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THE OFFICIAL JOURNAL OF THE AMERICAN HISTORIOLOGICAL
ARCHIVE FOR NEAR-APOCALYTPIC HAPPENINGS

VOL 7

**“THIS IS THE WAY THE WORLD ENDS
NOT WITH A BANG BUT A WHIMPER.”
— T.S. ELIOT**

****NOTE. THIS IS NOT THE COMPLETE COLLECTION**

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0004013677



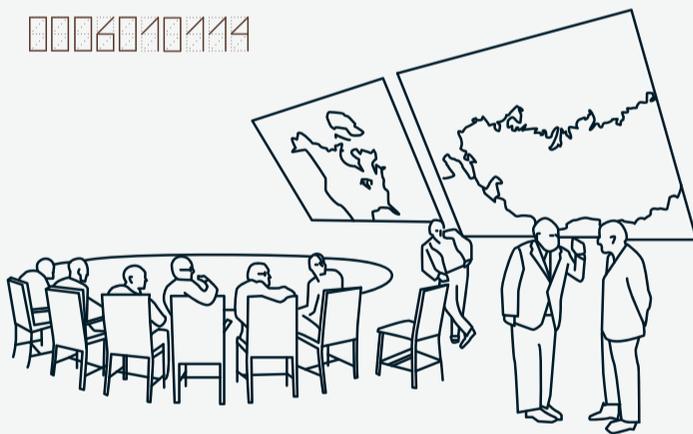
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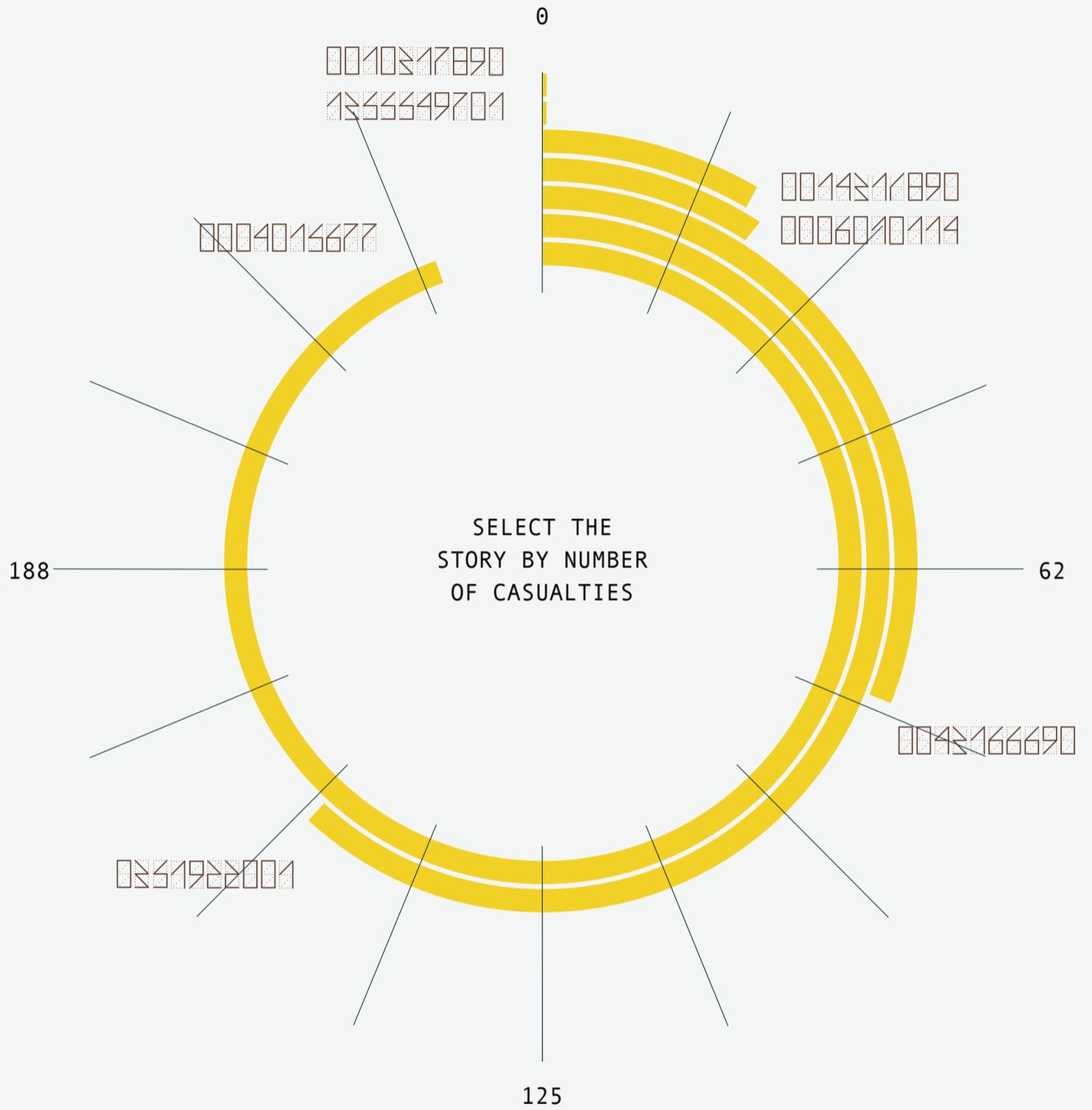


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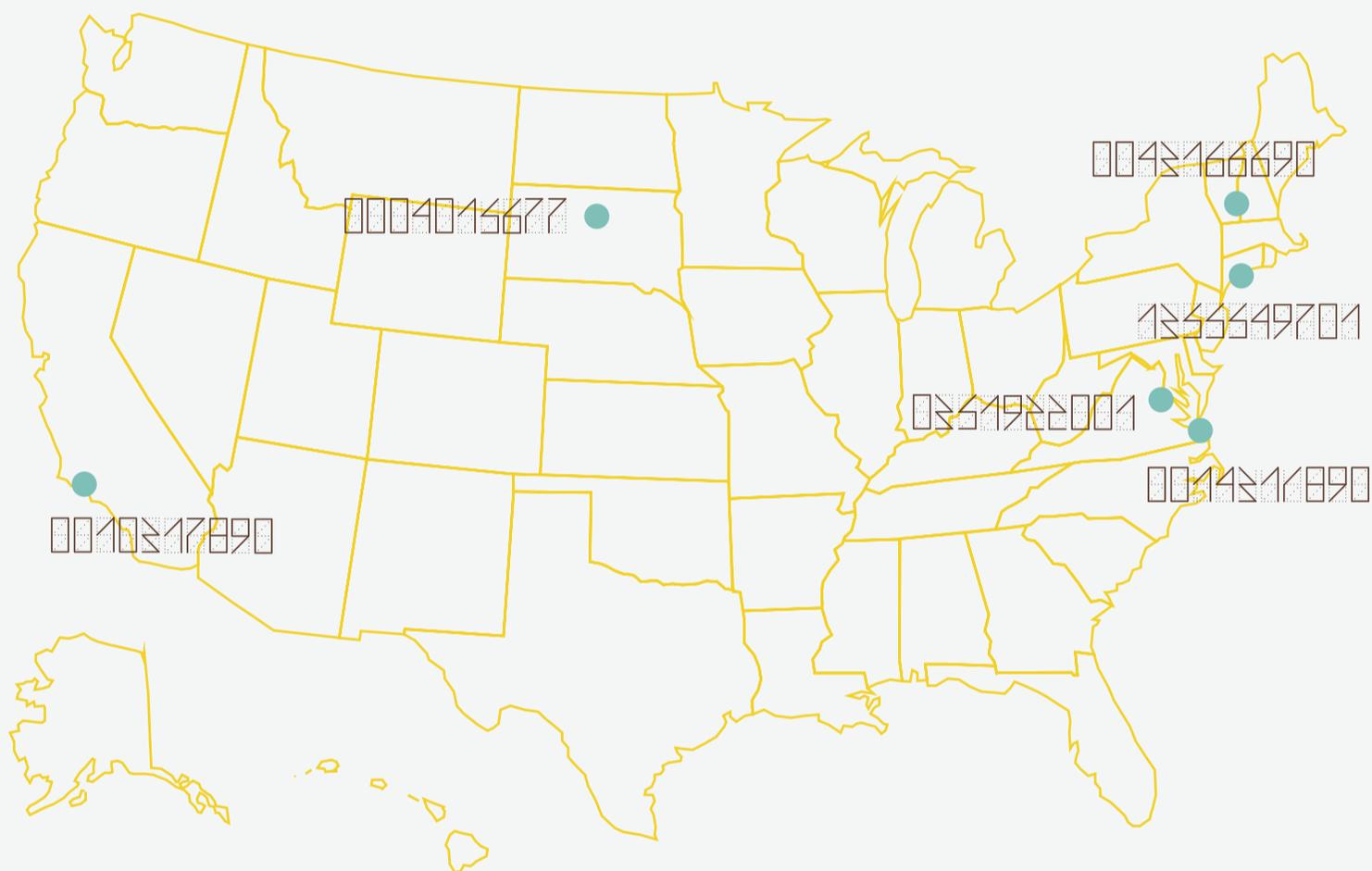
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CHRONOLOGICALLY



