent storm immediately after the quake. BA '54 (reverse) At Perpignan air seemed filled with burning vapors. At Carcassone a blast of wind as if from an explosion. During the day all points of horizon illuminated by lightning but no thunder.
29 Eruption Canary Islands lasted into Oct or Nov BA '54
Aug 11
or 12 Tuscany Italy Fireball BA '60
Aug 11 Quakes and dry fog in Tuscany
and 12 C.R. 17-622
11-12 Night. Alps—a traveller reported a 3-minute globe of fire (reverse) Arago Oeuvres XI/573
12 Romagna, Italy light quake
13 Tuscany. On 12th a fireball. Next morning "a mist of peculiar character." Then early morn shocks. (reverse) BA 54/161
13 Dust from a black cloud over Buenos Aires and (reverse) 40 leagues away discharged again. Thompson's Introduction to Met. p. 158
18 At Harclerwyck in Guelderland. News from Brussels in Leeds Mercury Sept 11 (reverse) a tremendous noise so great people thought roofs coming down and quake
17 Quake Comrie London Times p. 3
Summer Fish Fifeshire, Scotland. Wernerian Nat. Hist. Soc. Trans 5/575 D-84
Aug 23 Mendoza, Argentine Fireball and meteoric dust according to Poggendorft (reverse) BA '60
Sept 2 6 PM. In Leeds Mercury Sept 11, a writer says a bog had burst and denies that the muddy deluge had come from the interior of the earth. He says that more water poured out than (reverse) the bog could have contained; so he thinks that a waterspout must have fallen upon the bog. According to another correspondent the highlands of the Moors had (p. 2 of note) opened into two chasms and the phenomenon was the effect of an earthquake. This muddy water was of volume so great that factories along the River Aire had to suspend some of (reverse) their processes. Sept 18th that the river remained turbid for 10 days—then another flood of black, boggy water from heavy rains raised the river 18 inches. But these floods of (p. 3 of note) boggy water had never occurred before. Place was 9 miles from Keighley and 6 from Colne —known as Crow Hill. Ground not described as a bog but (reverse) as a moor saturated with water so that it trembled under foot. Water drained from it in "small rivulets." The two chasms about same size each about 1200 yards circumference and 4 to 6 yards deep. (p. 4 of note) Stones of "enormous size" were carried by the torrent. (This by the writer who denies that water came from inside earth.)
2 At Haworth, near Leeds, Yorkshire, during the storm two chasms in a moor appeared and (reverse) from it a mixture of mud and water in a flood from 40 to 70 yards wide. L.T. Sept 9 (p. 2.) Clouds copper-colored at Leeds the water of River Aire so discolored by this mud that the people could not use it.
3 Fires and storms in Hungary, London Times p. 2.
13 St. Petersburg Fireball in daytime BA '60
24 Melida 205
Pyrites Orenburg, Russia (94)
Somedays before Sept. 16 Near Orenburg. Annales de Chimie 30-431
Orenburg. Some of these crystals are in the Vienna Museum of Nat. Hist. Sci. Amer. 81/343
29 Philppines. Heavy quake
Oct 14 Zebrak, Horozonilz, Bohemia Meteorite (F)
20 Sterlitamak, Russia iron pyrites in hail BA 60
20 Meteorites and hail Nakratchine, Tobolsk. Aerolites and hailstones as large as (reverse) goose eggs Mag. Nat. Hist. 7-304
20 5 AM Moon. By Gruithuisen On dark part of moon an illumination from the Sea of Clouds toward Copernicus said be 250 miles by 125 (reverse) disap. 3-4 minutes later a pale light in southern extremes of the region—then from 5:0 AM until daybreak pulsations like those of this earth said be Aurora. Sc. Am. Sup. 7/2712 Flammarion Pop. Astro. p. 195
26 Pilippines Heay quake
Nov Night Quake and fireball at Mayence BA '54-162
13-14
15 Martinque 3:30 PM quake preceded by great heat which (reverse) ceased after shock and heavy rain started and fell for 10 days BA '54
16 Bonn Fireball BA '60
27 Prague Fireball BA '60
27 Aerolite? See Nov 28 1809
30 3:30 PM Quake Martinque preceded by great heat which ceased with shock BA '54
30 Cosenza, Calabria. Quake followed by heavy rain BA '54
30 In Antilles. Violent quake tremendous sound and torrents of rain though in dry season (reverse) C.R. 16-1292

Dec 6 2 PM Portsmouth, England shock An. Reg. '24-166
8 etc. By Parry in I. A brilliant meteor 7:15 PM Dec 8, Dec 9 bet. 4 & 5 PM another Dec 12/5 meteors in 1/4 hour Dec 14 several Parry Journal of a Third Voyage p. 72 (KBR)
10 Maus, France Fireball BA '60
10 Quake England, London Times p. 2, and ibid 13th p. 2..
10-11 Italy, (Cosenza) Medium quake
12 By Parry at Port Bowen in the Arctic 5 meteors in ¼ hour BA 76-152
15 Magdeburg Fireball BA '60
17 Neuhaus, Bohemia according to Boguslauski, a resinous substance fell (reverse) after a fireball BA '60
17 Resin (?) Bohemia D-75
23 At Strasburg "an extraordinary bellowing sound in the air" bet 3 & 4 AM. At 5 a strong quake BA '54