CASUALTIES

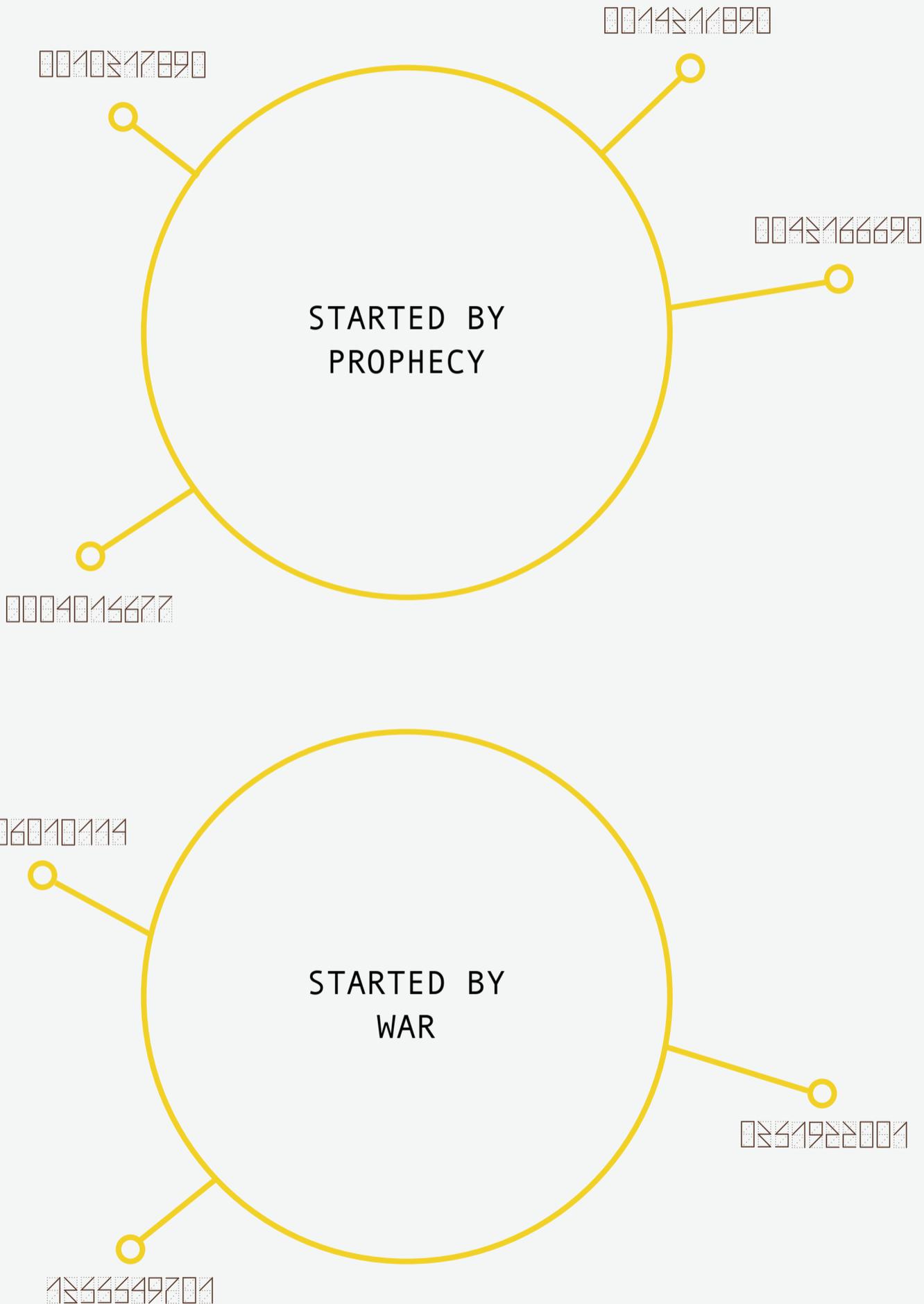


GEOGRAPHY

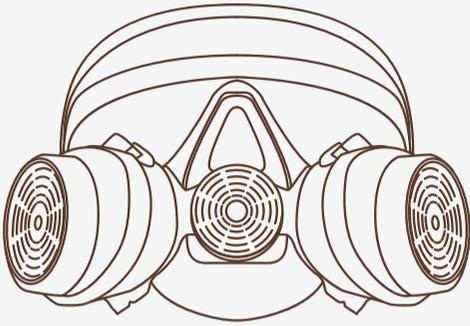


METHOD

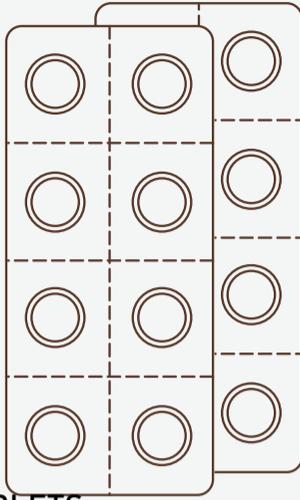
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SUPPLY MAP



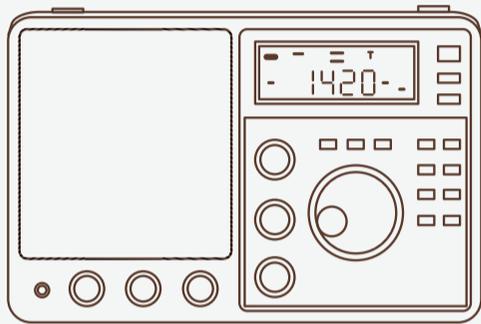
DUST MASK



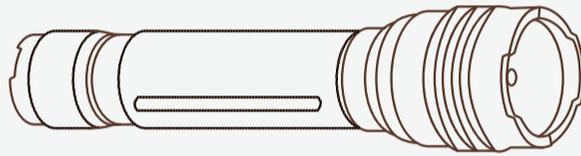
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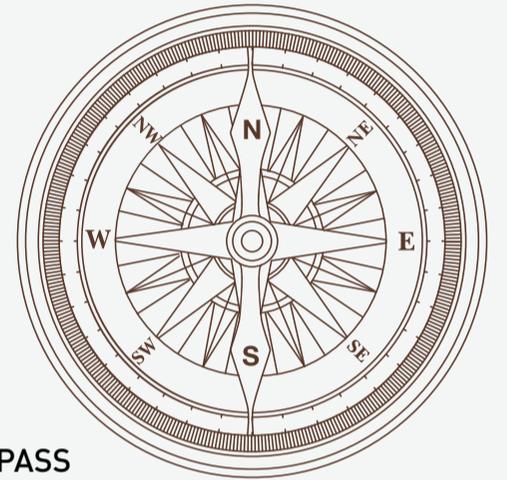
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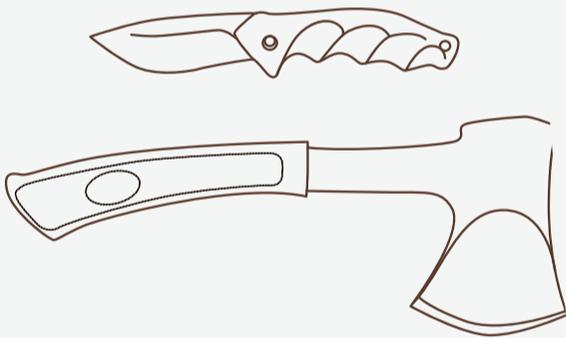
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FLASH LIGHT



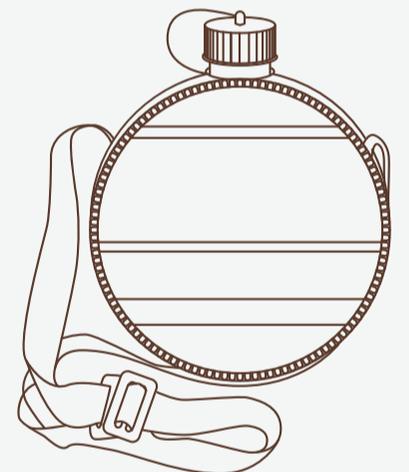
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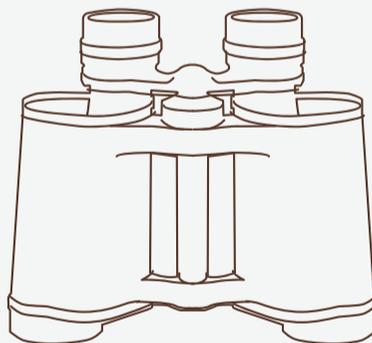
HANDGUN



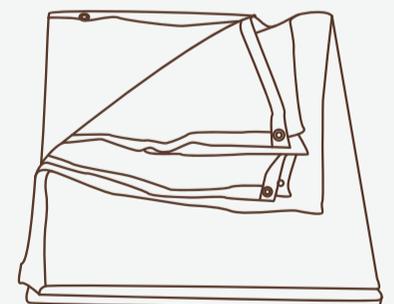
CANTEEN



FIRE STARTERS



BINOCULARS



TARPS/BLANKETS

LAST SUPPLY DATE

MORE SUPPLIES



CASE STUDY NO.



WHO	<u>BRIAN CAMDEN</u>
WHAT	<u>FORTIFIED STRUCTURES</u>
WHEN	<u>2005-2010</u>
WHERE	<u>VIRGINIA BEACH, USA</u>
DEATHS	<u>N/A</u>
METHOD	<u>BOMBS, TSUNAMI, METHANE GAS...</u>
ORIGIN	<u>WAR</u>



CASE STUDY

RUN FOR THE HILLS

Let us face, without panic, the reality of our times. The fact that atom bombs may someday be dropped on our cities. And let us prepare for survival, understanding the weapon that threatens us.

In 1951, the United States Office of Civil Defense produced a video explaining the dangers of an atomic bomb. It was called "Survival Under Atomic Attack." It talked about radiation and heat. People caught in the open as far as two miles away suffered flash burns. It talked about the dangers of falling buildings. And then, it told people how to protect themselves.

The first job is to look over your own home for shelter possibilities. If you live in a private home that is well built, the cellar is the safest place to be.

Lots of people built their own shelters. The end of the world could happen at any minute, and people wanted to be prepared. Well, as it turns out, for the doomsday minded, it's time to hunker down again.

TRANSCRIPT: 03/01/10

INTERVIEW: BRIAN CAMDEN, OWNER OF "FORTIFIED STRUCTURES"

BRIAN CAMDEN: In probably 2005 to 2010, the Mayan calendar 2012, shelter was probably the most predominant product we did.

BRIAN: This is Brian Camden. He's the owner of a company in Virginia Beach called Hardened Structures. They build a lot of intense fortifications for the military,

you know, things like bomb-resistant airplane hangars and stuff like that. But they also get requests from regular people here in America who want to build their own shelters or fortify their own homes for an apocalyptic scenario.

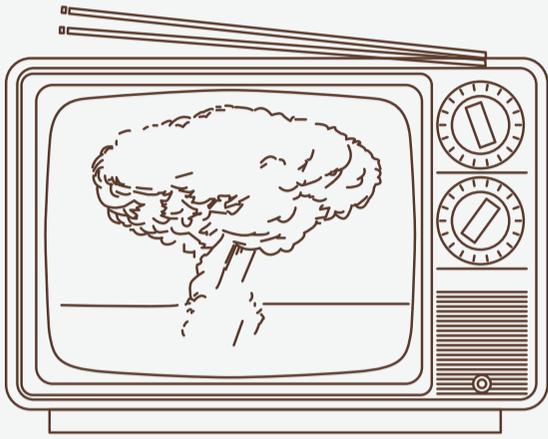
PETER: And now there's this new scenario, the one Camden



CASE STUDY NO.

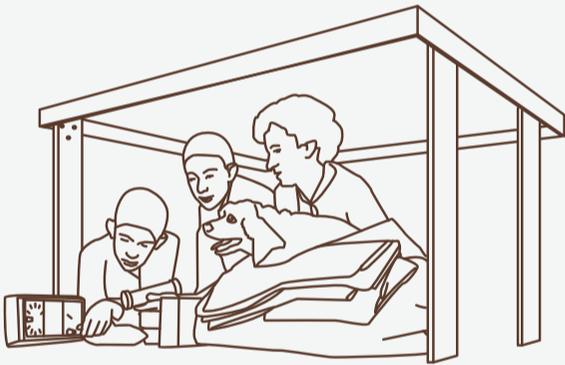


STEP #1



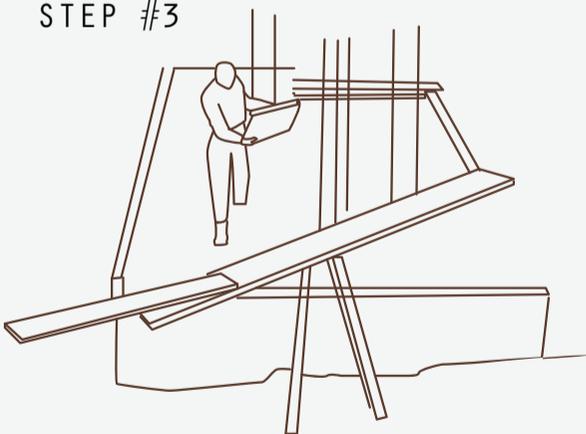
WATCH "SURVIVAL UNDER ATOMIC ATTACK"

STEP #2



ASSESS HOME FOR SHELTER POSSIBILITIES

STEP #3



BUILD A FORTIFIED SHELTER

CASE STUDY

RUN FOR THE HILLS

mentioned. It's the thought that when the Mayan Long Count calendar ends on December 21, 2012, it will usher in the end of the world. When people caught wind of it, well, Brian Camden was the guy who was going to keep them safe. Problem was--

BRIAN CAMDEN: No two clients really agreed, or had the same understanding of what 2012 would entail. Even the experts themselves argued about what would happen. Some were the methane gas exploding. Other ones would be massive solar flares. Other ones firmly believed that a tsunami would wipe over the United States.

BRIAN: A tsunami. Now are you prepared to protect against a tsunami?

BRIAN CAMDEN: Yes. A tsunami is fairly straightforward.

BRIAN: I'm sorry. So you see how naive I am about fortified structures.

BRIAN CAMDEN: Well, a tsunami, what you generally do is you calculate the elevation of the land versus the size that the clients think the

tsunami will be. Let's say it's about 1,000 foot tsunami and the elevation of the land is already at 500 feet, so you would design it for a 500 foot load.

But even with that, you must assume that the water will never recede. So you have to have self rescue supplies within the shelter itself. And any shelter that's the designed for submersion has to have a CO2 scrubber and an oxygen machine in it.

BRIAN: Camden has fortified homes for all kinds of "end of the world" scenarios, homes with sniper positions and non-lethal gas systems meant to fend off human threats. Shelters designed to operate off grid in cases there's a contamination in the water supply, or power plants go down. And I asked Camden, how bad can things really get? What is the most apocalyptic vision that any client has been concerned about in your 20 years of work? And again, we're talking about the home building, retail side of things, the non-governmental.



RUN FOR THE HILLS



1950 Bomb Shelter Built to withstand 3420 degrees of radiation heat

BRIAN CAMDEN: I would have to say it's the belief that the 2012 Mayan scenario will release the methane gas within the Earth's crust and cause the entire earth to suffer severe fire for any given length of time. That was probably the hardest to try to mitigate, there.

BRIAN: I can imagine. Did you succeed in that in your opinion?

BRIAN CAMDEN: No we did not. Only because the design solution for it, which required a deep earth bunker with separate air and all that, was beyond the budget of the client.

BRIAN: They could have done it if they had the resources.

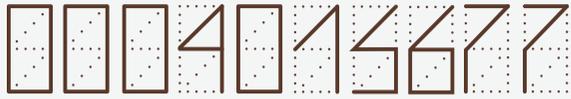
BRIAN CAMDEN: Oh, well, yes.

BRIAN: You're a can-do guy, Mr. Camden.

BRIAN CAMDEN: Oh, yes, yes. The level of protection is only governed by the size of the budget. It doesn't matter to us, the Mayan calendar, WMDs, terrorism, economic collapse. One we can figure out what the threat of that scenario is, what are the assets to be protected, and the threat levels, from that point on it's engineering and physics.



CASE STUDY NO.



WHO	WOVOKA, INDIAN PROPHECY
WHAT	NATIVE AMERICAN PROPHECY
WHEN	1940s
WHERE	NORTH DAKOTA, USA
DEATHS	260
METHOD	NATURAL DISASTER
ORIGIN	PROPHECY



CASE STUDY

BURY MY HEART

This is where the apocalyptic event comes in.

Jeff Ostler is an historian at the University of Oregon. And he's written extensively about Wovoka's prophecies.

We don't know exactly how he imagined that the new world would occur. But it's clear that he taught that it would occur through some kind of cataclysmic event.

Maybe it would occur through fire.

Maybe through a kind of earthquake.

Maybe through a flood.

Some sources suggest a great snow.

Wovoka didn't know what it would be, but he did know that it was going to happen soon.

And it would destroy, or remove, European Americans. And then after that, there would be a renewed world where game would return, ancestors who had died would return to life, and Indian people would be able to live well again.

Wovoka's followers prepared for this renewed world with a dance known as the Ghost Dance.

It was a round dance where people would hold hands and they would dance in a circle. And then, after a period of time, some of the dancers would lose consciousness.

While they were unconscious, dancers would have visions of the new world to come after the apocalypse.

You can read some of these visions, they're quite remarkable, where somebody says, well, I died, or I lost consciousness, and I was on horseback. And the world was green and not like this dead world that I'm now living in. And then I walked up, I rode up over a hill, and I saw a figure on horseback coming toward me and it was my sister who had died recently. And buffalo were grazing. And so people

CASE STUDY NO.



STEP #1



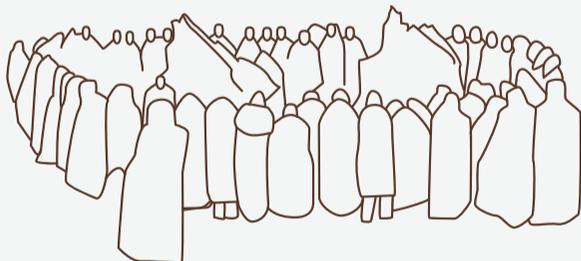
FIND A PROPHET

STEP #2



PERFORM THE GHOST DANCE

STEP #3



PREPARE FOR THE NEW WORLD

CASE STUDY

BURY MY HEART

would have these visions. And then they would awake. And then they would relate them, they would tell them.

Word started to spread into Wyoming, Colorado, and Montana. But the Ghost Dance had the most profound effect on a tribe from the Dakota's, the Lakota Sioux.

Somehow or another, we don't know exactly how, they get wind of this. That Wovoka, somebody out in the West is teaching this wonderful thing.

Like other plains tribes, the Lakota had relied heavily on the now decimated buffalo. And they had just recently been confined to reservations. Wovoka's prophecies struck a chord. So the Lakota tribal leaders gathered together and decided to send a formal delegation to see him in Nevada.

You have to realize there's a railroad network. And there they are, going out there. They're going to reject this whole world, but they're going to get out there on trains.

The Lakota emissaries brought Wovoka's teachings back to the reservations. And many of the Lakota started doing the Ghost Dance in preparation for the new world. But the dance was illegal on reservations. Practicing native tradition was seen as uncivilized and barbarous. Government officials tried to stop it. They arrested the leaders, and then hoped it would just go away. That's when things screeched to a halt at Wounded Knee Creek.

By the fall of 1890, the military decided to send troops to suppress the ghost dance among the Lakotas. It was only the Lakotas they sent troops against.

In late December, the 7th Cavalry came across a band of about 400 ghost dancers led by an Indian named Big Foot. The soldiers surrounded Big Foot's camp at Wounded Knee Creek.

In the course of disarming Big Foot's people, a shot rang out. And then it was the 7th Cavalry opened fire. And at the end of several hours, there was a death toll of probably 240 to 270 of Big Foot's people. A horrific slaughter.

I did not know then how much was ended.

CASE STUDY NO.



CASE STUDY

BURY MY HEART



Wounded Knee Massacre -- December 29, 1890 on the Lakota Pine Ridge Indian Reservation in South Dakota, USA.

Years later, a Lakota Indian named Black Elk reflected on what he saw that day.

When I look back now from this high hill of my old age, I can still see the butchered women and children lying heaped and scattered all along the crooked gulch. And I can see that something else died there in the bloody mud and was buried in the blizzard.

So we might even say the ghost dancers predicted a new world and they got one.

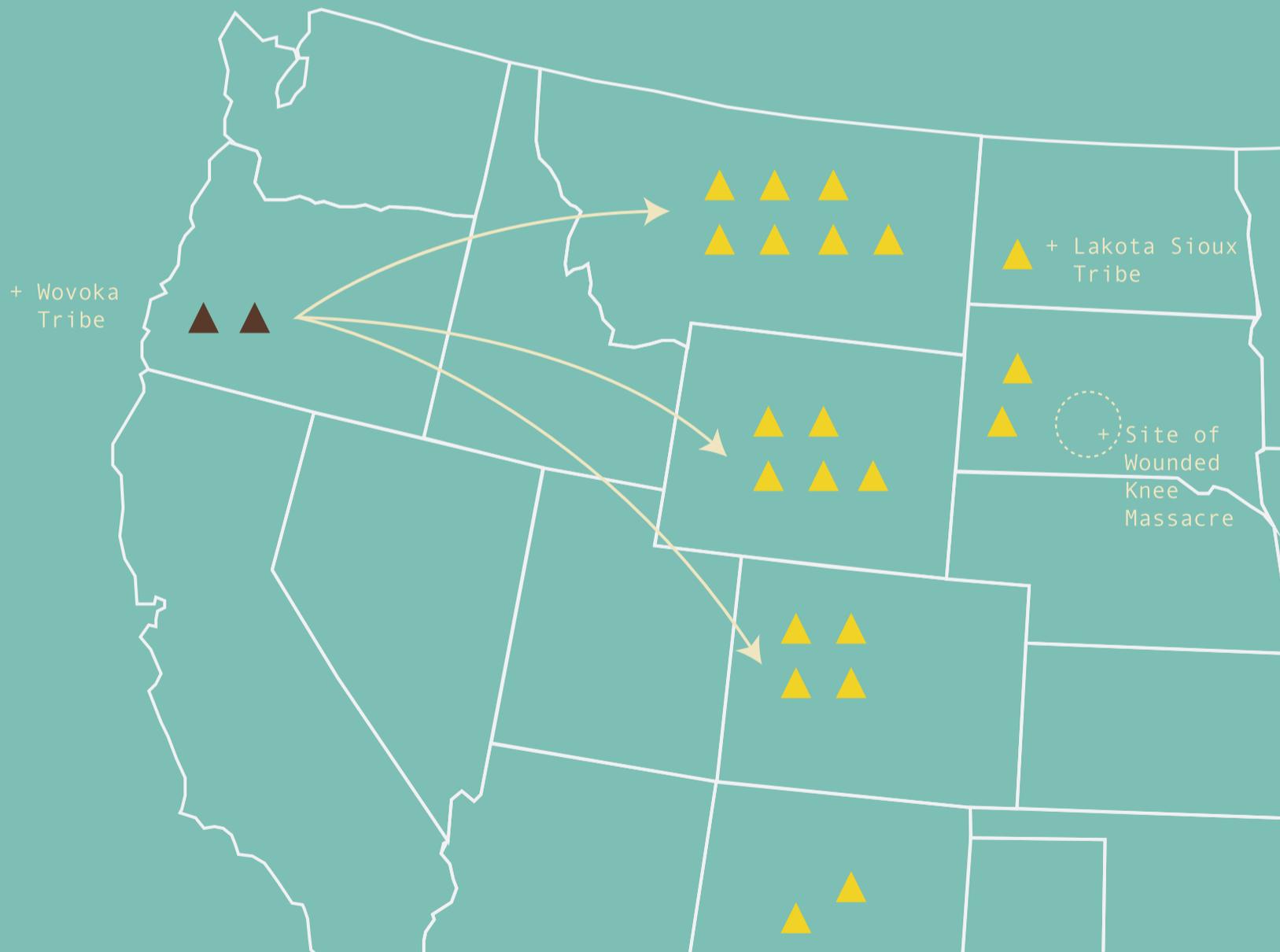
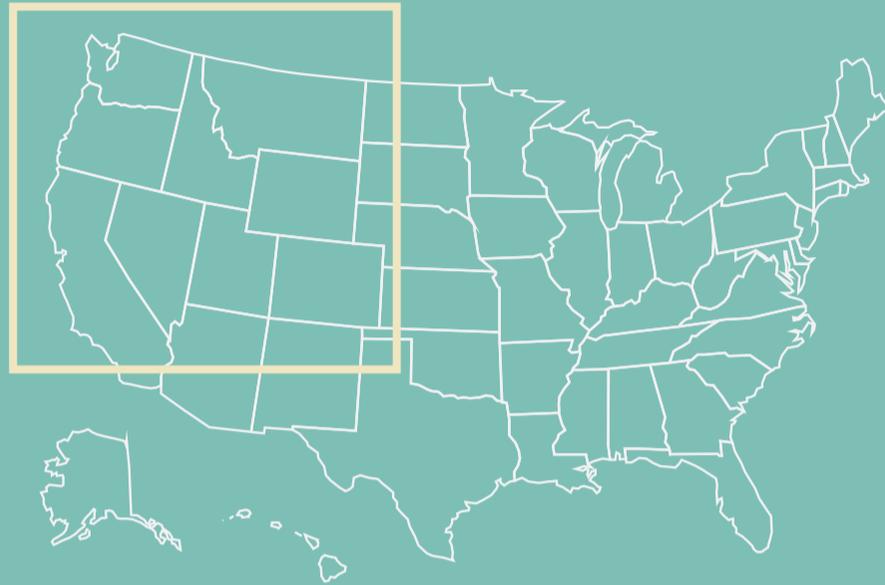
Yeah.