## 1825

Jan 2 5 AM Valdarno, Italy ext. obj. Scie. Gazette 1825/99 (B)
2 Arezzo Fireball W to E 2 AM BA '60
2 About 5 AM Tuscany Great fireball and before and after many meteors (reverse) A. J. Sci. 2/33/290
2 5 AM Great abundance of meteors Italy Nature 65-199
2 Morning shower of meteors at Tuscany, Italy Prov. Amer. Phil. Soc. 13-501
13 Martinique quake and great heat up to moment of quake BA '54
16 Evening Oriang, India Meteorite BA '60
17 Bromberg Fireball BA '60
18-21 Iceland Medium quake
19 Quake and torrents Violent quake Ionian Islands immediatel afterward a heavy shower of rain A. Reg. 25-8
19 Sand 600 miles off coast of Africa. Gent. Magaz. March 1825
19 Greece and Albania Heavy quake. St. Maura, Greece
22 Light near Aristarchus same as Kater's—by Rev. J. B. Emmet Amer. Phil. 28/338
24 Konigsberg Fireball BA '60
24 Carxaca, Mexico Light quake
25(?) pebbles Orenburg, Russia 94
Feb 3 Nurenburg Fireball BA '60
4 Cassell Fireball BA '60
8, 12, 13, 15, 16, 18, 19, 22, 26, 28 Melida BA '54
10 Meteorite about noon Nanjemog, Maryland. A. J. Sci. 9-351 (F) (reverse) concussions 25 miles away was thought an earthquake See 1829
Mar 2 N. W. Africa Heavy quake
2-7 Algier tremendous quakes An. Reg. '25-26 (reverse) 7,000 bodies dug out of wreck of one town preceding it all wells had gone dry BA '11
April 17 Slight quakes Lunroe, Norway but great quakes and volcanic eruptions Java Borneo Celebes BA '54
May 9 Wirtenberg Meteor "with detonation?" sic BA'60-100
12 Bayden, W. Hshire Meteorite? BA '60
19 4 h. Venus Inferior conjunction A 1
June 14 14 Volc Goenton, Java N.M. C.R. 70-878
July 5 (Fish) During a violent rainstorm at Kingwood, N. J., a sunfish (reverse) 4 inches long fell into a backyard Niles Weekly Register Aug 27
5 Spain "Perhaps hailstorm" BA '60
5 Torrecilles de campo, Spain 2 PM Many stones fell—said (reverse) to have struck over 2 horses in fields. Phipson "Meteors" p. 44
25 At Marseilles Comet discovered in Taurus L T Aug 9 p. 2
28 Cherson Russia meteorites BA '60
Aug 13 by M. Hansteen About 11 AM at foot of his telescope a luminous point with a sinuous (reverse) movement thought not been a meteor—may been a bird Arago Oeuvres XI/?
22 Fireball seen all over Holland BA '60
Latter part of Aug. About 11 PM Holland/ blue light in L T Sept 26 p. 2
Sept 10 Liancourt, France Fireball 2/3 moon N.E. to S.W. BA '60
17-18 Night. New comet discovered at Amsterdam in Tauras LT Oct 1 p. 2
20 Hanover Fireball BA '60
20 Trinidad quake BA '11/55
20 Trinidad, West Indies Medium quake
20 Demerara quake and sudden gust of wind BA '54
24 Leipzig Fireball BA '60
26 2:20 PM Chile quake Amer. Jour. Sci. 2/12/426
Sept 7 Honolulu (F)
Oct Persia Medium quake
17 Prague Fireball BA '60
19 Berlin Fireball BA '60
22 Hexter Firebal BA '60
27 Italy (Campobasso) light quake
November Great Meteor Ohio BA '60
3 London Times Nov. 30, 1825. Thionville, France. In a storm in the forest of Calenhoven, a cloud of fire that appeared in forest and then hovered (reverse) the horizon, PM north to south, followed by profound darkness
4 Halle Firebal BA '54
9 Pils Fireball '54
14 Leith Fireball '54
22 A meteor train near the comet at Calcutta BA '50-120 E to W
Dec 1 Berlin Fireball '54
1 (CH) luminous body size moon Berlin disap. no change place C-30 Arago Oeuvres 2/575
5 China Medium quake
10 Halle Fireball '54
10 Cosenza, Italy Medium quake BA '11
18 Frankfort-on-Main Fireball '54
23 5 AM Strasburg, etc. quake "an extraordinary bellowing sound (reverse) had been heard in the air betwen 3 and 4 AM BA '54

## 1826

Jan 26 Albania Light quake
Feb 1 In the Basilicata, Italy Medium quake
1 Afternoon after almost unbearable heat at Naples, etc. and smoke, several days from Vesuvius, a quake (reverse) BA '54
1 Naples weather been cold and rainy up to Jan 29. On first of Feb (reverse) almost unbearable heat set in and smoke from Vesuvius and quake that threw down houses BA '54
14 La Manche Fireball '60
15 (Italy) Lugano, Italy detonating meteor BA '60
Last of Feb or first of March. Heavy rains and floods in Kansas M. R. 34-579
March Fall of dust about 600 miles west of Cape Verde (reverse) Nautical Magazine 1-291
End of March Papitio Cardui. Air at Turin filled with them. Most numerous on 29th of March. On (reverse) leaving Turin they flew in a mass northward Bib. Univ. Aug 1827 A. J. Sci. 14-387
Mar 31 N. England great meteor 7:30 PM A. J. Sci. 11/184
31 7:30 PM Apr 1 — 1 PM New Haven, etc. great meteors one a detonating Amer. J. Sci. 11/373 (reverse) right date but See 1837

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If every member pays his dues for 1944, this Magazine will come out quarterly. If every member gets a new member — and both pay their dues — we can print even more frequently.

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Box 192 Grand Central Annex New York City