Ostler says there's a bit of a postscript to this story. Clearly, things went terribly

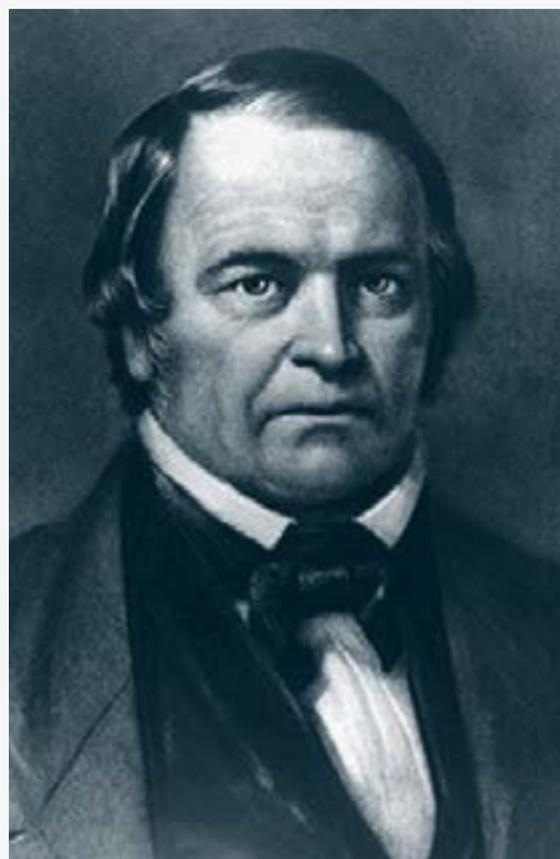
for the plains Indians for a long time. Much of their world was destroyed. But if they were hoping for some sort of renewal, well, it might be creeping in, in bits pieces.

Some of the things that the ghost dancers were talking about are occurring. There are more buffalo on the Great Plains than there once were. There's more Indians. And by many measures, conditions for Indian people are much better than they were in the time of the Ghost Dance and after Wounded Knee. There are serious problems, but when we think of all that is happening in Indian country, in terms of cultural revitalization and language, it's quite extraordinary, really.

Dissemination of Wovoka Native American Prophecy



CASE STUDY NO.



WHO	WILLIAM MILLER
WHAT	SECOND GREAT AWAKENING
WHEN	1830s-1840s
WHERE	VERMONT & NEW ENGLAND
DEATHS	APPROX 40
METHOD	CHRIST'S RETURN
ORIGIN	PROPHECY



CASE STUDY

PARADISE LOST

It's hard to separate talk of the apocalypse from talk of religion. The very term apocalypse is most often associated with the New Testament book of Revelation. It means an uncovering or a revealing. Back in the 1830s and 1840s, America was experiencing a wave of religious fervor.

The Second Great Awakening, as it's come to be known, was a time when many Americans thought the Second Coming of Christ was eminent. And so they threw themselves into reformed movements like temperance and abolition. They wanted to make America a fitting place for the coming kingdom of God, scrubbing out the sins of this world to pave the way for the next. It's in this context that one particular end times prophecy caught fire and became remarkably mainstream. Jess Engebretson tells the story.

I'm fully convinced that sometime between March 21, 1843 and March 21, 1844 Christ will come and bring all His saints with him.

This particular prophecy was the work of a small town Vermont farmer named William Miller. Miller had become convinced of Christ's imminent return back in the 18 teens, after applying some complicated arithmetic to the book of Daniel. But he was a cautious man, and didn't want to spread the extraordinary news until he was quite sure he'd gotten it right.

He had dashed off a couple newspaper articles in the 1830s, but they didn't get much attention outside New England. If he was really going to spread the good news, he needed someone a little more media savvy on board. Enter Joshua Hines, a Boston pastor who met Miller in 1840.

Hines started publishing a paper called Signs of the Times that extolled Miller's predictions. He sent pamphlets to post offices in one of America's earliest direct mail campaigns. Here's a response from one Ohio postmaster.

CASE STUDY NO.

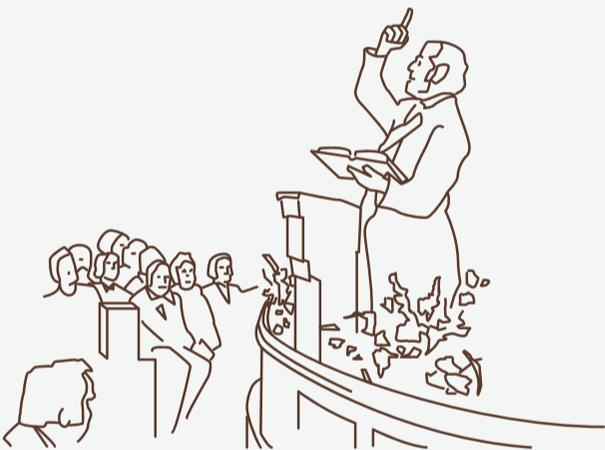


STEP #1



FIND A PROPHET

STEP #2



PERFORM THE GHOST DANCE

STEP #3



PREPARE FOR THE NEW WORLD

CASE STUDY

PARADISE LOST

The papers which you forwarded came to hand last evening. In half an hour they were distributed in every part of this town. A general rush was made to the office to obtain the papers. Can you not send me another such roll?

Other Millerite papers popped up in New York, Philadelphia, Rochester, Cleveland, Montreal. Nearly 50 different papers, all told. In the early 1840s, some five million pieces of Millerite literature were distributed, one for every four people in the US. And people responded.

Around 100,000 Americans joined the movement. In some Northeastern cities, Millerite groups became so large that they couldn't find buildings big enough to hold meetings.

The midnight cry must yet be made to ring and ring through every valley, and over every hilltop.

A crisis must come before the door of mercy is everlastingly shut against them. They must be made to feel that it is now or never.

That sense of now or never got an unexpected boost in February 1843. A huge comet appeared in the sky, so bright it could be seen in broad daylight. Sure, Miller's prediction hadn't said anything about a comet, but people managed to work it into the prophecy, anyway.

Remember, Miller had said Christ would return between March '43 and March '44. The comet's timing was spot on. The beginning of that window was just a few weeks away. March 1843 arrived and nothing happened. But the Millerites were unphased. They kept up with their proselytizing, Miller worked his way through the East Coast cities on a last lecture tour.

In December, he called in one more burst of publishing might, a million new tracks to be distributed in the final months. The year wound down and the window was about to close. After all the work, anticipation had reached a fever pitch.





PARADISE LOST

Finally, March of 1844 rolled around. The New York Herald reported that a few of the more extreme believers jumped off roofs and tree branches, hoping to time their leaps to coincide with Christ's return. But Christ didn't return and some fell to their deaths. Newspapers had a field day teasing the disappointed Millerites.

A couple weeks later, Miller publicly acknowledged his mistake. One follower did some quick calculations and found an error in Miller's math. The movement recalibrated and seized upon a new date, October 22 of that year. Once again, many believers left their homes and professions letting their crops rot in the fields. A young woman named Olive Rice was one of many who crisscrossed the country, preaching to the unconvinced.

I could not conscientiously return to my studies in North Wilberham to prepare for future usefulness when a few months, at the longest, must close not only my labors in this world, but those are all mankind. I was compelled by a solemn sense of duty to go and warn my fellow men to prepare for Christ's second coming and the solemn scenes of judgment.

Shopkeepers shuttered their windows and hung polite notices from their doors.

This shop is closed in honor of the King of Kings who will appear the 20th of October.

But on October 22, again, Christ did not return. The blow was devastating to followers. It became known as the Great Disappointment.

I waited all Tuesday and dear Jesus did not come. I waited all the forenoon of Wednesday, but after 12 o'clock I began to feel faint.

You have no idea the feeling that seized me. If the earth could have swallowed me up, it would have been sweetness compared to the distress I felt.

Our fondest hopes and expectations were blasted. And such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept and wept till the day dawned.

People regrouped as best they could. Some slunk back to their old churches. Those who remained faithful to Miller's teaching splintered into smaller sects, depending on how they made sense of the Great Disappointment. The belief that Christ's return was eminent slipped out of mainstream thinking. And the great hopeful this at the 1830s and '40s began to wane.

As debates over slavery tipped into open violence, the idea that America had been on the verge of ushering in the kingdom of God looked naive, even delusional. For many Americans, optimism had become outdated.

CASE STUDY NO.



WHO	<u>CHRISTIAN FUNDAMENTALISTS</u>
WHAT	<u>RELIGIOUS FERVOR</u>
WHEN	<u>1880s-1890s</u>
WHERE	<u>NORTH-EASTERN STATES</u>
DEATHS	<u>N/A</u>
METHOD	<u>CATAclysmic SUFFERING</u>
ORIGIN	<u>PROPHECY</u>



CASE STUDY

BACK TO FUNDAMENTALS

TRANSCRIPT: 11/21/12

INTERVIEW: MATTHEW AVERY SUTTON

ED: If you're just tuning in, this is BackStory. And today, we're talking about visions of into the end of the world in America. a couple of decades after the Civil War, in the 1880s and 1890s, a new version of apocalyptic thinking started taking root among a small group of conservative Protestants. They weren't limited to a specific denomination or social class. But while there were pockets of them around the country, they were concentrated in the cities of the North.

BRIAN: That's where society was in the midst of some of the most profound changes. The influx of Catholics and Jews was radically altering the balance of local politics. And the growing power of universities was giving rise to the social sciences and Darwinian theory, things that challenged a strictly biblical interpretation of the world.

MATTHEW AVERY SUTTON: So all these things really concern them, trouble them, push them back to biblical text. And

so they begin to read it with new eyes.

BRIAN: This is Matthew Avery Sutton, a scholar of early Christian Fundamentalism.

MATTHEW AVERY SUTTON: And what they begin to see is that there's another message, a different message. And yes, it was a much darker, ominous message.

ED: Much more ominous than what? Well, up until that point, the basic understanding among Protestants had been that through their good works they could help usher in 1,000 year Millennium of paradise on earth, at which point Christ would return.

But according to this ominous new reading of the Bible, there would be a period of terrible, cataclysmic, apocalyptic suffering before the Millennium. Now fortunately for them, good Christians would be spared that suffering. They would be raptured up to heaven first.

MATTHEW AVERY SUTTON: And with Christians out of the





STEP #1



LOOK FOR SIGNS OF THE IMPENDING APOCALYPSE

STEP #2



JOIN CHRISTIAN FUNDAMENTALIST GROUP

STEP #3



WAIT FOR THE RISE OF THE ANTICHRIST

BACK TO FUNDAMENTALS

way, a new world leader is going to emerge offering peace and security to the world, which is now in chaos. And this leader will, in fact, be the Antichrist.

BRIAN: The Antichrist would ultimately be vanquished by Christ and his followers in the Battle of Armageddon, ushering in those thousand years of paradise on earth. This made the vision premillennial since the Second Coming would occur before the Millennium.

ED: And so, rather than work to bring on the golden age themselves, these premillennialists looked for a series of signs that the end times were near. And over the first few decades of the 20th century, they found those signs almost everywhere they looked. Portents, like the rise of Hollywood, more open sexuality, women working outside the home, women voting, even women advocating publicly for access to birth control. All of these were instances of the moral degeneracy that this group of Christians associated with the end times.

BRIAN: But Matthew Sutton told me that there was also a complex set of geopolitical signs, signs that were also borne out in the 19 teens and 1920s.

MATTHEW AVERY SUTTON: The major ones, or among the major ones was World War I, because they believed that in the last days there would “wars and rumors of wars,” quoting Jesus’s prediction on that. They saw the capture of Jerusalem by the British and the establishment of Palestine as a homeland for Jews as another major sign, because they had been predicting that for 20 or 30 years.

BRIAN: And as I understand it, one of the indications was what, today, or even by the mid 20th century, we might call a super state, or a strong centralized government.

MATTHEW AVERY SUTTON: Right. There’s some obscure verses in the book of Daniel which talk about four kingdoms. One would be a great northern kingdom, which they identified as Russia. And they had also believed there would be a kingdom in the East. And that



one, they were more vague on which actual nation that was. But, of course, as we moved towards World War II, they identified Japan with the Eastern kingdom.

The final kingdom is going to be the kingdom of the Antichrist, which is in literal, geographical Rome. And they talk about it as a super state that's going to be defined-- really, essentially, it begins with democracy and gives way to Totalitarianism. And then it's going to consolidate power. And it's going to bring other kingdoms under its rule.

BRIAN: So when Roosevelt was elected, democratically elected, what was the reaction initially? And how did that change?

MATTHEW AVERY SUTTON: Right. And by that time premillennialists were beginning to call themselves fundamentalists. And fundamentalists were very suspicious of Roosevelt. They were concerned that Roosevelt wanted to repeal prohibition. And they didn't like his vision for the state, and for his plans for using the government to combat the Great

BACK TO FUNDAMENTALS

Depression, which was well under way by 1932, and then 1933, when he takes office.

And here was a guy who, at the Democratic National Convention in 1932, on the first set of ballots, got 666 votes. And, of course, 666 was traditionally the number, or the sign of the Antichrist. And then in 1937, when Roosevelt tried to increase the size of the Supreme Court, what fundamentalists see happening there is, here's a guy who's already got the Executive Branch in his pocket. Congress is doing everything he wants to do, at least in their mind. And then he's trying to pack the Supreme Court to make sure that the Judicial Branch is going to follow his lead. And so this is a guy who looks like he's on a power trip.

BRIAN: And just to be clear, in the sequence you laid out originally, the rapture occurs before the appearance of the Antichrist.

MATTHEW AVERY SUTTON: Right. So all of this is just foreshadowing the coming Antichrist. So they didn't

actually believe Roosevelt was the Antichrist. Now they weren't so sure about Mussolini, because he was actually in Rome. They thought he might actually be the Antichrist. But Roosevelt was just the guy who was going to get the United States into line behind the Antichrist.

BRIAN: And Matt, if I could play the role of Antichrist advocate, if that's a phrase. Is it truly their vision of end times and apocalypse that is informing their political views? Or aren't these people just libertarians or conservatives who are using phrases from the Bible to justify what they fundamentally feel politically?

MATTHEW AVERY SUTTON: Right, and it's a little bit of both. And I think if we ask that question about the generation in the 1930s and 1940s, it was truly driven by their fear of the state and what the state represented.

The Bolshevik Revolution is one turning point, and that kind of fear of Communism in the US in the 1920s. But it's really with the rise of Roosevelt that we have the

CASE STUDY NO.



CASE STUDY

BACK TO FUNDAMENTALS



Services at the Pentecostal Church of God in Lejunior, Kentucky, 1946

articulation of a clear fundamentalist anti-statism.

BRIAN: That is really driven by their religious beliefs.

MATTHEW AVERY SUTTON: Yes, I absolutely believe so. Yeah. And part of it is, there is no other common denominator to explain it. I mean, it's not just class, it's both poor and very, very wealthy,

in some cases. It's not just rural or urban, it's both. But the common denominator is this premillennial apocalypticism. And they explain it that way.

And it has a lot of benefits for them, because, if you feel like you're on the outside looking in, if you feel like you're powerless, if you

feel like the nation is moving in the wrong direction, you have the last laugh. You're the only one who knows what's really happening.

You have the scoop on where history is going, who's going to win, how it's going to end. And so it gives you a sense of self-confidence, and a sense that you can endure the

CASE STUDY NO.



CASE STUDY

BACK TO FUNDAMENTALS

troubles and tribulations of your own generation of war, of depression. Because in the end, you're going to be redeemed. You're going to be sanctified. You're going to be saved.

BRIAN: Can you give us a sense of how many people there are over the course of the 20th century, who actually subscribe to the views that you've just been describing? And some of the cycles, why this waxes, why this wanes.

MATTHEW AVERY SUTTON: You know, in the first half of the 20th century, it was a growing part of American Protestantism, but it was still a minority position, even among Protestants. When polls have been done in the last 30, 40, 50 years, it's shockingly high numbers of Americans. I think not quite half. I think the most recent polls it's around 40% that says they believe Jesus return by-- I believe the way that poll was worded was 2040.

They may not be aware of the apocalyptic theology behind this idea of Jesus's second coming, but they know the end results. And the end result

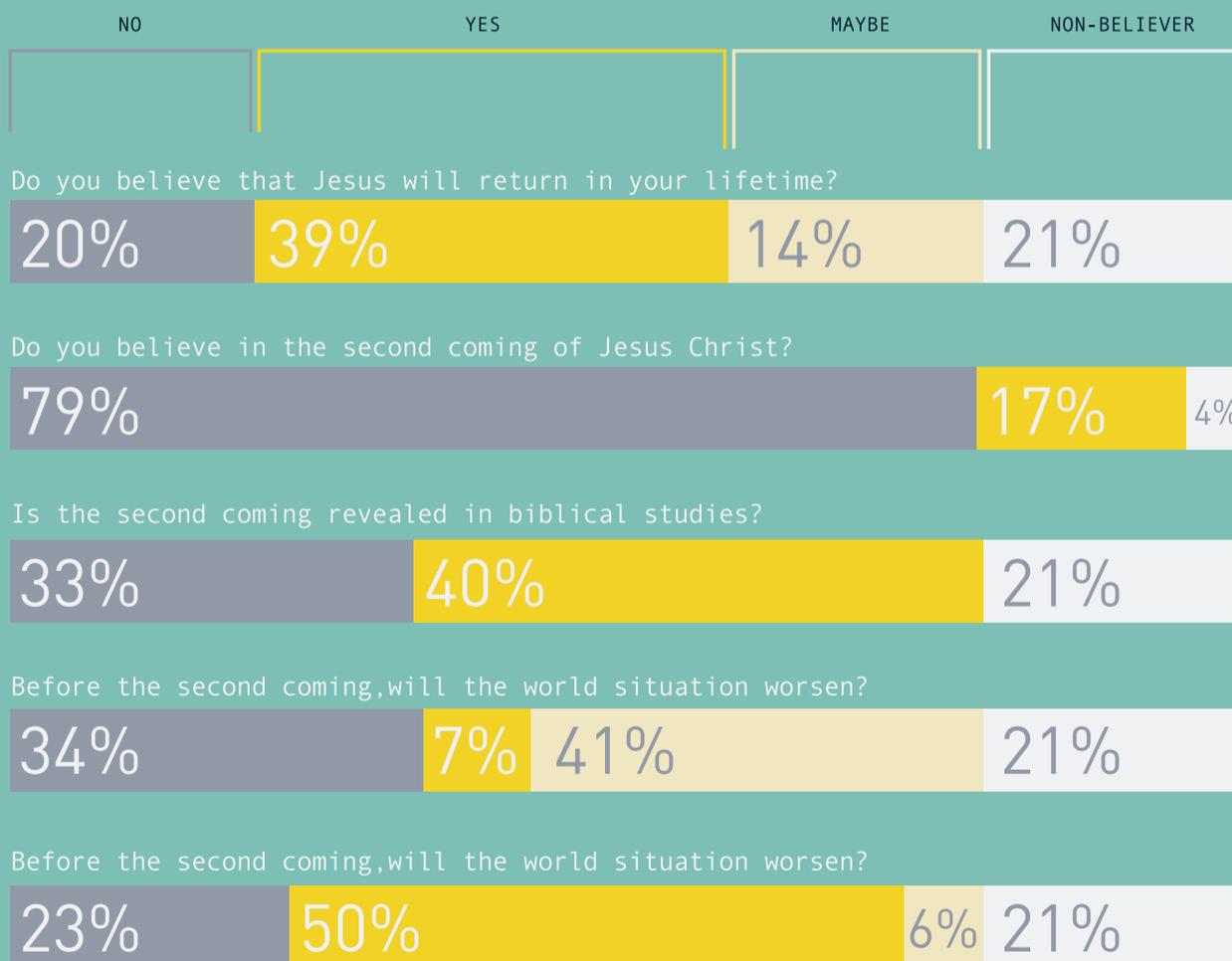
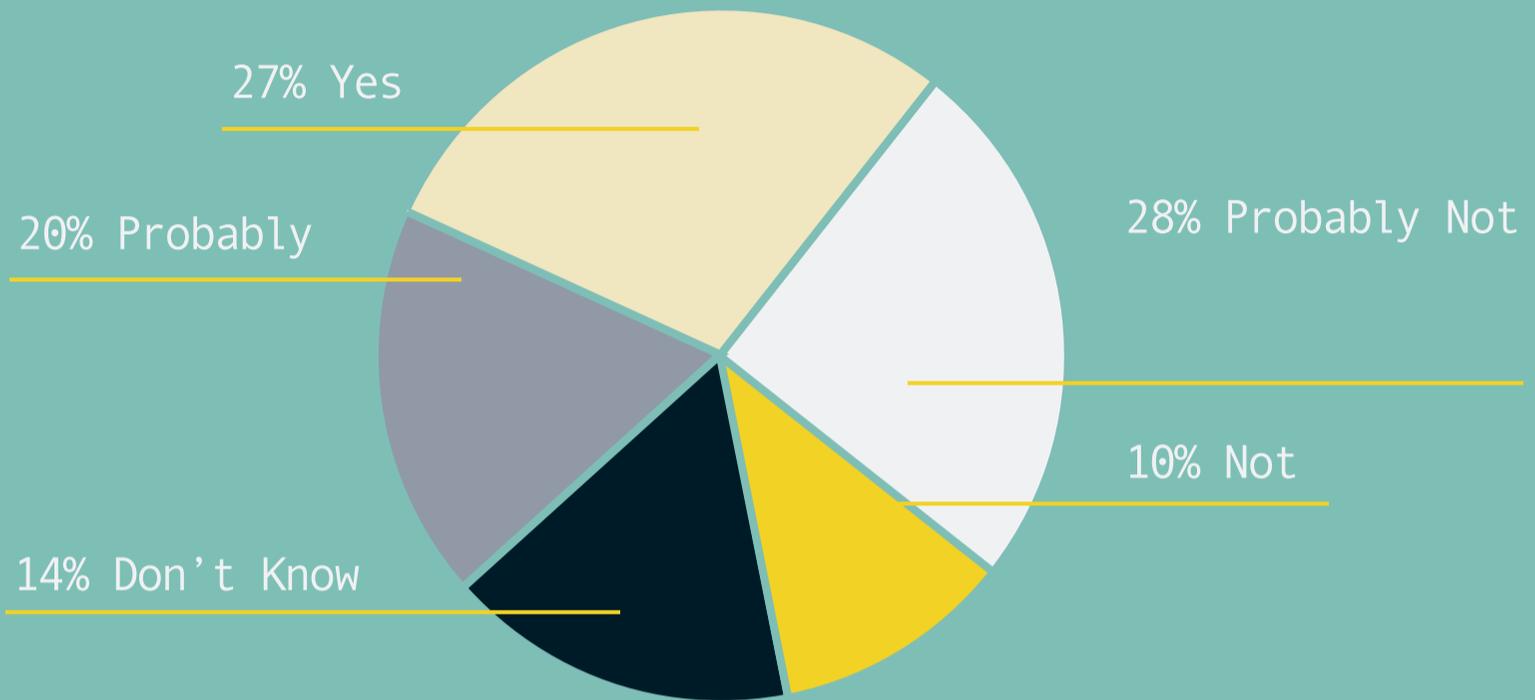
is that all true Christians will be raptured and that Jesus is going to come back. However, in the last 10 or 15 years, they have really downplayed that idea, that it's not nearly as prominent now as it was certainly in the 1930s, or even in the 1970s.

And what explains that, in part, I think, is the fact evangelicals have become so powerful. They have begun to have so much influence in American life that it's much harder for them to present themselves, or frame themselves, as this outsider despised, disinherited minority sort of denouncing American culture in the American mainstream.

But I think the presidency of George W Bush really represents another of another one of these turning points in which evangelicals realize that they do have power, that they, in fact, are the American state. And so I think there's sort of a milder, softer form of evangelicalism that has developed that embraces this world, because it makes more sense to embrace this world if you actually can influence policy in the most powerful nation in the world.



Will Jesus return to the Earth in the next 40 years? SURVEY OF CHRISTIANS ANSWERED



CASE STUDY NO.



WHO	<u>DR. STRANGELOVE</u>
WHAT	<u>DOOMSDAY MACHINE</u>
WHEN	<u>1960s</u>
WHERE	<u>SECRET LAIR</u>
DEATHS	<u>N/A</u>
METHOD	<u>NUCLEAR ARMAGGEDON</u>
ORIGIN	<u>WAR</u>



CASE STUDY

WHATEVER YOU DO, DON'T PUSH THE RED BUTTON

Well today, in honor of what might be the end of the world on December 21st, we're looking at past visions of doomsday in America. So, guys, what I love about the 20th century is the pace of change. And in the course of 20 years we moved through several apocalyptic visions.

The first one that we all remember is nuclear Armageddon. And that looks like perhaps bombers coming over and dropping nuclear bombs, or maybe someone's going to bring a suitcase with an atomic device. But by the 1960s, machines are beginning to combine with atomic bombs, to create the ultimate apocalyptic vision.

And, of course, the classic caricature of that kind of machine was in Doctor Strangelove. I think that's 1964. Peter Sellers, one push of button, in fact, no push of the button.

Computers would set it off. What did that look like?

What it is, is a machine that is going to be set off without any pushing of buttons. Imagine the ultimate machine, a machine with a mind of its own, or no mind of its own.

That is the whole idea of this machine, you know.

All you have to do is threaten it. If one side threatens the other, a bank of computers whirs into action and sets it off.

A specific and clearly defined set of circumstances, under which the bombs are to be exploded, is programmed into a tape memory bank.

So here we have the ultimate end of the world scenario, mediated by machines and devices. And it's all humans who have done this to themselves.

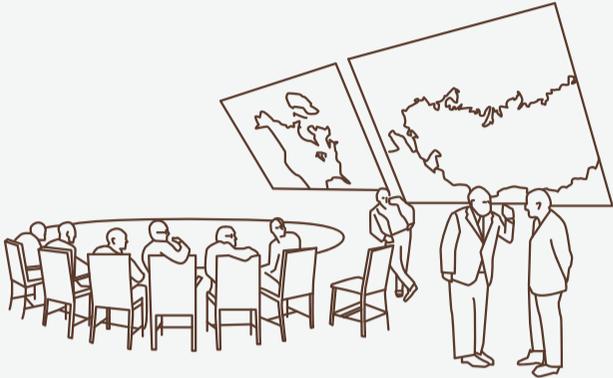
Ed, I'd be curious if you have a favorite doomsday device from these days?

Well, I'm afraid I'm a more contemporary sort of guy. I like the film from the '90s. Austin Powers, The Spy Who Shagged

CASE STUDY NO.



STEP #1



FIND SECRET LAIR

STEP #2



**SAVE WORLD ON THE
LAST SECOND OF THE
COUNTDOWN CLOCK**

STEP #3



**LOOK GOOD AND PRETEND
IT WAS NO BIG DEAL**

CASE STUDY

WHATEVER YOU DO, DON'T PUSH THE RED BUTTON

Me. And in that--

Yes, it was a classic. And in that, Mike Myers portrays the imaginatively named Doctor Evil, who has the idea of the laser. And every time he says laser he has to air quotes, as if he had invented the laser.

Which are hard to do on radio. People have to imagine the air quotes.

This is the phase in which we put a giant "laser" on the moon. When the moon reaches its appropriate lunar alignment, it will destroy Washington DC. You see, I've turned the moon into what I like to call a Death Star.

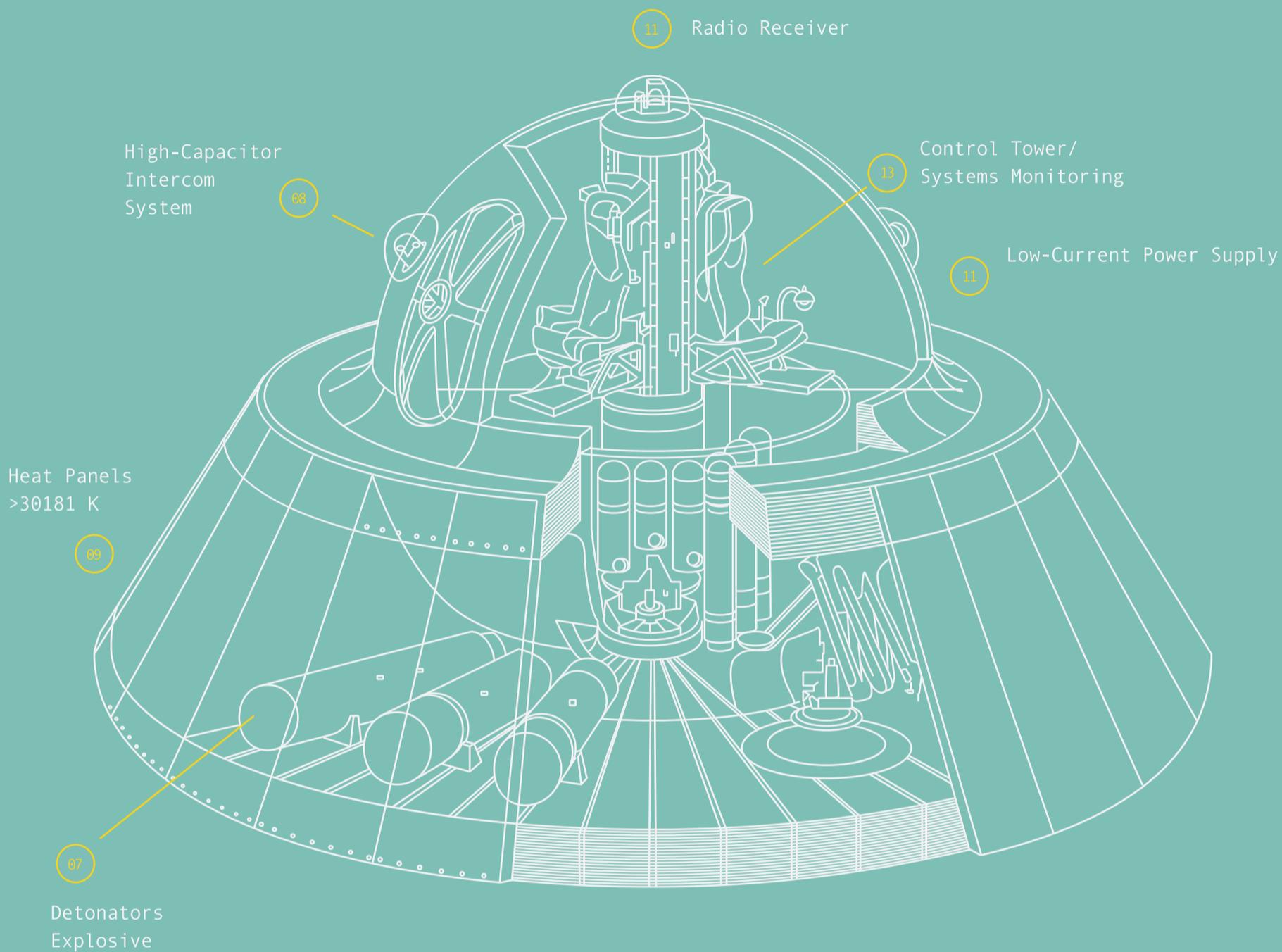
So he wanted \$100 billion or it's doomsday. Now what's interesting about Austin Powers is that the movie begins in the '90s, but they go through a time machine that takes them back to the '60s. And so that's significant in and of itself. Back to a time when they could imagine the end of the world.

But what Austin Powers, ironically, helps us remember, what Doctor Strangelove helps us remember, is that the very thing that seemed like such an innovation at the time, the push-button, which was a ubiquitous symbol of the '60s,

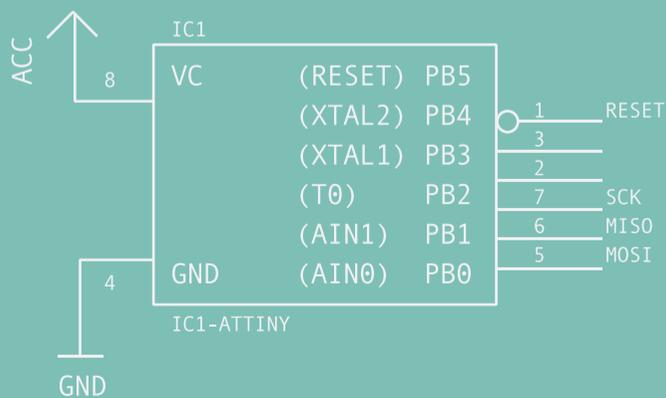
I had a pushbutton transmission in my car. You buy a new appliance, it advertises it's a blender or a dishwasher, whatever, it's kind of pushbutton. When you combine the symbol to pushbutton, the very symbol of modern convenience, with the image and language of nuclear holocaust, which we'd actually glimpsed at Hiroshima and Nagasaki, we can see how it is that you can have this connection between modern convenience, modern technology, modern advance, and the very end of the world.



Doomsday Machina Schematica (1942)



GA-8 38' 148MW REVOLOID DEMATERIALIZER



Contact of Final Input (12)

Safety Ignition Switch >0.003Hz (12)



Transmission Receiver (12)

DEMOLITION BUTTON

CASE STUDY NO.



WHO	JOHN GRIBBIN
WHAT	PLANETARY APOCALYPSE
WHEN	1974-1982
WHERE	U OF SUFFIX, LOS ANGELOS
DEATHS	N/A
METHOD	EARTHQUAKES
ORIGIN	SCIENCE



CASE STUDY

APOCALYPTIC FOLLY

TRANSCRIPT: 11/21/12

INTERVIEW: JOHN GRIBBIN

BRIAN: We wanted to talk to someone who would actually predicted the end of the world. So we call this guy.

BRIAN: SPOILER ALERT-- he got it wrong.

JOHN GRIBBIN: Oh, hi. I'm John Gribbin. I'm a visiting fellow in astronomy at the University of Suffix these days. And I make my living writing books.

BRIAN: And his most controversial book--

JOHN GRIBBIN: Which I didn't make a living from.

BRIAN: --came out in 1974. It was called The Jupiter Effect. It talked about a lot of astrophysical stuff, but there was one argument that really shook people up. In 1982, according to this book, planetary alignment would cause a massive earthquake that would devastate Los Angeles.

Now, we should say that this book didn't literally predict the end of the world. It predicted events that other people decided were signs of the end of the

world. But we'll get to that later. John Gribbin was just 25 when he made this prediction, and he was working as an editor for the journal "Nature" at the time.

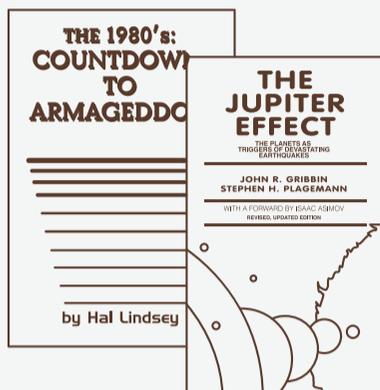
JOHN GRIBBIN: And I came across a paper in the American equivalent of "Nature," "Science," which was talking about changes in the length of the day. There are tiny changes which effect our time keeping. And in this paper, there was a bit about earthquakes and the length of day, because when the spin of the Earth changes, rather like an ice skater pulling their arms in and out, it makes the Earth wobble a little bit.

And there was some discussion about how this affected earthquakes. And the people who wrote this summed up at the end and said, but of course, nobody would suggest that the sun causes earthquakes. And I thought, well, hang on. You could suggest that, because if the sun makes the atmosphere change, which we know it does-- it changes the winds, it changes

CASE STUDY NO.

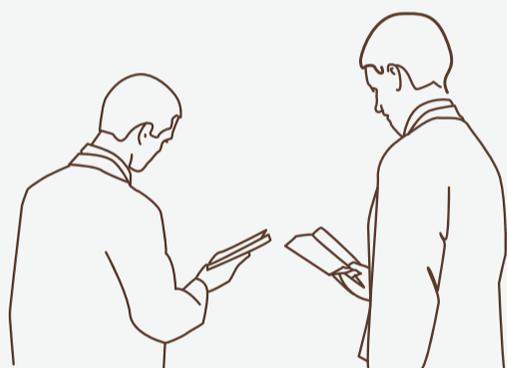


STEP #1



READ ABOUT NEAR PLANETARY DISASTER

STEP #2



JOIN JEHOVAH'S WITNESS GROUP TO SPREAD TRUTH

STEP #3



FIND OUT IT'S ALL A LIE, AND CARRY ON

CASE STUDY

APOCALYPTIC FOLLY

the Earth's spin, the Earth shakes-- then it could cause earthquakes.

BRIAN: John dashed off to write a response to the article.

JOHN GRIBBIN: And what happened after that was, I forgot about it. And a couple of months later-- I left it from an American publisher, who probably ought to be nameless-- and who suggested that there was money to be made out of this. And that if I wrote a suitably sensational book about the sun causing earthquakes, that it might be a best seller and we'd all get rich.

And I was very young and naive at the time, and I thought, wow, you know. Not so much for getting rich, but writing a book, because I'd never written a book. I thought, that's exciting writing a book.

BRIAN: So he called up his friend, an earthquake guy named Stephen Plagemann, and they wrote up a manuscript. Something that seems like a thoughtful, sober account of how planetary alignment might cause an earthquake. Gribbin

says, it was pretty academic.

JOHN GRIBBIN: And that was, to some extent, our downfall. Because we were too sober and scientific for the guy who had originally suggested the book. And he sort of washed his hands of it. And he said, well, there's no point in writing that book, because that's not going to make us all rich.

BRIAN: What did he say, exactly, do you remember?

JOHN GRIBBIN: He said, I think his phrase was, you picked up the ball and run off with it. To which my reply was, well, it was my ball in the first place. So, you know, I didn't want to go down the sensational route that he was suggesting.

BRIAN: I thought you kicked balls over there, not pick them up.

JOHN GRIBBIN: I guess that's it. That's more like it.

BRIAN: That should have tipped you off to this guy right away.

JOHN GRIBBIN: So we did the book, anyway.



APOCALYPTIC FOLLY

BRIAN: They found another publisher. And Gribbin admits, yeah, he took that first publisher's criticism to heart. He sensationalized just a little bit. He got a little more specific than he should have.

JOHN GRIBBIN: So where we fell down was in pointing the finger specifically at Los Angeles, and trying to be too precise about the date. And if we had said, you know, there's an enhanced probability of increase seismic activity in the period between 1980 and 1984, compared with 1976 to 1980, we would have been right. And nobody would have bought the book.

BRIAN: So did you get more specific, and get farther away from what you knew to be the case, because you were writing a book?

JOHN GRIBBIN: Yes, definitely.

BRIAN: The strategy worked. The book was noticed, not necessarily by readers. Gribbin says he made only about \$3,000 since 1974. But it was noticed by another author. A really influential

one, a guy named Hal Lindsey. Lindsey was already famous for his 1970 book, *The Late Great Planet Earth*, which looked to current events to predict the apocalypse.

In 1980, Lindsey published another book, *The 1980s: Countdown to Armageddon*. It cited *The Jupiter Effect* to support his prophecies. And it's spent 20 weeks on the *New York Times* Bestseller List. It was at that point that Gribbin started getting a little bit uncomfortable.

JOHN GRIBBIN: I actually wrote another book, which is called *The Jupiter Effect Reconsidered*, which explained what had gone wrong, and what was right in the book. But it just sort of sank like a stone. It didn't gain any attention or reviews, or anything like that.

And I remember once, somebody knocked at the door of my house. And I went to the door. And it was a group of Jehovah's witnesses. And they started telling me about the forthcoming end of the world, you know? And I thought, it sounded

familiar. So I said, hey, where did you get this from? And they started telling me about *The Jupiter Effect*. So I said, well, I wrote that book, you know, and it's wrong. So the world isn't coming to an end, do don't worry, which rather non-plussed them.

BRIAN: What did they say to that?

JOHN GRIBBIN: They didn't really say anything. They just sort of-- the rug was pulled from under them-- and we sort of politely said goodbye. And they went off to the next house, where, presumably they told them that the end of the world was coming.

JOHN GRIBBIN: We were absolutely sincere. We really thought that there was an increased risk of an earthquake in '82. And secondly, there's going to be a big earthquake in Los Angeles, sometime, anyway. So we felt, well, even if the year's wrong, it does no harm to make people more aware of the problems of the fault zones, and so on,

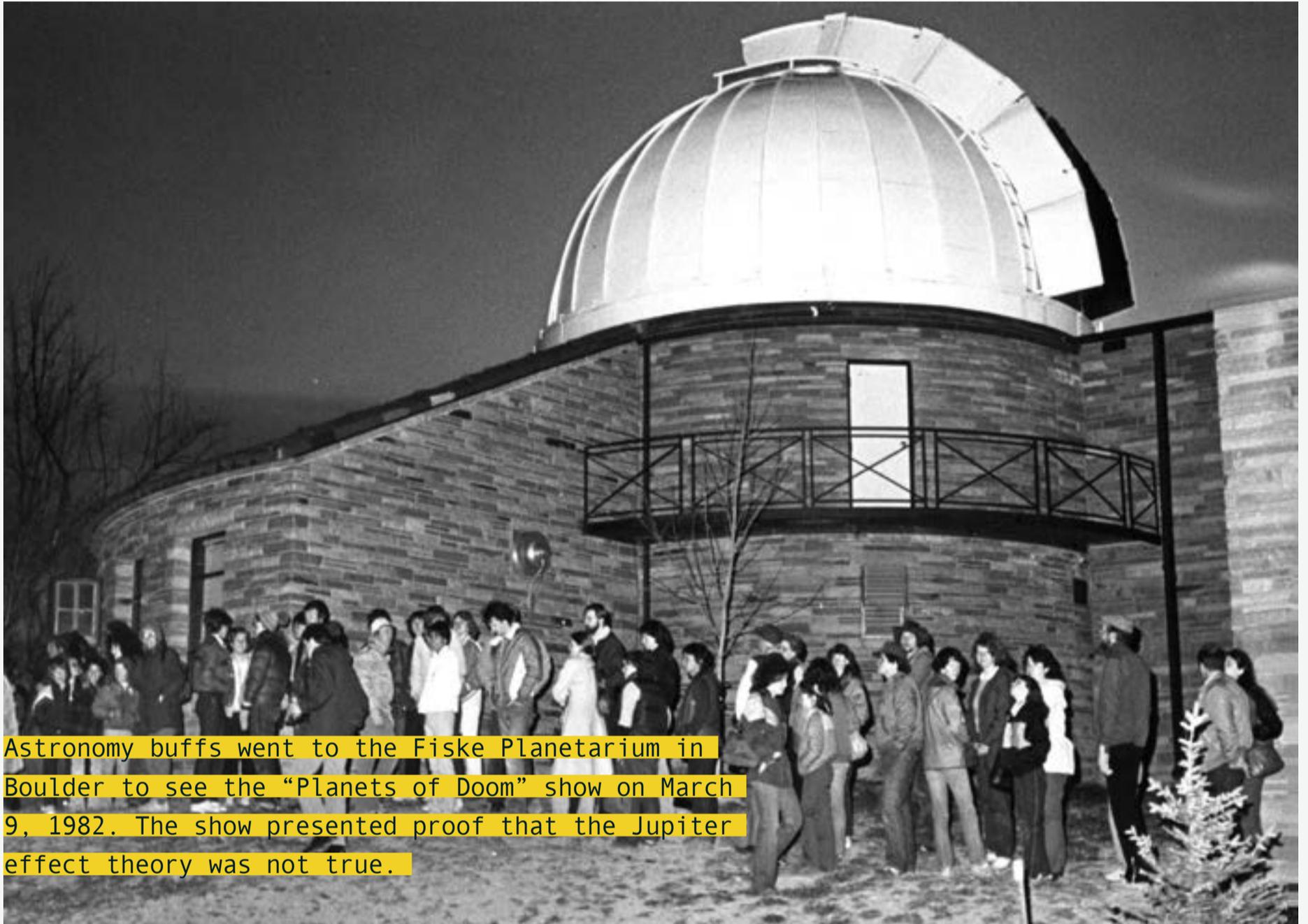


CASE STUDY NO.



CASE STUDY

APOCALYPTIC FOLLY



Astronomy buffs went to the Fiske Planetarium in Boulder to see the “Planets of Doom” show on March 9, 1982. The show presented proof that the Jupiter effect theory was not true.

So there was an element that that sort of, kind of thought sort of a naive sense of obligation, that, you know-- if we'd not said anything and there had been a big earthquake in '82, how would we have felt them? There would have been no point in saying, oh, yeah, we could have told you that was going to happen.

So we felt that if we do, if you like the word frighten people into doing things, the things that we frightened into would be good for them, anyway. Building earthquake proof buildings, and having road systems which are not running across fault lines with eight lane highways, and stuff like that, it's a good thing to

do, anyway. So we didn't feel that we were saying, run to the hills, give up your job, get a gun and prepare to fight off the marauding tribes of hungry people. We were just saying sensible things that were worth doing.

BRIAN: Having written The Jupiter Effect, even when



APOCALYPTIC FOLLY

you were busy refuting it, because people were misinterpreting what you had meant to say, was there a very tiny part of you that kind of wanted to be right?

JOHN GRIBBIN: Of course, yeah. I mean, but I'm mostly glad we were wrong, obviously. I'm really pleased that a million people didn't die in 1982 because we were right. But there is this sort of, slight sort of wishfulness, you know, that it would have been nice to have done something in science that people really noticed for being right, rather than for being wrong. But, never mind, I can live with things the way they are.

BRIAN: John, thanks so much for joining us on BackStory today. Truly eliminating.

JOHN GRIBBIN: Thank you. It's a pleasure to have a chance to put the record straight.

JOHN GRIBBIN: Bye, bye. Guys, after talking to Gribbin, who was a Ph.D. at Cambridge, and hanging out with these astrophysicists, I began to ask myself, well, if he can get these predictions wrong, who

exactly can we trust? And I'd be curious to know how people throughout American history have figured out who to trust with these life and death predictions.

PETER: Well, Gribbin's story is fascinating, Brian, because in many ways it's anticipated in the 17th and 18th century. And the class of people were talking about are the clergy, who have a monopoly on interpretation. And they're also the first scientists, in a way. Or what they call in this period natural philosophers.

So the balancing act that they need to achieve is, on the one hand, what do portents tell us? Yet at the same time, they're coming up with more rational explanations, because comets' trajectories are being tracked over the decades and centuries. And these are the people who are on top of the new natural philosophy.

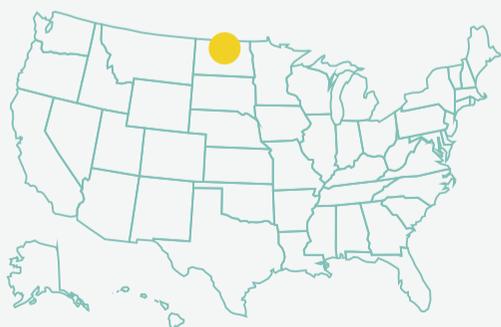
So this is the high wire act of interpretation that we have. And it becomes apart, I think, wouldn't you say?



CASE STUDY NO.



WHO	<u>NAT TURNER</u>
WHAT	<u>NATIVE AMERICAN PROPHECY</u>
WHEN	<u>1940s</u>
WHERE	<u>NORTH DAKOTA, USA</u>
DEATHS	<u>260</u>
METHOD	<u>NATURAL DISASTER</u>
ORIGIN	<u>PROPHECY</u>



CASE STUDY

WHO'S TO DOOMSDAY?

The American Revolution is sort of a part of the era of the Enlightenment. So was there a vision of the end of the world in the Enlightenment? And who would have had the authority to say that there was, or was not?

I think it's really the end of the kind of authority that the intellectual, clerical elite would once have. And I think there's a real democratization which is unleashed by the collapse of hierarchical authority.

In many ways, the ultimate expression of this democratization of ownership of the apocalypse is Nat Turner, who led the largest slave revolt in American history in Virginia in 1831. And after he's captured and imprisoned, he is questioned by an attorney who ends up making a lot of money by publishing Nat Turner's confessions.

But Nat Turner tells him what's in his mind. And what's in his mind are these visions of the end of the world. Let's listen to what he says.

I saw white spirits and black spirits engaged in battle. And the sun was darkened. The thunder rolled in the heavens and blood flowed in streams. And I heard a voice saying, such is your luck, such you are called to see. And let it come a rough or smooth, you must surely bear it. It was plain to me that the Savior was about to lay down the yoke He had borne for the sins of men, and the great day of judgment was at hand.

So here is an enslaved man, reading the Holy Scripture, and seeing signs of racial struggle, seeing the signs of Christ's coming, and decided, especially after a second solar eclipse, possibly caused by ash from Mount St. Helens-- it happened in August-- and he takes that as the final sign and began his rebellion a week or so later.

So guys, what strikes me is this constant tension between the unleashing of every man who can interpret these signs for himself, this is unleashed by Peter's Revolution. And

CASE STUDY NO.



STEP #1



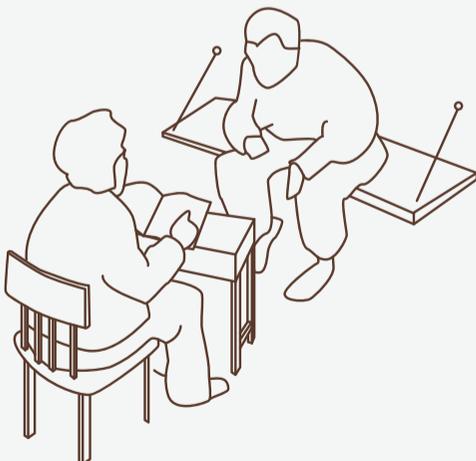
**MISREAD SOLAR ECLIPSE
AS END OF THE WORLD**

STEP #2



IGNITE SLAVE REVOLT

STEP #3



**REVEAL HIDDEN
PROPHETIC DREAMS**

CASE STUDY

WHO'S TO DOOMSDAY?

in some ways, it reaches a high point with Nat Turner. Yet, I know, certainly by my century, there are real efforts to fold this back into the hands of safer experts, government authorities.

Yeah, even in the time of Nat Turner, Brian, the white newspapers immediately seized the authority. And they said Turner was, quote, "misled by some hallucination of his imaginative spirit of prophecy." So as soon as Nat Turner evokes the ultimate truth of the Bible as his inspiration, the white people of Virginia are seizing it back and saying he's misled.

This is a great period of interpretation. But the authority to interpret is really up in the air, almost literally in the air. You're reading it in the sky.

It's the reading that's the key, Peter, because if he had not been allowed to read, if he had not been allowed to have direct access to the visions of the apocalypse in the Bible, then he would not have been able to see it in the world around him. So the very spirit of democratization, even unto enslaved people, sort of unleashes the authority for everybody to decide for themselves when the world's going to end.



Total Solar Eclipse of 1871 Aug 21

Greatest Eclipse = 18:25:28.3 UT

J.D.= 245987.267689

Greatest Magnitude = 1.0306

Gamma = 0.4369

Saros Series = 145 Member = 22 of 27

Sun at Greatest Eclipse (Geocentric Coordinates)

R.A. = 10h04m03.9s

Dec. = +11°51'43.3"

S.D. = 00°15'48.7"

H.P.= 00°00'08.7"

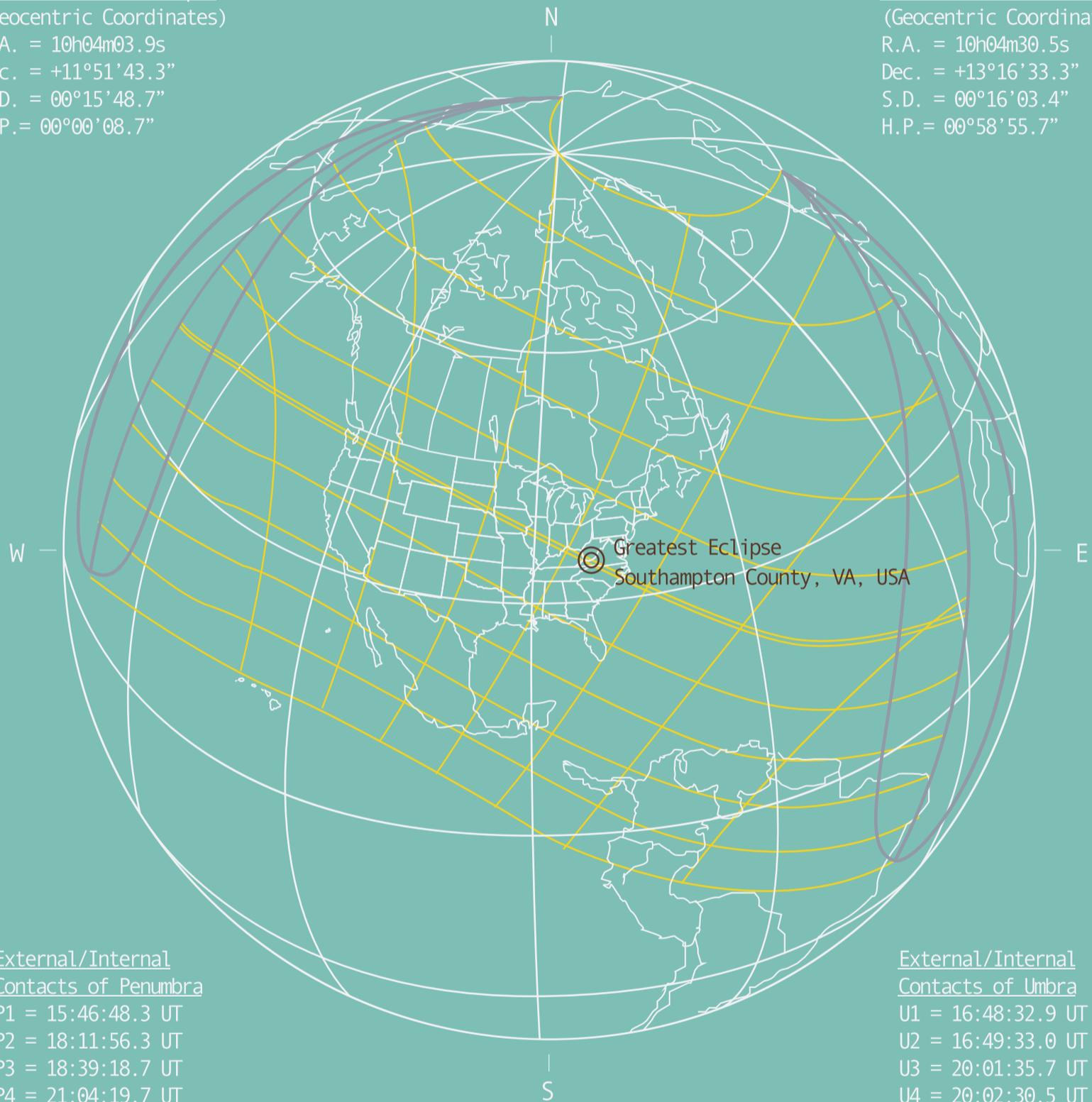
Moon at Greatest Eclipse (Geocentric Coordinates)

R.A. = 10h04m30.5s

Dec. = +13°16'33.3"

S.D. = 00°16'03.4"

H.P.= 00°58'55.7"



External/Internal Contacts of Penumbra

P1 = 15:46:48.3 UT

P2 = 18:11:56.3 UT

P3 = 18:39:18.7 UT

P4 = 21:04:19.7 UT

External/Internal Contacts of Umbra

U1 = 16:48:32.9 UT

U2 = 16:49:33.0 UT

U3 = 20:01:35.7 UT

U4 = 20:02:30.5 UT

Local Circumstances at Greatest Eclipse

Lat. = 36°58.5'N

Sun Alt. = 67.9°

Long. = 087°39.3'W

Sun Azm. = 197.9°

Path Width = 114.7 km

Duration = 02m40.1s

Ephemeris & Constants

Eph. = Newcomb/ILE

$\Delta T = 74.3$ s

$k_1 = 0.2724880$

$k_2 = 0.2722810$

$\Delta b = 0.0''$ $\Delta l = 0.0''$

Geocentric Libration (Optical + Physical)

$l = 4.63^\circ$

$b = -0.59^\circ$

$c = 21.90^\circ$

Brown Lun.No. = 1171

